DICTIONARY OF BUDDHIST DOCTRINAL AND TECHNICAL TERMS

Compiled by
BINAYENDRA NATH CHAUDHURY

THE ASIATIC SOCIETY
Kolkata

The present volume *Dictionary of Buddhist Doctrinal and Technical Terms* based on the Pali and Sanskrit-Buddhist literature has been compiled by Professor Binayendra Nath Chaudhury. The most important Buddhist doctrinal terms such as Cattāri Ariya-saccāni (Four Noble Truths), viz., Dukkha (Suffering), Dukkhasamudaya (Cause of Suffering), Dukkhanirodha (Cessation of Suffering), Dukkhanirodha-gāminī-paṭipadā (Way to Cessation of Suffering) otherwise called Ariya Atthaṅgika Magga (Noble Eight-fold Path) or Majjhimā Paṭipadā (Middle Path), Paṭiccasamuppāda (Law of Dependent Origination), Paccaya (Causal Relation), Nibbāna (Nirvāṇa), Anattā (Soullessness), Anicca (Impermanence), Jhāna or Dhyāna (Meditation), Saṃvṛti-satya (conventional truth), Paramārtha-satya (Absolute truth), Ālayavijñāna (Store of Consciousness), etc. and doctrines of different Buddhist sects such as Theravāda, Mahāsaṅghika, Sarvāstivāda, Yogācāra or Vijñānavāda, Mādhyamika or S ūnyavāda, Vaibhāṣika, Sautrāntika, Mantrayāna, Vajrayāna and so on have been treated critically and analytically in accordance with the interpretation of the term in question by the Buddha himself or by later famous commentators like Buddhadatta, Buddhaghosa and Dhammapāla along with interpretations and explanations of the modern scholars. Thus the Dictionary reflects fair and true understanding of the entire Buddhist doctrine to the readers.

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FOREWORD

It gives me immense pleasure in presenting to the world of scholars and particularly, Buddhist scholars, the magnum opus, "Dictionary of Buddhist Doctrinal and Technical Terms" by a noted scholar of Pali and Buddhism, Professor Dr. Binayendra Nath Chaudhury. Dr. Chaudhury through this painstaking and laborious research attempted to cover in depth Buddhist doctrinal and philosophical terminology.

This volume, I am sure, would greatly encourage and inspire discerning readers to go for further studies in Buddhism based on Pali and Sanskrit texts.

I would also like to thank Dr. Chaudhury for his sincere efforts through this volume to resuscitate academic excellence which was and still is the hallmark of the Asiatic Society.

Kolkata
Dated March 31, 2005

Dilip Coomer Ghose
General Secretary
The Asiatic Society

INTRODUCTION

It gives me genuine pleasure to write the note as Introduction to the voluminous work entitled *Dictionary of Buddhist Doctrinal and Technical Terms* prepared by Professor Binayendra Nath Chaudhury, a veteran scholar of Pali and Buddhism. A dictionary of an encyclopaedic nature, the work, as the title indicates, treats of the doctrinal terms culled from original Pali and Sanskrit-Buddhist texts critically explaining the terms in the light of various bhāṣyas, commentaries and above all the interpretations given by the Master himself on different occasions in his own discourses. The self-imposed task of Professor Chaudhury has indeed been a very difficult and complicated one, but any serious and knowledgeable reader will agree that Chaudhury has been successful in a large measure in bringing out the essence, meaning and significance of the terms he has dealt with. I find that the compiler-author has spared no pains to go through all possible original texts selecting the doctrinal terms having bearing on the doctrine and philosophy of Buddhism and that has added to the bulk of the work. He could perhaps, as I feel it, leave some of the terms or deal them with lesser detail, nevertheless his treatment has been really comprehensive and always with a comparative bias. I am happy to note that Chaudhury has always referred to his sources and has not indulged in fanciful explanations. Buddhavacana has often been invested with terms of abstruse nature and difficult connotations, even the 'bhikkhus' of the early days had often much difficulty in properly understanding them, and they had to seek the guidance of senior bhikkhus like Ānanda. This one fact will explain the difficult nature of the work undertaken by Professor Chaudhury. The work, I am sure, will prove itself much helpful in the furtherance of Buddhist studies on a scientific basis. I hope Professor Chaudhury will enjoy the appreciable compliments of his readers.

Kolkata
April 15, 2005 **Biswanath Banerjee**

PREFACE

Buddhism played a significant role in the life and culture of India and other Asian countries and covers a vast expanse, both in time and space. It is very difficult to give a comprehensive account of the origin and development of Buddhism that have taken place during a period of more than two thousand five hundred years. To deal with Buddhism is to deal with a whole civilisation which has been influencing countless human beings of Asia, nay even the world in their forms of life, thoughts and cultures. A satisfactory study of this vast civilisation comprising various aspects such as the doctrines of Buddhism, their growth and development, its spread and expansion, division and appearance of numerous schools and their activities, history of rites and ceremonies, arts and architecture, shrines and monasteries and, last but not the least of all the vast literature produced by the Buddhists, it is too difficult and lengthy to be completed in one generation.

When I had an opportunity of getting Dr. B. M. Barua Research Fellowship awarded by the Asiatic Society, Kolkata, I thought it better to deal with a single branch of Buddhistic studies and proposed to undertake a project of compiling a *Dictionary of Buddhist Doctrinal and Technical Terms* contained in the Pali and Sanskrit-Buddhist Literature even though it is very difficult to complete the subject exhaustively within a stipulated time. Śākyamuni Gautama Buddha's teachings were transmitted orally during his lifetime and even after a long time of his parinirvāṇa by his disciples who kept those teachings in memory till a late date when they were given final shapes either in Pali or Sanskrit. The Buddha's sermons which were initially categorised into two parts viz. Dhamma and Vinaya in the First Buddhist Council, later on developed another part viz. Abhidhamma, these three parts, as a whole, became known as Tripiṭaka.

The suttas delivered by the Buddha embody a good number of doctrinal and technical terms. These were very often unintelligible to the common people, though accessible to his learned disciples who already made a steady progress in respect of wisdom (Paññā) and Sīla practices. Even during the lifetime of

Gautama Buddha, the devotees had to run to Ānanda, the most favourite disciple of the Buddha, for having the clarification of the suttas taught. Thus the enquiries about difficult as well as the abstruse nature of words perhaps resulted in the growth of a vast size of commentary and bhāṣya and vyākhyā literature where the technical terms were interpreted precisely.

In our modern age a few books on technical terms have been worked out both by the European and Asian scholars in dictionary form. To mention a few of them are *Buddhist Dictionary of Nyanatiloka* (Colombo), *Dictionary of Buddhist Monastic Terms* by C.S. Upasak (India), *A Critical Pali Dictionary* by Trenckner (Copenhagen), *Pali English Dictionary* by Rhys Davids (London), *Dictionary of Pali Language* by Childers, *Buddhist Hybrid Sanskrit Grammar and Dictionary* by F. Edgerton, etc.

All these works are devoted to find out various meanings of the Pali and Sanskrit words along with inclusion of some technical terms. A few lexicons and *kośas* (kosa) in Pali and Sanskrit also deserve mention in this connection. These are : Abhidhānappadīpikā, Mahāvyutpatti, Ekākkharakosa, etc.

While compiling I have utilised all the available Pali and Sanskrit texts, their translations and commentaries and bhāṣyas, old and modern dictionaries and also the works of modern scholars to make the interpretation of terms more precise and critical as far as practicable. I have dealt with almost all Pali and Sanskrit doctrinal and technical terms large or small according to their degree of importance, Ābhidhammik and monastic, except a few terms left out.

I express my sincere gratitude and thanks to all the members of the Council of the Asiatic Society, Kolkata, headed by Prof. Biswanath Banerjee, President, who has kindly consented to write the Introduction and steered by Prof. Dilip Coomer Ghose, General Secretary, The Asiatic Society, Kolkata. I am also indebted and thankful to Prof. Dipak Kr. Barua, Prof. Sukomal Chaudhuri, Dr. Sadhan Chandra Sarkar, Prof. Satyaranjan Banerjee, Prof. S. K. Pathak, Prof. Bela Bhattacharya, Dr. Asha Das, Prof. Amalendu De, Prof. Debaprasad Guha, Prof. Manabendu Banerjee and Dr. Manikuntala Halder (De) for their suggestions rendered to me. I am also thankful to the staff-members of the Publication Department, The Asiatic Society, Kolkata.

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A

AKIRIYA-VĀDA (Skt. Akāryavāda), means theory of non-action. The theory of non-action was held by the famous Titthiya teacher Pūraṇa Kassapa who, according to Pali texts, held that a person earns neither merit by pious acts such as gifts, sacrifice or austerities, nor demerit by impious acts such as killing, stealing, lying and so forth, (for details see Sāmañña-phala sutta, Dīgha Nikāya). This theory is called, in Dr. Benimadhab Barua's words, "passivity of soul". "Soul", according to this teacher, "is inactive, and it is body which acts hence, soul remains unaffected by results of good or bad deeds. This teaching is allied to that of Sāṅkhya as has been pointed out by the Jaina commentator Silāṅka, but it would be wide of the mark if we say Kassapa's teaching is the same as that of Sāṅkhya, for the later school of philosophy does not teach 'akiriya' though it holds that 'Puruṣa' is an on-looker, an inactive agent, the functioning factor being the 'Prakṛti'. It does not however deny the doctrine of Karman and the theory of transmigration. The Vedantic or the Mādhyamika view of the world also makes a person 'niṣkriya', for it teaches that the world in its diversity does not exist; hence all actions, a person is supposed to perform, are purely imaginary. Though it is risky to identify Pūraṇa's teachings with those of Vedānta, Mādhyamika or Sāṅkhya, there is no reason why his teaching should be condemned as leading to moral depravity as the Majjhima Nikāya (I.p. 404) wants to establish. The suggestion of Dr. Barua (History of Pre-Buddhistic Indian Philosophy, p.279) based on Dīgha Nikāya (I. pp.28-29) that Pūraṇa's teaching should be classified as adhiccasamupannikavāda, is more appropriate, i.e, things happen fortuitously without any cause or condition and have nothing to do with soul" (N. Dutt, Early Monastic Buddhism, vol. I, pp. 35-36).

AKUPPA DHAMMA (Skt. Akupya-dharma), unshakable is one who has attained full mastery over the absorptions (Jhāna, q.v.). It is said in the Puggalapaññatti (p.11) "What person is unshakable? If a person gains the meditative attainments of the fine-material sphere (rūpāvacara) and immaterial sphere (arūpāvacara) and he gains them at his wish, without toil and exertion, and according to his wish, as regards place, object and duration, enters them or arises from them, then it is impossible that in such a person the attainments may become shaken through negligence. This person is unshakable."

AKUSALA (Skt. Akuśala), unwholesome, bad, all those karmically volitions (kammacetanā) and the consciousness or states of mind (cittāni) and mental concomitant associated therewith (cetasika) are accompanied either by greed (lobha) or hate (dosa) or delusion (moha), and all these phe- nomena are causes of

unfavourable karma-results and contain the seeds of unhappy destiny or rebirth.

AKUSALA-SĀDHĀRAṆA-CETASIKA (Skt. Akuśalasādhāraṇa-caitasika), general unwholesome mental factors associated with all unwholesome actions (volitions) are four (1) lack of moral shame (ahirika), (2) lack of moral dread (anottappa), (3) restlessness (uddhacca) and (4) delusion (moha).

AGATI, wrong paths. They are four in number, the path of greed (chanda-gati), the path of hate (dosagati), the path of delusion (mohagati) and the path of cowardice (bhayagati). One who is freed from evil impulses is no longer liable to take three wrong paths of greed, etc. (Aṅguttara N. II. p.18). Rājovāda Jātaka (151.); Avāriya Jātaka (No. 376).

AGATIGAMANA, practising a wrong course of life, evil practice, wrong doing (PED). There are four kinds of agatigamana; namely, desire (chanda, q.v.), malice (dosa, q.v.) delusion (moha), fear (bhaya), Dīgha Nikāya, III. p. 228, Aṅguttara Nikāya, II. p.18, Jātaka IV, p.402.

ACALĀ, one of the ten stages of spiritual progress of a Bodhisattva, see Daśabhūmi, q.v.

ACINTEYYA, lit. 'That which cannot or should not be thought', the unthinkable, incomprehensible, impenetrable, that which transcends the limits of thinking and over which therefore one should not ponder.

According to the Aṅguttara Nikāya (II.p.80) there are four unthinkables (acinteyya) viz. the sphere of a Buddha (buddha-visaya), the sphere of the meditative absorptions (jhāna-visaya), the sphere of karma result (kammavipāka) and the sphere of brooding over the world (loka-cintā), especially over an absolute first beginning of it.

In the Saṃyutta Nikāya (v. pp. 447-448) the Buddha says, "Therefore, O monks, do not brood over the world as to whether it is eternal or temporal, limited or endless, such brooding, O monks, is senseless, has nothing to do with genuine pure conduct (ādibrahmacariyaka sīla), does not lead to aversion, detachment, extinction, not to peace, to full comprehension, enlightenment and Nirvāṇa.

AÑÑAMAÑÑA-PACCAYA (Skt. Anyonyapratyaya), i.e. mutuality condition in co-relation is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is a reciprocal factor which implies reciprocity as a causal relation. Here the relating thing (paccaya-dhamma) and the related thing (paccayuppannadhamma) mutually render service by causing to be, and giving support to one another are in reciprocal causal relation (aññamaññam uppādanupatthambhana-bhāvena upakārako dhammo aññamaññapaccayo-Paṭṭhāna Aṭṭha). Buddhaghosa cites an example of three sticks set upright leaning against one another to illustrate this relation

(aññamaññaṃ upatthambhakaṃ tidaṇḍaṃ viya) so that each stick depends on other reciprocally and if one falls, other two also will fall. The other examples are nāmarūpa (mind- body), cattāro mahābhūtā, (four great elements), etc., as they are interdependent and mutually related. The Paṭṭhāna-pakaraṇa defines and illustrates the aññamañña-paccaya in detail with the examples of kusaladhamma, akusaladhamma and abyākatadhammas.

AṬṬHAṄGIKA-MAGGA : The Eightfold Path, see Ariya aṭṭhaṅgikamagga, q.v.

AṬṬHAVIMOKKHA (Skt. Aṣṭavimokṣa) i.e., the eight stages of emancipation are frequently referred to and enumerated in the Pali texts (Dīgha N.II 70; III 226, 288; Aṅguttara N. IV 306 and commentary (Papañcasūdanī II 38-40).

They roughly correspond to the nine attainments (samāpatti) which include the four (or five) states of mental absorption (jhāna) in the spheres form (rūpa-jhāna) and the four immaterial attainments, sometimes referred to as absorption in the immaterial spheres (Arūpajjhāna).

AṬṬHASĪLA (Skt. Aṣṭaśīla), a set of eight precepts or moral rules (sīla) to be followed by the lay devotee, male (upāsaka) and female (upāsikā) on the fasting day (uposatha). So these are called also uposathasīla. These eight precepts like the Pañcasīlas are abstinences from certain misconducts and luxuries and are negative in nature. These are abstinences (1) from taking life, i.e., from killing living beings (Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi), (2) from taking what is not given i.e. from theft (Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi), (3) from living unholy life, i.e., from doing sensual misconduct (Abrahmacariyā veramaṇi sikkhāpadaṃ samādiyāmi), (4) from telling lies, i.e., from speaking falsehood (Musāvādā veramaṇi sikkhā-padaṃ samādiyāmi), (5) from any state of indolence due to the use of intoxicants, i.e. from being intoxicated by taking liquor (Surā-meraya-majja-pamādaṭṭhānā veramaṇi sikkhā-padaṃ samādiyāmi), (6) from taking meal after mid-day (Vikāla-bhojanā), (7) from attending the performances and variety shows such as dances, songs, music (Naccagīta-vādita visūkadassanā veramaṇi) and from use of garland, scent, ointment and ornaments (Mālāgandha-vilepana dhāraṇa-vibhūsanaṭṭhānā veramaṇi sikkpādam samādiyāmi) and (8) from using high and large beds (Uccāsa-yana – māhāsayanā veramaṇi sikkhā-padaṃ samādiyāmi).

AṆḌAJĀ i.e. egg-born creatures : Birds and snakes, some aquatic creatures that are born of eggs (aṇḍa) belong to this division.

According to the Rūpārūpavibhāga, the biological or physiological background of the category of rūpa includes the entire kāmaloka or world of life at large which consists of the

four classes of beings, namely, aṇḍaja, jalābuja, saṇsedaja and opapātika (q.v.).

ATTA-KILAMATHA (Skt. Ātma-klamatha), 'self-mortification', is one of the two extremes to be avoided, the other extreme being addiction to sensual pleasures (kāma-sukha), whilst the noble 8-fold path constitutes the Middle Path (majjhima-paṭipadā, q.v.). See the Buddha's first sermon, "The Establishment of the Realm of Dhamma" (Dhammacakkappavatta-nasutta).

ATTA-DIṬṬHI (Skt. Ātma-dṛṣṭi) ego-belief, personality-belief, see diṭṭhi.

ATTA-VĀDŪPĀDĀNA (Skt. Ātmavād ūpādāna), Attachment to the egobefief, is one of the four kinds of clinging (upādāna, q.v.)

ATTA-SAÑÑĀ (Skt. Ātmasaṃjñā) (citta, diṭṭhi), 'perception (consciousness, view) of an ego, is one of the four perversions (vipallāsa, q.v.)

ATTĀ: (Skt. Ātman) 'Self', Ego, Personality, is in Buddhism a mere conventional expression (vohāra-desanā), and no designation for anything really existing, see paramattha-desanā, anattā, puggala, satta, jīva, q.v.

ATTHA-PAṬISAMBHIDĀ (Skt. Artha-pratisaṃvid), discriminating knowledge (paṭisambhidā) (1) of effects produced by causes (attha) and (2) of objective meanings, of the things signified by the terms (attha), It is one of the four types of discriminating knowledge, the possession of which leads one to the imperturbable state (akuppaṃ : Aṅguttara N. III. 119).

The term in the compound presents a problem since it has been given two interpretations that appear to be contradictory. The Milindapañha (p.339) interprets it as condition or cause (hetu or karma), whereas the Vibhaṅga (p.293) and the Visuddhimagga (p.372) interpret it as effect or result (paccayasambhūta), produced by causes. These two interpretations are, in fact, not contradictory when the doctrine of conditionality in Buddhism is taken into consideration, according to which an effect turns to be a cause and vice versa. The Paṭisambhidāmagga which does not define the term, uses it in the sense of objective meaning, and gives some examples.

In the Vibhaṅga (293 ff.) attha means the fruit or effect produced by a cause, things that are born, become, brought to birth, produced or made manifest, the knowledge of these things is attha-paṭisambhidā. Of the Four Noble Truths, the first and the third are effects (attha), whereas the second and the fourth are causes (dhamma). Suffering (dukkha) and cessation of suffering (nirodha), therefore, are effects, because they are the products of the cause of suffering (samudaya) and the path (magga) leading to the cessation of suffering respectively.

Buddhaghosa in agreement with the Vibhaṅga says that attha is briefly, a term for the fruit of a cause. But in particular says, the "five things should be understood as attha, i.e. (1) anything conditionally produced (paccaya-sambhūta), (2) Nibbāna, (3) meaning of what is spoken (bhāsitattha), i.e. the meaning of the words of the Buddha preserved in the form of sutta, geyya, etc., (4) kamma result (vipāka) and (5) functional consciousness (kriyā), the knowledge of these things is called attha paṭisambhidā." Nibbāna in this context is the same as nirodha of the Vibhaṅga. As vipāka and kriyā are things conditionally produced, they come under the category of paccaya sambhūta, the first item. These four categories may, therefore, be considered as dukkha and nirodha of the Vibhaṅga explanation is bhāsitattha, meaning of the things signified by the words of the Buddha."

It is in this sense that the term is used in the Paṭisambhidāmagga. It gives twenty-five factors in one place, (Papañcasūdanī I. 88 ff) and five main factors applied to thirty-six things in another place (Papañcasūdanī II, 150 ff) as dhamma and describes the objective meaning of those factors as attha.

The twenty-five kinds of attha are the objective meanings of the five spiritual faculties (indriya), five spiritual powers (bala), seven constituents of enlightenment (bojjhaṅga) and the Noble Eight fold Path (magga) (ibid. I. 88) According to the Paṭisambhidāmagga, attha is the objective meaning of dhamma; it is to cover that Buddhaghosa incorporates bhāsitattha in his explanatioin of attha (Visuddhimagga p.373), so the distinction made in the Vibhaṅga, that effects are the causes that produce the dhamma, seems to be ignored in the Paṭisambhi-dāmagga. Thus we have two meanings attached to the term attha, namely, (1) the effects produced by causes, and (2) the objective meanings, i.e. the things signified by terms. The Vibhaṅga gives the first meaning while the Paṭisambhidāmagga uses the term in second meaning. The Visuddhimagga explanation, which incorporates the two as the meaning of attha, may be considered an attempt at reconciling the Vibhaṅga and the Paṭisambhidāmagga's explanations.

Buddhist Sanskrit texts are more or less unanimous in defining arthapratisaṃvid. The Bodhisattva-bhūmi defines it as the reflective, absolute and irrevocable knowledge of all phenomena in all their characteristics (lakṣaṇa) with regard to the extent and manner of their existence (Bodhisattvabhūmi, the Sanskrit Manuscript Add. 1702 of the Cambridge University Library, p.100). The Mahāyānasūtrālaṅkāra, too, uses the same word lakṣaṇa and adds "which name belongs to which meaning".

By this pratisaṃvid a Bodhisattva knows the division of all phenomena in the past and the future and understands their origin and disappearance. He knows the differences of meaning and acquires the practical wisdom relating to the element, or substrates of sensory existence, sense-organs and thier objects, the truths and the formula of dependent origination. He knows the distinctive features of the several yānas, and also the divisions and distinctions of the scheme of the ten stages (daśabhūmi) in the career of a Bodhisattva. He understands the details and characteristics of various times and objects. He knows separately the inclinations, the ruling principles and the resolves of the eighty-four thousand different types of beings and understands the word of the Buddha (Encyclopaedia of Buddhism II. p. 364).

ADINNĀDĀNA (Bsk. Adattādāna), one of the Dasa-akusala kammapatha. It means theft. Theft is defined as the taking of what is not given (adinnassa ādānam adinnādānaṃ). It also means the taking of what is another's property, stealing or the state of being a thief. The intention of stealing, producing the efforts to take something with the consciousness that it belongs to another is called theft. A property is said to belong to a person when he is in the state of doing whatever he likes with it, without incurring punishment or blame. There are five constituent factors in theft viz. (1) another's property, (2) awareness or consciousness that it is so, (3) the thieving mind, (4) effort and (5) consequent removal of thing. The absence of any of these factors does not amount to theft. There are six means of committing theft, viz. taking with one's own hand, instigation, etc. as in the case of life-taking. One or other of these means may be carried out according to circumstances by false measures and weights, by force, by concealment, by design or by a forgery. The sin may be smaller or greater according to the excellence of the stolen or removed objects. When the objects are of equal value, the stealing of the objects which belong to a more virtuous person entails a greater crime than the stealing of the objects belonging to a person of lesser value.

ADUKKHAM-ASUKHA-VEDANĀ (Skt. Aduḥkhamasukha-vedanā), feeling which is neither painful nor joyful, i.e., indifferent or neutral feelings see. Vedanā. q.v.

ADOSA (Skt. Adveṣa), hatelessness. It is one of the three wholesome roots (kusalamūla, q.v.), other being non-greed (alobha) and non-delusion (amoha).

ADHICITTA-VIHĀRA (Prabhākarī). It is the third stage of spiritual progress of a Bodhisattva described in Mahāyāna texts, See Daśa-bhūmi, q.v.).

ADHICITTA-SIKKHĀ (Skt. Adhicitta-śikṣā), i.e., training in higher mentality.

It is one kind of three-fold training (sikkhā) which the Buddha's disciple has to undergo, other two being training in higher morality (adhisīla-sikkhā, q.v.) and training in higher wisdom (adhipañña-sikkhā, q.v.) This three-fold training refers to the three-fold divisions of the eight-fold paths (Aṭṭhaṅgika Magga), namely, morality (sīla), concentration (citta or samādhi) and wisdom (paññā).

ADHICCASAMUPPANNAVĀDA (Skt. Adhītyasamutpannavāda). It is doctrine of the thinkers who uphold the view of fortuitous origin. It may also be called Yadṛcchāvāda or doctrine of chance. It is included among the sixty-two wrong views (micchādiṭṭhi) enumerated in the Brahmajāla Sutta of Dīghanikāya. There are two classes of fortuitous originists (adhiccasamu-ppannika) who hold that the soul (attānaṃ) and the world (lokaṃ) originate accidentally without any cause, on two grounds (dvīhi vatthūhi).

According to the first class of thinkers (samaṇas and Brāhmaṇas) there are certain gods called unconscious Beings (Asañña-sattā) who pass from that state by regaining consciousness (saññā) and are reborn in this mortal world, where some of them practise meditation and develop the power of remembering former births but their memory does not go beyond the saññuppāda state, i.e. the time of their fall from their state as Asañña-sattā gods (ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte saññu-pādaṃ anussarati, tato paraṃ nānu-ssarati) and they think : Because fomerly I was not, but now I am. Having not been, I have to be (Aham hi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato) and so they declare that the soul and the world originate fortuitously.

The second class of Fortuitous originists comprises those who come to the above-mentioned conclusion, i.e. the soul and world originate fortuitously without cause, due to their logical reasoning.

It is to be noted here that, " As a parallel to this doctrine, we may refer to the Lokāyatikas or Bārhaspatyas who hold that the happiness and misery of persons are brought about by the laws of nature, and there is no other cause. It was by an accidental combination of elements that the living beings such as peacock of variegated colour or a human being is born. The conceptions of heaven and hell, merit and demerit and so forth, according to them, are creations of designing minds. The doctrine of Ajitakesakambalin is similar to what has been stated above. According to him, there is no preceding cause or condition for the application or purification of a person and hence there is no need for exertions. It is a mistake to think, he says, that one can change the course of life by the observance of precepts, and

performance of rituals or practice of asceticism" (Dr. N. Dutt, Early Monastic of Buddhism Vol. I, p.66).

ADHIṬṬHĀNA (Skt. Adhiṣṭhāna), as a doctrinal term, it means resolution, determination, foundation, mentioned and explained in the Dhātuvibhaṅga Sutta of the Majjhima Nikāya (III. pp. 238-247). Four resolves of a monk's mentality viz. the resolve for wisdom (paññādhiṭṭhāna), the resolve for truthfulness (saccādhiṭṭhāna),the resolve for liberality (cāgādhiṭṭhāna) and the resolve for peace or calm (upasamādhiṭṭhāna). The Sutta further tells, "He should not be slothful in wisdom (paññaṃ nappamajjeyya), he should guard the truth (saccaṃ anurakkheyya), he should cultivate liberality (cāgaṃ anubrūheyya) and he should train himself for peace (santimeva so sikkheyya).

ADHIṬṬHĀNA-IDDHI (Skt. Adhiṣṭhāna-ṛddhi), supernormal power of determination. It is one of many magic powers. By the iddhis one may become one self manifold (eko hutvā bahudhā hoti), attainable through the utmost perfection in mental concentration. The stereotyped text met with in all the four Nikāyas (e.g. Dasuttara Sutta of Dīgha Nikāya; Bhayabherava, Ākaṅkheyya suttas of the Majjhima Nikāya).

ADHIPAÑÑĀ-SIKKHĀ (Skt. Adhiprajñā śikṣā), training in higher wisdom. It is a kind of three-fold training, see Adhicittasikkhā, q.v.

ADHIPATI-PACCAYA (Skt. Adhipatipratyaya), i.e., predominance in corelation is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It means dominant factor implying dominance or predominance as a causal relation. Thus, " Adhipatipaccaya is a causal relation, in which the paccayadhamma is one of the objects, having predominant influence and paccayuppannadhamma is a consciousness and the mental concomitants which are influenced by it" - (yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo-Paṭṭhāna, I, p.4). According to the commentator Buddhaghosa, adhipati-paccaya signifies dominance solely by way of quality (jeṭṭhakaṭṭhena-upakārako dhammo-Paṭṭhāna Aṭṭha. p.22).

There are two kinds of Adhipati-paccaya : (1) Ārammaṇa-adhipati or Ālambana-adhipati and (2) Sahajāta-adhipati-paccaya :

ĀRAMMAṆA-ADHIPATI-PACCAYA signifies object dominant factor in causal relation. When in arising of any consciousness or its concomitants, dominance is exerted on ālambana or object as paccayadhamma or the relating thing. The object may be either a type of consciousness (citta) or a mental factor or concomitant (cetasika).

SAHAJĀTA-ADHIPATI PACCAYA or concomitant dominant factor in causal relation, refers to a relation in which

concomitant mental event exerts a dominating influence in arising of a type of consciousness. There are four kinds of Sahajāta adhipati-paccaya as being associated with four different mental conditions, chanda (desire or intention), viriya (energy), citta (consciousness) and vimaṃsā (examination or reflective investigation). But at the same time one of them only can become the concomitant dominant factor in causal relation (chanda-viriya-citta-vimaṃ sāsaṁkhāta cattāro dhammā adhipati paccayoti veditabbo na ca kho ekato, Paṭṭhāna aṭṭha, p.72). For instance, when a particular consciousness and its concomitants (cetasika), which are influenced by one of the four super-normal powers (iddhipādas), give rise to mind-produced corporeality is also recognised as influenced by that super-normal power.

ADHIŚĪLA (or Vimalā). It is the second stage of spiritual progress of a Bodhisattva, described in Mahāyāna literature, see Daśabhūmi, q.v.

ADHISĪLA SIKKHĀ (Skt. Adhiśīla-śikṣā) i.e., training in higher morality, It is one kind of the three-fold training, see Adhicitta-sikkhā, q.v.

ANATTĀ (Skt. Anātman), soullessness, not-self, egolessness, impersonality.

The doctrine of anattā is one of the fundamental doctrines of Buddhism. This is the central doctrine of Buddhism, without understanding of which a real and proper knowledge of Buddhism is altogether impossible. It is the only really specific Buddhist doctrine, with which the entire structure of the Buddhist teachings stands or falls. All the remaining Buddhist doctrines may, more or less, be found in other philosophical systems and religions, but the anattā doctrine has been clearly taught only by the Buddha, so he is known as 'anattā-vādi, whosoever has not penetrated this unsubstantiality and impersonality of all existence, and does not comprehend that in reality there exists only this continually process of arising and passing bodily and mental phenomena, and there is separate ego-entity (or soul) within or without this process, he will be unable to understand Buddhism, i.e. the teaching of the four Noble Truths, the theory of Dependent origination which is the basic concept of Buddhism, etc. in the right light. He will think that it is his ego, his personality, that experiences the suffering, his personality that performs good and evil actions and will be reborn as a result of these actions, his personality that will enter into Nirvāṇa, his personality that walks on the eight-fold path. It is said in the Visuddhimagga of Buddhaghosa, "Mere suffering exists, no sufferer is found. The deeds are, but no doer of the deeds there, Nirvāṇa is, but not the man that enters it, the path is, but no traveller on it is seen."

It is further said, "whosoever is not clear with regard to the conditionally

arisen phenomena, and does not comprehend that all the actions are conditioned through ignorance, etc. he thinks that it is ego (attā) that understands or does not understand, that acts or causes to act, that comes to existence at rebirth..... that has the sense-impression, that feels, desires, becomes attached, continues and at rebirth again enters a new existence."

While in the case of the first two characteristics it is stated that "all formations" (sabbe saṅkhārā) are impermanent (anicca) and subject to suffering (dukkha), the corresponding text for the third characteristics (anattā) state that "all things are not self" (sabbe dhammā anattā, Cūḷasaccaka sutta, Majjhima N., Dhammapada, v. (279). Etymologically, anattā consists of the negative prefix 'an' plus attā (Vedic ātman). There are two Pali forms of the word, namely, attā (instrumental attanā) and attā (Instr. attena). In the Sutta texts and commentaries the words atta and attā are used in several senses : (1) chiefly meaning 'one self' or one's own, e.g. attahitāya paṭipanno na parahitāya (i.e., acting in one's own interest, not in the other's interest) or attanā va kataṃ sādhu (i.e., what is done by one's own self is good); (2) meaning one's own person; the personality, including both body and mind, e.g. in attabhāva (life), (3) meaning self, as a subtle metaphysical entity, (soul), e.g. atthi me attā (do I have a soul) etc.

It is with the third meaning that we are concerned, the entity that is conceived and sought and made the subject of a certain class of views called in early Buddhist text 'attadiṭṭhi', attānudiṭṭhi (self-views or heresy of self) and attagāha (misconception regarding self), - Encyclopaedia of Buddhism, p. 567.

Buddha wholly denied the existence of soul which is permanent, immaculate, unaffected by karma, and in this denial (i.e., pudgalanairātmya) there is no difference of opinion between the Hīnayānists and the Mahāyānists. The Pali texts aver that the belief in the existence of soul, or in otherwords, the heresy of individuality (sakkāyadiṭṭhi, q.v.) is due to the misapprehension of one of the five khandhas (q.v.) as soul in the following four ways.

(i) attā is the same as rūpa, or vedanā, or saññā, or saṅkhāra, or viññāṇa (rūpam attato samanupassati, vedanā, etc.)

(ii) attā is possessed of rūpa, etc. (rūpavantam attānaṃ samanupassati, etc.)

(iii) in attā there is rūpa, etc. (attani rūpaṃ samanupassati etc.)

(iv) atta is in rūpa etc. (rūpasmim attānaṃ samanupassati, etc.)

In the Mādhyamika vṛtti, p.432 and elsewhere it is shown that the misapprehension happens in five ways, the fifth being that the attā is something different from the

skandhas, the first being as stated above. The Paṭisambhidāmagga (I. pp.143-150) explains how this misapprehension happens (N. Dutt, Early Monastic Buddhism, pp.84-85).

It is the common belief that in man there is an abiding substance called the soul (ātmā) which persists through changes that overcome the body and mind, exists before birth and after death and migrates from one body to another. Buddha totally denies the existence of such soul, because his contention is that a being is composed of five skandhas, namely, rūpa, vedanā, saññā, saṅkhāra and viññāṇa; so the soul should not be identical with any one of these five or with all the five taken together or something other than the five skandhas but as none of these alternatives are applicable to soul.

Anattā is in the last of the three characteristics (tilakkhaṇa, q.v.) namely, anicca, dukkha, anattā or the general characteristics, (sāmañña lakkhaṇa) of the universe and everything in it. The doctrine of anattā was first delivered in the Anatta-lakkhaṇa sutta (Discourse on the characteristic of 'Not-self'), the second discourse after enlightenment, by the Buddha to his first five disciples (pañcavaggiyabhikkhū) who after hearing it attained to perfect holiness or emancipation (arahatta).

This sutta tells us that the individual or person is a psycho-physical compound constituted of nāma (mind) and rūpa (corporeality) or five groups of aggregates (pañca-kkhandha), physical and mental elements always undergo change. Our body is subject to change, so also our mind. In other words rūpa (corpo-reality), vedanā (sensation), saññā (perception), saṅkhāra (mental formations) and viññāṇa (consciousness) also change and so are not permanent. All these phenomena are of impermanent nature, so they cannot constitute a permanent entity or soul Buddha declared to his disciples that material thing is soulless (rūpaṃ, bhikkhave anattā), feeling is soulless (vedanā anattā), perception is soul-less (saññā anattā), formation is soulless (saṅkhārā anattā), consciousness is soulless (viññāṇaṃ anattā), Vinaya Piṭaka, I.p.13f); Saṃyutta, N. (V, pp.22, 24).

On the contrary, in most of the systems of religion or philosophy, the nature of man and his destiny centre mainly round the doctrine of the soul. Some call it the principle of thought and action in man or that which thinks, wills and feels, knows and sees, and also, that which appropriates and owns. It is that which both acts and initiates action. Generally speaking, it is conceived as a perdurable entity, the permanent unchanging factor within concrete personality, which somehow unites and maintains its successive activities. It is also, the subject of conscious spiritual experience. It has in addition, strong religious associa-

tions and various further implications, such as being independent of the body, immaterial and eternal. The Sanskrit word 'ātman' of which attā is the Pali counterpart, is found to occur in the earliest Vedic hymns, it means breath which is in the sense of 'life' or is called self or soul in modern usage. This 'ātman' was something that could leave the body and return, and in that connection 'manas' was used as a synonym (e.g. Ṛg Veda, v. 58). Such conceptions, coming down from the earliest times, were continued in later systems such as those found in the Upaniṣads. The old Indian religion was a kind of pantheism with Brahman (eternal, absolute etc.) as the first cause of the universe.

The manifestation of Brahman was sometimes personified and called Brahma (God or the Great self). Every human being had in him a part of Brahman, called ātman or the 'little self'. Brahman and Ātman were one and of the same substance. Salvation consisted in the little Ātman entering into unity with Brahman. The Ātman was an eternal 'substance', (Encyclopaedia of Buddhism, vol. I. p.567). The Brahmajāla sutta of the Dīghanikāya holds that the self (attā) and the universe are to be treated from different point of view positively, negatively and both. Some doc- trines tell us that the self or soul (attā) and the universe (loka) are eternal (sassata), according to some, the self and the universe are semi-eternal (ekacca-sassata), etc.

The Bhāra Sutta (Burden Sutta) of the Saṃyutta Nikāya (III. p.25) tells us about the burden, the taking of the burden, the grasping of the burden and the laying down of the burden. These five aggregates are burden. The grasping of the burden is held as the craving which tends to re-birth.

The canonical text, the Paṭisambhidāmagga (p.37) tells us that matter is not self because it has no core. Feeling, perception, formation and consciousness are soulless. When a person meditates, it is like the flame of a burning lamp. The khandhas belong to self like a tree and its shadow, although they are separate entities. The khandhas are compared to smell and flower though they are two separate entities. The khandhas are the container of the self as casket and the jewel. The doctrine of Not-self is a corollary to the teaching of impermanence. Therefore all things are impermanent and so they are subject to death and are without self. Thus, there is no self in things. Impermanent things are fraught with suffering. Existence is nothing, but it depends on a series of conditions. All things, mental and material, have no-self-reality. "All the elements of being are non-self. When one by wisdom realizes (this), he heeds not (this world of) sorrow, this is the path of purity" Dhammapada. V, 279.

The question of self as in the Milindapañho, a non-canonical text deserves special attention. The

Milindapañho (p.86) states that among the five khandhas, viññāṇa is more identified with attā. In this text, "the illustration is elaborated in great detail and it is pointed out that when a person is indicated by giving him a name, it does not denote a soul but is merely an appellation for the five aggregates which constitute the empirical individual" (p.25).

Notice can next be taken about self as discussed in the Abhidharmakośa of Vasubandhu and in the Mūlamadhyamakakārikā. In the Abhidharmakośa it is stated that anātman is synonymous with skandha, āyatana and dhātu. The Mūlamadhyamakakārikā holds that "The Buddhas have made known that there is the self (ātman), they have taught that there is not-self (anātman), they have also taught that there is neither the self nor the not-self." (Vidhusekhar Bhattacharya, The Basic conception of Buddhism). Impermanent things are suffering, what suffering is non-soul or not-self. (Saddhammappakāsīni p.639).

Some hold that the soul exists as a conscious entity after death. According to others it is unconsciousness. Some say that the individual cases to exist after death and is annihilated. The Upaniṣads bear out a doctrine of the Self. The Upaniṣads maintain that there exists a self in one's personality. This self is free from death and sorrow. Sometimes the self is identified with the physical personality. Sometimes the self is identified with the self in the dream-state or in the stage of deep sleep. The soul has a form because it appears in its own form. Some Upaniṣads hold that the soul may be separated from the body like the sword from its scabbard. Thus the soul may be separated from the body. The Bṛhadāraṇyaka Upaniṣad (ii. 414) is famous for the concept of 'not this, not this, doctroine establishing the unknowableness of the self by any process of reasoning. According to Śaṅkara, the self is known through argument and reasoning. In the words of Vedānta we frequently come across the term for soul i.e., 'ātman'.

According to the Sāṃkhya system of philosophy the soul is held as having a plurality of existence. It is held as a unique, eternal, pervasive, and substantial matter.

Many Jains and the Ājīvikas were contemporaries of Buddha. According to them, the soul is identified with life. Human beings and everyhing in this universe are held as being in possession of souls. (Basham, History and Doctrine of the Ājīvakas, p.270). According to Mahāvīra, one of the founders of Jainism, the body is identified with the soul as also different from it. It is same from one point of view and it is different from another point of view. Jainism believes in the existence of soul in every object. The soul was also considered by the Jains to be intrinsically omniscient (Bhagavatī Sūtta, xiii, 7, 495).

According to Buddha ātman was wrongly identified with what was not Ātman. "Whether Buddha appears in the world it remains a fact, an unalterable condition of existence and an eternal law, that all that exists (sabbe dhammā) is non-absolute (anattā) i.e., without an unchangeable or absolute ego entity. This fact Buddha discovers and masters, and after having discovered and mastered it, he announces, proclaims, preaches, reveals, teaches and explains thoroughly, that all that exists is non-absolute (without a permanent ego) (A. B. Govinda, The Psychological Attitude of Early Buddhist Philosophy, p.99, For details see Encyclopaedia of Buddhism, pp.567-576).

ANATTĀNUPASSANĀ (Skt. Anātmānupaśyanā), contemplation of not-self. It is one of the eighteen chief kinds of insight (vipassanā, q.v.) and it leads to Emptiness Liberation (suññatā-vimokkha). Here in the faculty of wisdom (paññindriya) is outstanding and one who attains in that way the path of stream-entry (sotāpatti) is called a dhamma-devotee (dhammānusāri). At the next two stages of sainthood he becomes a vision attainer (diṭṭhipatta), and at the highest stage, i.e., holiness (arahatta) he is called liberated by wisdom (paññā-vimutta) (Ref. Anatta-lakkhaṇa sutta, Mahāvagga, Vinaya Piṭaka, Alagaddūpama Sutta, Majjhima Nikāya.

ANATTA-SAÑÑĀ (Skt. Anātmasaṃjñā) perception of not-self, see Anattā, q.v.

ANANTARA-PACCAYA (Skt. Anantarapratyaya), i.e., Proximity condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhana.

It is a contiguous factor implying contiguity as a causal relation in respect of time and space. There is no gap (na-antara) or break up between relating thing (natthi etesaṃ antaraṃ ti hi anantara, Paṭṭhāna Aṭṭh. p.73).

So the continuity of flow on successiveness of two things or consciousness is maintained. Therefore, Anantara paccaya is a type of causal relation in which the paccaya-dhamma is the preceding factor and the paccayuppanna-dhamma is the immediately succeeding factor (yesaṃ yesaṃ dhammānam anantara yā yā dhammā uppajjanti citta-cetasikā dhammā, tā tā dhammā tesaṃ tesaṃ dhammānam anantara-paccayena paccayo-Paṭṭhāna, p.5). Buddhaghosa defines it thus : anantarabhāvena upakārako dhammo anantara-pacca-yo, i.e., "a phenomenon which conditions another phenomenon by virtue of its immediate antecidence to the latter is an anantara-paccaya". (Paṭṭhāna Aṭṭha. p.72). For instance, in the course of cognition (cittavīthi) the receptive consciousness (sampṭicchana citta), which again, when ceases, is immediately followed by the arising of investigating consciousness (santiraṇa citta), which again, when ceases, is immediately followed by

arising of determining consciousness (votthapana citta) and so on.

"It is important to note that this relation of contiguity prevails not only in this life, beginning with birth and ending with the dissolution of the material body, but right through the whole span of recurring existences of an individual with unbroken continuity. Hence we see the relation of contiguity existing between the death-consciousness (cuti-citta) and the rebirth-consciousness (paṭisandhi-citta). This rebirth-consciousness is related to the following life-continuum by way of contiguity; and this life-continuance is again related in a similar way to the subsequent life-continuum and so on with rest. Lady Sayadow is of opinion that until after the attainment of path arahatship and the final dissolution of the aggregates (Khandha-parinibbāna). This continuum is not broken, or more strictly speaking, does not cease completely." (Encyclopaedia of Buddhism, Vol. I, p.552).

ANARIYAPARIYESANĀ (Skt. Anārya-paryeṣaṇā) i.e. ignoble quest.

The Ariyapariyesanā Sutta of the MajjhimaNikāya (I, pp. 161 f.) defines the term that anariyapariyesanā is the quest of a man who being himself subject to rebirth, decay, death, sorrow and impurity, pursues objects that are equally subject thereto and these objects are wives and children, slaves, goats, sheep, fowls and swine, and other domestic animals together with gold and silver coins. If a man becomes attached to them, he is sure to go after birth, decay, death, etc.

In this Sutta Buddha states that before his Enlightenment (Sambodhi), he was entangled in ignoble quest. This statement certainly refers to his luxurious life in enjoying sensual pleasures in the company of female attendants in the palace before his renunciation.

ANĀGĀMĪ (Skt. Anagamin), The non-returner. He is a noble disciple (ariya-paggala, q.v.) who, in his spiritual progress has reached the third stage of holiness, i.e., on the way next to emancipation (arahathood). There are five classes of non-returners as it is said in the Puggalapaññatti, pp.16-17.

"A being through the disappearing of the 5 lower fetters (Saṃyojana, q.v.) reappears in a higher world (amongst the devas of the pure abodes, (suddhāvāsa) and without returning from that world (into the sensuous sphere) he there reaches Nirvāṇa.

(1) "He may, immediately after appearing there (in the 'Pure Abodes') or without having gone beyond the half lifetime attain the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa within the first half of the life' (antara-parinibbāyī).

(2) "Or, whilst' living beyond the half lifetime, or at the moment of

death, he attains the holy path for the overcoming of the higher fetter. Such a being is called 'one who reaches Nirvāṇa after crossing half the life time' (upahacca-parinibbāyī).

(3) "Or, with exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa with exertion' (sasaṅkhāra-parinibbāyī).

(4) "Or, without exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nirvāṇa without exertion' (asaṅkhāra-parinibbāyī).

(5) "Or, after vanishing from the heaven of the Aviha-Gods, he appears in the heaven of the unworried (atappa) gods, ... from there in the heaven of the highest (akaniṭṭha) gods. There he attains the holy path for the overcoming of higher fetters. Such a being is called 'one who passes upstream to the highest gods' (uddhaṃsota-akaniṭṭhagami)".

ANĀBHOGA, meaning "effortless". The state without violation (manaskāra) is anābhoga i.e. the state without effect (abhoga) is called anābhoga. According to Taisha (vol. I p.262) translated by Chen-ti (Paramārtha). When the practice and the vows of bodhisattva for attaining Bodhi are accomplished fully, the ways of further practising will be completed naturally and effortlessly.

The Daśabhūmika sūtra (67, 10 f) compares Bodhisattva's such effortless activity with a boat which needs to proceed with human effort before it reaches the open sea. In this state the boat is called sābhogavāhana, i.e., travelling with (human) effort. But when it reaches the open sea it can sail without effort borne long by a tornado (anābhoga vāhana-vata-mandate pranīto) and it can go in a single day further than it could go in a hundred years by all human efforts, by rowing, etc. (sarvasābhoga-vāhanatāya). So a Bodhisattva taking the boat of Mahāyāna with the effortless wisdom (Jñānabhogatāya) can sail in the ocean of bodhi and can enter in a single moment into the state of perfect wisdom quicker than he could get in 100000 kalpas (i.e. innumerable period of time) by his former effortful activity (pūrvakena sūbhogakarmaiva). According to the fu-hsing-lun (Taisha, No. 1610, Nanjio, No. 1220) a bodhisattva must strive through the first seven stages of bodhisattva caryā and after passing the seventh stage he gradually and naturally progresses through the last three stages and attains enlightenment without any effort (anābhoga). Again in Sūtrālaṅkāra (ix, 18-19) it is explained that a Buddha's activities proceed without effort like music from instruments that are not being played, or jewels that shine without labour (anābhoga buddhakārya pratipraśrabdaḥ).

ANICCA (Skt. Anitya), impermanent, abstract aniccatā, i.e., impermanence.

According to the Theravāda Buddhist doctrine anicca is the first of the three characteristics (Ti-lakkhaṇa, q.v.) or the general characteristics (sāmañña-lakkhaṇa), other characteristics being suffering (dukkha-sacca) and not self (anattā q.v.) of existing things of phenomenal world (Saṃyutta N. III p.22).

The adjective anicca (impermanent) is derived from the negative prefix 'a' plus nicca, permanent (Skt. nitya from prefix 'ni' meaning onward, downward). The Visuddhimagga-aṭṭhakathā (p.825) explains, "because it denies everlastingness it is not permanent, thus it is impermanent" (na niccan ti aniccaṃ). Main definitions of anicca given in the canonical texts are as follows : "Impermanent, impermanent" it is said by Lord (Bhagavā), What is impermanent? Corporeality (rūpa) is impermanent, Rādha, and so are feeling (vedanā) and perception (saññā) and formations (saṅkhāra) and consciousness (viññāṇa; Saṃyutta N. III. 195). In short, according to the Buddha, the five aggregates (pañcakkhandha) are impermanent in the sense of rise and fall (udaya-vaya). Again, "all is impermanent (sabbaṃ aniccaṃ). And what is the all that is impermanent. The eye is impermanent (cakkhuṃ aniccaṃ), visible object is impermanent (rūpa-anicca), eye-consciousness is impermanent (cakkhu-viññāṇa anicca), eye contact impermanent (cakkhusamphasso anicco), whatever is felt (vedayita) as pleasant or unpleasant, or neither pleasant nor unpleasant born of eye-contact is impermanent (cakkhusamphassapaccayā uppajjaṃ vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ tam pi aniccaṃ). Likewise the ear (sota), sound (sadda), nose (ghāna), smell (gandha), tongue (jihvā), taste (rasa), body (kāya), contact or touch (phassa) and mind (mana) and thought (dhamma) are impermanent (Saṃyutta N. IV. p.28) or quite briefly "All formations are impermanent (sabbe saṅkhārā aniccā : Majjhima N. I. p.230, Dhammapada 277) and whatever is inseparable from the idea of origination is inseparable from the idea of cessation (yaṃkiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ, Vinaya P.I,p. II), (Majjhima N. I p.380).

Impermanence (anicca) is a basic feature of all conditioned phenomena, be they material or mental, coarse or subtle, one's own or external : All formations are impermanent. The Papañcasūddanī (I. p.37), commentary on the Majjhima Nikāya further adds "Materiality, etc. are imperma-nent in the sense of exhaustion".

That the totality of existence is impermanent, is also often stated in terms of the aggregates. (Khandha, q.v.), the twelve internal and external sense bases (āyatana, q.v.), etc. Only Nibbāna which is unconditioned and not a formation (asaṅkhata) is permanent (nicca, dhuva).

Impermanence (anicca) is one of the three characteristics of existences. We know that everything is subject to the law of cause and effect. Impermanency of things is the rising, passing and changing of things or the disappearance of things that have become or arisen. The meaning is that these things of the world never persist in the same way, but they are vanishing and dissolving from moment to moment.

A man who performs an action at one moment does not remain the same at the next moment. Buddha through out his life repeatedly reminded his disciples that all things are impermanent and subject to origin and decay.

The Buddha's last words were : Indeed, bhikkhus, I declare to you: All formations are inseparable from the idea of dissolution : attain perfection through diligence, (Handa dāni bhikkhave āmantayāmi vo: vayadhammā saṅkhārā, appamādena sampādetha). At little earlier he had said. "Has it not already been repeatedly said by me that there is separation, division and parting from all that is dear and beloved? How could it be that what is born, come to being, formed and inseparable from the idea of fall, should not fall? That is not possible". There are besides, these countless passages where the exhortation is variously developed, from which only a few can be chosen.

"Bhikkhus, when a man sees as impermanent the eye (and the rest), which is impermanent, then he has right view" Aṅguttara N.II 142. Bhikkhus, formations are impermanent, they are not lasting, they provide no real comfort; so much so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated (ibid. IV, p.100). "What is perception of impermanence? Here, Ānanda, a bhikkhu, gone to the forest or to the root of a tree or to a room that is void, considers thus : Materiality is impermanent, feeling..... perception, formations.... consciousness is impermanent. He abides contemplating in this way impermanence in the five categories affected by clinging" (ibid. V, 109). And "what is perception of impermanence in the world of all (in all the world)? Here, Ānanda, a bhikkhu is humiliated, ashamed and disgusted with respect to all formation". "Perception of impermanence should be maintained in being for the elimination of the conceit 'I am' since perception of not-self becomes established in one who perceives impermanence, and it is perception of not-self that arrives at the elimination of the conceit 'I am', which is extinction (nibbāna) here and now" (ibid p.17). "And how is perception of imperma-nence maintained in being and developed so that all lust for sensual desires (kāma), for materiality (rūpa) and for being (bhava), and also all ignorance are

ended and so that all kinds of the conceit. 'I am' are abolished? Such is materiality, such its origin, such its disappearance (Saṃyutta N.III. 156): such is feeling perception..... formation..... consciousness, such is feeling..... perception.... formations... cons-ciousness, such its origin, such its disappearance". "Here bhikkhus, feelings.... perception..... thoughts (vitakka) are known to him as they appear present, known as they disappear. Maintenance of this kind of concentration conduces to mindfulness and full awareness. Here a bhikkhu abides contemplating, rise and fall in the five categories affected by clinging thus : Such is materiality, such its origin, such its disappearance (and so with the other four). Maintenance of this kind of concentration conduces to the exhaustion of taints" (Dīgha III 223). "When a man abides thus mindful and fully aware, diligent, ardent and selfcontrolled, then if a pleasant feeling arises in him, he understands : This pleasant feeling has arisen in me; but that is dependent, not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed and dependently originated. Now how could a pleasant feeling, arisen dependent on an impermanent formed, dependently arisen body, be permanent? In the body and in feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, his underlying tendency to lust for the body and for pleasant feeling is abandoned. Similarly when he contemplates an unpleasant feeling, his underlying tendency to resistence (paṭigha) to the body and unpleasant feeling is abandoned, and when he contemplates neither unpleasant nor pleasant feeling, his underlying tendency to ignorance of the body and of that feeling is abandoned" (Saṃyutta N. IV. 211-12).

"When a bhikkhu abides much with his mind fortified by perception of impermanence, his mind retreats, retracts and recoils from gain, honour and renown, and does not reach out to it, just as a cock's feather or strip of sinew thrown on a fire retreats, retracts and recoils and does not reach out to it" (Aṅguttara N. IV. 51). "When a bhikkhu sees six rewards it should be enough for him to establish unlimitedly perception of impermanence in all formations. What six? All formations will seem to me unsubstantial; and my mind will find no relish in the world of all (in all the world); and my mind will emerge from the world of all (from all the world); and my mind fetters will come to be abandoned; and I shall be endowed with the supreme state of the samaṇa" (ibid. III, 443).

"When a man abides contemplating impermanence in the bases for contact (the eye and the rest) the outcome is that awareness of repulsiveness intact is established in him; and

when he abides contemplating rise and fall in the five categories affected by clinging, the outcome is that awareness of repulsiveness in clinging is, yet it is still more fruitful to go with confident heart for refuge to the Buddha, the Dhamma and the Saṅgha and undertake the five precepts of virtue... Fruitful as that is, yet it is still more fruitful to maintain loving kindness in being for only as long as the milking of a cow fruitful as that is, yet it is still more fruitful to maintain perception of impermanence in being for only as long as the snapping of one's fingers" (ibid. IV 392-6).

"Better a single day of life perceiving how things rise and fall that to live out a century yet not perceive their rise and fall" (Dhammapada v. 113). It is impossible that a person with right view should see any formation as permanent" (Majjhima N. III 64).

The Visuddhimagga (chapters XX and XXI) relies principally on the canonical commentary, the Paṭisambhidāmagga, in its handling of the contemplation introduces the first of what are called the 'Eight knowledges' (a classification peculiar to the Visuddhimagga), namely, the knowledge of contemplation on rise and fall (udayabbayānupassanā ñāṇa). Also perception of impermanence heads the 18 principal insights (mahāvipassanā), which make their initial appearance as a group in the Paṭisambhidāmagga (the first seven being also called the 'seven perceptions' (satta-saññā). In this connection it is stated as follows, "One who maintains is being the contemplation of impermanence, abandons perception of permanence" and "contemplation of impermanence and contemplation of the signless (animittānupassanā) are one in meaning and different only in the letter" (Visuddhimagga XI), since "one who maintains in being the contemplation of the signless abandons the sign (of permanence, etc.). The contemplation of what is impermanent, or contemplation as 'impermanent', is 'contemplation of impermanence'. This is insight (vipassanā) that occurs in apprehending impermanence in the three planes (bhūmi)" (Visuddhimagga Aṭṭhakathā p.67).

The Visuddhamagga, adds, "Having purified knowledge in this way by abandoning perception of permanence, etc. which oppose the contemplation of impermanence etc. he passes on and begins... contemplation of rise and fall" (Visuddhimagga. XX).

The following passage is then quoted, "How is it that understanding of contemplation the change of presently arisen dhammas is knowledge of rise and fall. Presently arisen materiality is born, the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation thereof is knowledge. Presently arisen feeling...

etc..." (Papañcasūdani I. 54) "He sees the rise of the materiality category in the sense of conditioned arising thus, (1) with the arising of ignorance...; (2) with the arising of craving...; (3) action; (4) with the arising of nutriments (āhāra) there is the arising of materiality; (5) one who sees the characteristic of generation, sees the rise of the materiality category, sees these five characteristics" (ibid, I, 55). Cessation and fall are treated in paralleled manner, and this treatment is applied to the four remaining categories but substituting contact for nutriment in the cases of feeling, perception and formations, and mentality materiality (nāma-rūpa) for nutriment in the case of consciousness).

Since the Visuddhimagga (ch. XXI) makes the contemplation of rise and fall (udayabbayānupassanā) the basis for the development of all three characteristics, and not only of impermanence that will be reviewed under TILAKKHAṆA.

Lastly, a sutta passage emphasises a special relation with confidence (saddhā). "Materiality (and the rest) is impermanent, changing, becoming other. Whoever decides about, places his confidence in these dhammas in this way, is called mature in confidence (saddhānusārī)." (Ref. Encyclo-paedia of Buddhism, Fascicle 4 pp. 657-662).

ANICCĀNUPASSANĀ (Skt. Anityānupaśyanā), contemplation of impermanence. It is one of seven kinds of contemplations adopted by a Buddhist as a mental culture and practice in order to achieve the insight of truth (Vipassanā. q.v.)

ANICCASAÑÑĀ (Skt. Anitya-saṃjñā), perception of impermanence. It is defined in the Girimānanda sutta of Aṅguttara Nikāya (V, p.109) as meditation on the impermanence of the five groups of existence (Pañcakkhandha). It is further said, "Though with a faithful heart one takes refuge in the Buddha, his teaching (dhamma) and community of monks (saṅgha) or with a faithful heart observes rules of morality, or develops a mind full of loving kindness, by far more meritorious it is if one cultivates the perception imper-manence, and be it only for a moment".

ANINDRIYARŪPA - Out of twenty-eight corporeal forms (rūpa) three indriyas (faculties), namely, the sex-states of male and female and the vital force as well as five sense-faculties are indriyarūpas. The rest twenty material forms are not controlling forces and so are anindriya-rūpas, see Rūpa, q.v.

ANIMITTA-CETO-VIMUTTI (Skt. Animitta ceto-vimukti), signless deliverance of mind, see ceto-vimutti, q.v.

ANIMITTĀNUPASSANĀ (Skt. Animittānupaśyanā), contemplation of the uncondition or signless, see Vipassanā, q.v.)

ANIMITTA-VIMOKKHA (Skt. animittavimokṣa), the conditionless (or signless) liberation. See Vimokkha, q.v.

ANUPUBBA-NIRODHA (Skt. Anupūrva-nirodha), the 9 "Successive Extinctions", are the 8 extinctions reached through the 8 absorptions (jhāna, q.v.) and the 'extinction of feeling and perception' (see nirodha-samāpatti), as it is said in Aṅguttara N. IV. p. 409 and Saṅgīti Sutta, Dīgha Nikāya.

"In him who has entered the 1st absorption, the Sensuous Perception (kāma-saññā) is extinguished. Having entered the 2nd absorption Thought-conception and Discursive Thinking (Vitakka-vicāra,) are extinguished. Having entered the 3rd absorption, Rapture (pīti, q.v.) is extinguished. Having entered the 4th absorption, in and out breathing (assāsa passāsa,) are extinguished. Having entered the sphere of Boundless Space (ākāsanañcāyatana), the corporeality of perceptions (rūpa-saññā) are extinguished. Having entered the sphere of Boundless consciousness (viññāṇañcāyatana), the perception of the Sphere of Boundless Space is extinguished. Having entered the sphere of Nothingness (ākiñcaññāyatana), the perception of the sphere of Boundless consciousness is extinguished. Having entered the sphere of Neither Perception nor Nonperception (neve saññā nāsaññāyatana) the percep-tion of Nothingness is extinguished. Having entered the extinction of Perception and feeling (saññāvedayita nirodha) perception and feeling are extinguished".

ANUPUBBASIKKHĀ ANUPUBBAKIRIYĀ ANUPUBBAPAṬIPADĀ (Skt. Ānupūrbikaśikṣā-ānupūrbikakriyā-ānupūrbikapratipadā), i.e. 'gradual course of training for monks' as stated in the Gaṇaka Moggallāna Sutta of the Majjhima Nikāya (Vol. III). Gaṇaka Moggallāna Brāhmaṇa once met Buddha and said that all kinds of training needed a graduated course or progress, e.g. in constructing a staircase (sopāṇakalevarā) of a building, in study (ajjhene), in mathematical calculations (saṅkhāne) and asked him whether there was any graduated course in the training of Buddha's disciple. Buddha answered in the affirmative and described the gradual course of training prescribed by him for the attainment of emancipation which is as follows :

When an able man becomes a monk, he is first asked to observe the moral precepts (sīlas), to abide by all the disciplinary rules codified in the Pātimokkha and to be so careful as to commit the slightest wrong (aṇumattesu vajjesu bhayadassāvī).

When the monk becomes virtuous after observance of moral precepts, Buddha gives him further training to exercise control over his sense organs (indriyesu guttavāro) so that by seeing through eyes and object (cakkhunā rūpaṃ disvā) his mind may not be attracted to the characteristics of the object, because such attractions lead to the rise of mental impurities such as greed, despair, etc. Similarly

hearing with ear (sotena saddaṃ sutvā), smelling with nose (ghānena gandhaṃ ghāyitvā), tasting with tongue (jivhāya rasaṃ sāyitvā), touching with body (kāyena phoṭṭhabbaṃ phusitvā) and thinking with mind (manasā dhammaṃ viññāya).

When he has controlled his sense-organs, then he is instructed to take food for the bare maintenance of his body, to keep it just fit for leading a pure and holy life and not for embellishing or beautifying his body (paṭisaṅkhā yoniso āhāraṃ āhareyyāsi neva davāya na madāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya).

When the monk becomes moderate in eating, then the Buddha instructs him to be vigilant at day and night in every posture of sitting, walking, standing and sleeping and to cleanse his mind of obstructive mental states (āvaraṇehi dhammehi cittaṃ parisodheti).

When the monk becomes vigilant at day and night, the Buddha then instructs him to be mindful and conscious (satisampajaññena samannāgato), i.e. to practise satipaṭṭhāna (smṛtyupasthāna), in any action, be it in extending or contracting his hands, or seeing an object, in eating or drinking, in passing urine or excrements, or in putting on robes, etc.

Buddha then instructs him to live in a lonely place (vivittaṃ senāsanaṃ bhaja), be it a forest, or the base of a tree, or a hill or a cave, or an open space or a straw heap. There after finishing midday meal, he is to sit cross-legged, keeping body erect and mind alert. While thus sitting he must try to purify mind of five hindrances (pañcanīvaraṇa), viz. greed (abhijjhā), hatred or malice (vyāpāda), sloth and torpor or idleness (thīnamiddha), haughtiness and restlessness (uddhacca kukkacca) and doubt about the true dhamma (vicikicchā).

Lastly when the monk's mental impurities have been almost removed by knowledge (cetaso upkilese paññāya dubbalikaraṇe), he is to practise four stages of meditation :

(a) Disassociating mind from sensual desire and evil thoughts, the monk enters and abides in the first stage meditation (paṭhamajjhānaṃ), a state of roaming and reasoning (savitakkaṃ savicāraṃ), derivation of mental and physical joy out of seclusion (vivekajaṃ pītisukhaṃ).

(b) Suppressing the initial thought and reasoning, his mind internally tranquillised and fixed on one point, he enters and abides in the second stage of meditation (dutiyajjhānaṃ), a state devoid of initial thought and rea- soning and full of joy derived out of concentration.

c) Rising above joy (pīti) caused by acquisition of certain virtues and disgust (virāga) caused by thoughts of impennanence, the monk dwells with equanimity (upekkhako viharati),

mindful (sato) and clearly conscious (sampajāno) and experiences within himself that joy of which the noble ones (ariyā;) say, 'Joyful lives he who has equanimity and is mindful' and enters and abides in the third stage of maditation (tatiyajjhāna).

(d) "By getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, he enters and abides in the fourth state of meditation which has neither anguish nor joy, and which.is entirely purified by equanimity and mindfulness". "In the fourth stage, the meditator's mind remains undisturbed by any kind of feeling happy or unhappy, and he has got rid of all mental impurities, his mind attains perfect equanimity".

(e) "After perfecting himself in the meditations, he should try to comprehend the four truths, viz., suffering, its origin, its removal and the path leading to its removal, likewise he should apply his mind to the four impurities (āsayas), their origin, removal and the path leading to removal and exert to become a khiṇāsava or arhat, the perfect." (Dr. N. Dutta and Bajpal, Development of Buddhism in the Uttar Pradesh, pp. 169-70). This is the gradual course of training prescribed by the Buddha for his disciples.

ANUVYAÑJANA-LAKṢAṆA - minor characteristics of a superman (mahāpuruṣa, Pali mahāpurisa, q.v.) especially of a Buddha (Jātaka, I. p. 12). There are eighty, such minor characteristics described in the Sanskrit Buddhist texts such as Lalitavistara (p.106)., Mahāvastu, (p. II. 43), Mahāvyutpatti (B. B. XIII, p.6). Dharmapradīpikā (13, 14), namely, having (1) copper-coloured finger nails (tāmranakha), (2) soft finger nails (snigdhanakha), (3) long finger nails (tuṅganakha) (4) rounded fingers (vṛttāṅguli), (5) regular finger (anupūrvāṅguli), (6) well-formed fingers (citāṅguli), (7) concealed veins (nigūḍhaśirā), (8) veins without knots (nirgranthiśirā), (9) concealed ankles (guḍhagulpha), (10) even feet (avisamapāda), (11) gait like that of a lion (siṃhavikrāntagāmin), (12) gait like that of elephant (nāgavikrāntagāmin), (13) gait like that of a swan (haṃsavikrāntagāmin), (14) gait like that of a bull (vṛṣabhavikrāntagāmin), (15) gait always bearing to the right (pradakṣiṇāvartagāmin), (16) pleasant gait (cārugāmin), (17) straight gait (avakragāmin), (18) straight limbs (avakragātra), (19) rounded limbs (vṛttagātra), (20) refined limbs (mṛṣṭagātra) (21) regular limbs (anupūrvagātra), (22) clean limbs (śucigātra), (23) soft limbs (mṛdugātra), (24) pure limbs (viśuddhagātra), (25) tender limbs (sukumāragātra), (26) unmarred limbs (adīnagātra, (27) unimpaired limbs (anutsannagātra), (28) well shaped limbs (susaṃhatagātra), (29) limbs free from freckles (vyapagatatilakagātra), (30) perfect sexual organs (paripūrṇavyañjana), (31) well-built beautiful kneecaps

(pṛthucārujānumaṇḍala), (32) well proportioned limbs (suvibhaktāṅga-pratyaṅga), (33) radiance extending all around (vitimira viśuddhāloka), (34) pleasant in every respect (samantaprāsādika), (35) rounded belly (vṛttakukṣi), (36) well shaped belly (mṛṣṭakukṣi), (37) regularly built-belly (abhagna-kukṣi), (38) slender belly (kṣmodara), (39) deep navel (gambhīra-nābhi), (40) navel turning to the right (dakṣiṇāvartanābhi), (41) clean behaviour (śucisamācāra), (42) palms soft as cotton (tulāsadṛś asukumārapāṇi), (43) soft lines on palms (snigdha-pāṇi-lekha), (44) deep lines on palm (gambhīra- pāṇi-lekha), (45) long lines on palm (āyatapāṇi-lekha), (46) red lips (bimboṣṭha), (47) face not too long (nātyāta-vadana), (48) soft tongue (mṛdujihvā), (49) thin tongue (tanujihvā), (50) red tongue (raktajihvā), (51) voice like that of elephant (gaja-garjita, jimuta ghoṣa), (52) well-toned pleasant voice (madhuracārusvara), (53) round teeth (vṛttadaṃṣṭrā), (54) sharp teeth (tīkṣṇadamṣṭrā), (55) white teeth (śukladaṃṣṭrā), (56) even teeth (sama-daṃṣṭrā), (57) regular teeth (anupūrva-daṃṣṭrā), (58) high nose (tuṅganāsā), (59) well shaped nose (sucināsā), (60) clean eyes (viśuddha-netra), (61) big eyes (viśālanetra), (62) eyes like dark white lotus (sitāsitakamala-dalanayana), (63) fine eyelids (citrapakṣma), (64) long eye brows (āyatabhrū) (65) glossy eyebrows (ślakṣmabhrū), (66) regular eyebrows (anulomabhrū), (67) soft eyebrows (snigdhabhrū), (68) large ears (pīnāyatakarṇa), (69) equal ears (samakarṇa), (70) faculty of hearing without defects (anupahutakarṇen-driya), (71) well-built forehead (suparipūrṇalalāṭa), (72) prominent forehead (pṛthulalāṭa), (73) well-shaped head (paripūrṇuttamāṅga), (74) dark hair (asita-keśa), (75) well-formed hair (cita-keśa), (76) glossy hair (ślakṣṇakeśa), (77) hair grown without interruption (asaṃlulitakeśa), (78) soft hair (aparuṣ akeśa), (79) fragrant hair (surabhikeśa) and (80) feet and palms bearing the signs of śrīvatsa, svastiba, nandyāvarta and vardhamāna. The different lists of minor signs of a super man (mahā-puruṣa) are not identical and differ slightly with each other.

ANUSAYA (Skt. Anuśaya), 'inherent tendencies, a persistence of dorment, or latent dispositions of mind leading to various kinds of evil inclinations'. The term 'anusaya', derived from the 'anusi', to lie, means to live along with or to cling to, it is used in the sense of a biasness, a proclivity. According to Buddhaghosa a passion is called 'anusaya' because of its pertinancity. It ever and again tends to condition predisposing to the arising of new passions (Visuddhimagga, p.587), Vasubandhu calls it the root of existence (mūlam bhavasyāme, Abhidharmakośa, ch. X. Karikā I).

There are seven kinds of anusayas or such latent tendencies, namely. sensuous lust (kāma-rāga, q.v.), grudge (paṭigha q.v.), speculative view

(diṭṭhi q.v.), sceptical doubt (vicikicchā, q.v.), conceit (māna, q.v.), craving for con- tinued existence (bhavarāga, q. v.) and ignorance (avijjā, q.v.).

ANUSSATI (Skt. Anusmṛti), i.e. thinking of, mindfulness, recollection, contemplation, meditation (PED). Under this term there are six kinds of meditation which, as enumerated in the Suttapiṭaka, are (1) recollection of the Buddha and his qualities (Buddhānussati, q.v.), (2) recollection of the properties of Buddha's teaching (Dhammānussati, q.v.), (3) recollection of community or order of noble disciples of the Buddha (Saṅghānussati, q. v.), (4) recollection or reflection on the virtue and morality of the adept (Sīlānussati, q. v.), (5) recollection of one's own generosity or making gift (Cāgānussati, q.v.) and (6) recollection or reflection on the reward in celestial spheres (devaloka) following life of virtue or ways and means by which one is reborn in the realm of gods (Devatānussati, q.v.).

The primary function of anussati is to cleanse and purify the mind of its defilements (upakkilesa, q.v.) Anussati brings quietude of mind (cittaṃ pasīdati), destroys five kinds of hindrances to spiritual progress (pañcanīvaraṇa) and produces a great joy, ultimately induces unsight (vipassanā) leading to emancipation (arahatta).

The practice of six recollections (anussatis) is conducive to mental culture and spiritual development and these are included in the list of forty objects of meditation (kammaṭṭhāna, q.v.). The Visuddhimagga and the Vimuttimagga give detailed exposition of these six anussatis. By adopting anyone of the six anussatis as the basis of contemplation, an adept would be able to detach his mind from greed (lobha) and through this gradually attains Nibbāna.

Besides these six anussatis, another four recollections are added amounting to ten in all in the Aṅguttara Nikāya (I, pp. 21, 27) and the Visuddhimagga, viz. Recollection or Mindfulness on Death (Maraṇa-sati, q.v.), Mindfulness on Body (Kāyagatāsati), Mindfulness on Breathings (Ānāpāna-sati, q.v.), the Recollection of Peace (Upasamānussati, q.v.).

ANONAMANTATĀ (Skt. Anavanamantatā), one of the thirty-two major characteristic marks on the body of a great man (Mahāpurisa q.v.) who is either the Buddha or a universal monarch (Cakravartī rājā) mentioned in the Mahāpadāna sutta and the Lakkhaṇa sutta of the Dīgha Nikāya (II p. 17, III p. 162), the Brahmāyu Sutta of the Majjhima Nikāya and some of the Sanskrit Buddhist texts, is anonamantatā or anonamantajānuparimajjanatā, i.e. standing and without bending he can touch and rub his knees with either hand (ṭhitako yevā anonamanto ubhohi pāṇitalehi jannukāni parimasati parimajjati). The Sumaṅgalavilāsini (p.447) describes this extra-ordinary sign of a great man

in detail. It says that 'anonamanto i.e. not bending which indicates the state of not being hunchback or humpback (akhujja) and the state of not being dwarf (avāmana). The other ordinary people are either humpbacked or dwarf. The upper portion of the body of a humpbacked is not complete and the lower portion of a dwarf is so. Due to incomplete body they are unable to touch their knees without bending. But great man's both parts of body are complete and so they can touch the knee with hand without bending.

In the Sanskrit Buddhist texts like the Lalitavistara (p.74) Gaṇḍavyūha sūtra (p.310), Abhidharmadipa (p.188) and the Arthaviniścaya Sūtra (p.294) the term used to signify this sign is "sthita-anavamanta-pralamba-bāhu-tā" i.e. his arms standing erect or without bending are extended upto knees.

ANTĀNANTIKAVĀDA (Antānantika-vāda) i.e. view of finiteness and infinitude of the world. Four kinds of views (diṭṭhi) held by the Antānantikas (limitists and unlimitists) are mentioned in the Brahmajāla sutta of the Dīghanikāya. According to the first type of Antānantika-vāda there are some recluses and Brāhmaṇas who by means of their exertion of application of earnestness of careful thought and meditational practices maintain that the world is finite, i.e. limited in extension and circular in shape (antavā ayaṃ loko parivaṭumo). According to the second type of Antānantikavāda some recluses and Brāhmaṇas, for similar reasons, maintain that the world is infinite, i.e. unlimited in space (ananto ayaṃ loko apariyanto) "The third case is similar, only that the conclusion is that they imagine the world limited in the upward and the downward directions but infinite sideways (uddhadho antasaññī viharāmi tiriyam anantasaññī). The fourth type of Antānantikas who are addicted to reasoning, (takkapariyāhatam vīmaṃ sāmucaritaṃ) comes to the conclusion that the world is neither limited nor unlimited in extension (nevayaṃ loko antavā na panānanto). In the opinion of Dr. N. Dutta "The three classes of speculators are, infact, not concerned about the ultimate end of the world. They speak about the finiteness and infiniteness of the shape of the world or the universe. In popular Buddhism, the universe is believed to be composed of a infinite number of world systems, of which one thousand or one million or one thousand millions form a chiliocosm. The first three conclusions are, according to the Sutta (Brahmajāla) nothing but the three kinds of experiences obtained gradually through meditation. The author of the Sutta wants to show what those who have one of these experiences but have not yet obtained the highest conception of suññatā, give out one's own individual experience as the true conception of the universe.

As regards those who reach the fourth conclusion, the text says they are logicians who depend on pure argumants. The Buddhist logicians are evidently responsible for the fourth theory. Their characteristic method of exposition of all metaphysical topic is by the fourfold process (catuşkoţika) - It is, as a rule, not applied to empirical things. By this fourfold process it is contended that the world is non-existent as the Śūnyavādins hold, or is only creation of the mind as the Vijñānavādins assert, and hence the question of attributes of anta and ananta with reference to the world does not arise" (Early Monastic Buddhism, Vol-I, pp. 59-60).

APAṆṆAKATA-PAṬIPADĀ (Skt. Aparṇakṛta-pratipad) i.e. the sure ways which a monk practises and gets proficiency, strengthens his capacity to destroy the cankers (āsavas). The three ways are : (1) keeping watch over the senses (indriyesu guttadvāra), (2) moderation in eating (bhojane mattaññu) and, (3) watchfulness (Jāgariyamanuyutto).

The first is attained by refraining from generalisation on sensual impression, "seeing in object, (the monk) does not grasp at the general features or at the details thereof. Since coveting and dejection, evil, unprofitable states might overwhelm one who dwells with uncontrolled eye-faculty, he applies himself to such control, sets as guard over faculty of eye, attains control thereof.

When he hears a sound with ear (sotena saddaṃ sutvā), with the nose smells a scent (ghānena gandhaṃ ghāyitvā), or with the tongue tastes a juice (jivhāya rasaṃ sāyitvā) or with the body contacts a tangible (kāyena phoṭṭhabbaṃ phusitvā), when with mind he cognises mental states (manasā dhammam viññāya) he does not grasp at the general features, attains control thereof.

The second quality is attained by taking moderate food, not for pleasure or out of indulgence, but as a necessity for attaining the ideal self-restraint leading to Nibbāna.

The third quality is attained by the practice of meditation through the three watches of night (Aṅguttara Nikāya, I.p. 113 f; The Book of Gradual Sayings, I.p. 98).

APATIṬṬHITA-VIÑÑĀṆA (Skt. Apratiṣṭhita-vijñāna), consciousness which cannot be localised. The Saṃyutta Nikāya (II.p.65; III. pp. 53-61) explains it as consciousness which requires no support (patiṭṭhā or ārammaṇa) for its origin. It arises only when the attachment (rāga) to rūpa (material elements of the body), and the other four aggregates (khandha) are removed. It is unconstituted, devoid of growth and independent of any cause and condition and hence free. Being free it is steady; being steady it is happy; being happy it is without any fear of change for the worse; being fearless it attains parinibbāna. The account of the death

of Vakkali in the Saṃyutta Nikāya with apatiṭṭhitaviññāṇa hints that the constituted viññāṇa of an Arhat passes away and mixes up indistinguishably with an ever existing infinite consciousness. This is perhaps the existence of a trend of thought like this among the early Buddhists.

APARĀPARIYA-VEDANĪYA-KAMMA i.e., "moral actions yielding distant result". Such karma (action) will bear fruit, not in present life or in life thereafter, but in suitable future life in its reduplicative formation (aparāpara) and will be experienced (vedanīya) in that existence.

This karma is "one of the sixteen kinds of karma classified in four groups according to their function (kicca), their efficacy (pākadāna), their time of taking effect (pākakāla) and place of their effect (pākaṭṭhāna)".

An example of this karma is found in the Sarabhaṅga Jātaka (Vol-V p.126) in connection with the death of the arahant Mahā-Moggallāna, who in a previous life wanted to kill his parents at the instigation of his wife. On the seventh attempt he became successful with the help of hired high-way men. For his misdeed he was so severely beaten up that all his bones were broken, but he continued his meditation on the Buddha till his death.

The Milindapañha (p.108) relates effect of karma in respect of Devadatta who for his attempt of schism in the Buddhist Order (Saṅghabheda), would spend for an endless series of aeons (kalpas) from torment to torment in hells but his sufferings became limited for his admission in the Order by the Buddha.

APARIHĀNADHAMMA, also **APARIHĀNIYADHAMMA** (Skt. Aparihānadharma), condition which leads not to decline but to welfare.

There are several lists of such conditions, generally seven conditions in each list which not only lead to not decline but also to the welfare of both monks and laymen and all either individual or nation. There are numerous lists in Pali, but Sanskrit Buddhist literature also enumerated the conditions of welfare though all the conditions are not identical in all lists.

The Mahāparinibbāna Suttanta of the Dīgha Nikāya (Vol. II) contains several lists of such conditions. The Buddha enumerates with reference to the Vajjis, seven conditions that lead not to the decline but to the welfare of a nation (vuḍḍhiyeva Vajjīnaṃ pāṭikaṅkhā na parihāni). They are: (1) "so long as the Vajjians meet constantly to discuss matters of public importance of their clan (yāva kīvañca Vajjī abhinnaṃ sannipātabahulā bhavissanti), (2) so long as the Vajjians meet together in concord and rise in concord and carry out their transaction in concord (samaggā sannipātanti samaggā vuṭṭhahanti

samaggā Vajjikaraṇiyāni karonti), (3) so long as they enact nothing not already established, abrogate nothing that has been enacted and act in accordance with the ancient institutions of Vajjis (Vajji appaññattaṃ na paññāpenti paññattaṃ na samucchindanti yathā paññatte porāṇa Vajjidhammā samadāya vattanti), (4) so long they honour and esteem, revere and support the Vajjian elder and hold it point of duty to hearken to their words (ye te Vajjīnaṃ mahallakā te sakkarissanti garu karissanti mānessanti pūjessanti tesañca sotabbaṃ maññissanti), (5) so long as no women or girls belonging to their clan are detained by force or abduction (yā tā kulitt thiyā kulakumāriyo tā no okkassa pasayha vāsessanti), (6) so long as they honour their shrines (yāni tāni Vajjicetiyāni sakkarissanti.........) and (7) so long as they render the rightful protection, defence and support shall be fully provided for the Arahants among them so long may the Vajjians be expected not to decline, but to prosper (yāvakivañca Vajjīnam arahantesu dhammikarakkhāva-raṇagutti susaṃvihitā bhavissanti vuḍḍhiyeva Vajjīnaṃ pāṭikaṅkhā na parihāni), Dīgha II pp.74-75, Aṅguttara N. IV p.16). In the same Sutta several lists of seven conditions in each prescribed as conditions for welfare of the members of the Order are given the short list is : (1) So long monks meet constantly (bhikkhū sannipātabahulā bhavissanti), (2) so long as they meet altogether in concord, rise in concord and carry out in concord the duties of Order (bhikkhū samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā saṅgha karaṇiyāni karissanti), (3) so long as the monks shall establish nothing that has not been already prescribed and abrogate nothing that has been already established; and act in accordance with the rules of the Order as laid down; (4) so long as the monks honour, esteem, revere and support the elders experienced and long standing, the fathers and leaders of the Order (ye te bhikkhū therā rattaññu cirapabbajita saṅghapitaro saṅghanāyaka), (5) so long as the monks fall not under the influence of that craving which, springing up within them would give rise to renewed existence (yāva kīvañca bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchānti), (6) so long as the monks delight in a life of solitude (āraññakesu senāsanesu sāpakkho) and (7) so long as the monks, so train their minds in self possession that good man among their fellow-disciples shall come to them and those who have come shall dwell at ease (yāvakīvañea bhikkhū paccattaññeva satim upaṭṭhapessanti, kinti anāgatā ca pesalā sabrahmacārī phāsuviharēyyanti).

The second list contains seven conditions of welfare for monks : (1) so long as the monks shall not engage in, or be fond of, or be connected with business (na

kammārāmā na kammaratā na kammārāmatam anuyuttā bhavissanti); (2) so long as the monks shall not be in the habit of, or be fond of, or be partakers in idle talk (na bhassārāmā bhavissanti na bhassaratā na bhassārāmatam anuyuttā), (3) so long as the monks shall not be addicted to, or be fond of, or indulge in slothfulness (na niddārāmā na niddāratā na niddārāmatam anuyuttā), (4) so long as the monks shall not frequent, or be fond of, or indulge in society (na saṅgaṇikārāmā bhavissanti na saṅganikāratā na saṅgaṇikārāmatam anuyuttā), (5) so long as the monks shall neither have, not fall under the influence of wrong desires (na pāpicchā bhavissanti na pāpakānam icchānaṃ vasaṃgatā), (6) so long as the monks shall not become the friends, companions, or inmates of evil doers (na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā), (7) so long as the monks shall not come to a stop on their way (to Nirvāṇa in Arahantship) because they have attained to any lesser thing (na oramattakena visesādhigamena antarā vosānam āpajjissanti). (Dīgha N II p.78)

The third list contains seven conditions of welfare : (1) so long as the monks shall be of faith (saddhā), (2) modest in heart (hirimata), (3) afraid of wrong doing (ottappa), (4) full of learning (bahussuta), (5) strong in energy (āraddhaviriya), (6) active in mindfulness (upaṭṭhita sati) and (7) full of wisdom (paññāvantā) (Dīgha N. II p.79).

The fourth list contains seven conditions of welfare : so long as the monks shall exercise themselves in the seven fold higher wisdom or enlightenment (sattesu sambojjhaṅgesu), namely, (1) in mindfulness (satisambojjhaṅga q.v.), (2) search for truth (dhammavicaya sambojjhaṅga, q.v.), (3) energy (viriyasambojjhaṅga, q.v.), (4) joy (pītisambojjhaṅga, q.v.), (5) tranquillity (passaddhisambojjhaṅga, q.v.), (6) earnest contemplation (samāddhisambojjhaṅga, q.v.), (7) equanimity of mind (upekkhā-sambojjhaṅga, q.v.). (Dīgha N II. p.79).

The fifth list contains other seven conditions of welfare but not to declined. So long as the monks shall think over and develop the ideas (1) of impermanency of all phenomena (anicca-saññaṃ, q.v.), (2) of non-existence of soul (anattāsaññaṃ), (3) of corruption (asubha-saññaṃ, q.v.), (4) of the danger of wrong thoughts (ādinava-saññaṃ, q.v.), (5) of the necessity of getting rid of (pahāna-saññaṃ), (6) of detachment (virāga-saññaṃ) and (7) of cessation i.e. Nibbāna (nirodha-saññaṃ).

The sixth list contains another six conditions of welfare which are as follows :

So long as the monks shall preserve in kindness of action, speech and thought towards their fellowmonks,

both in public and in private (mettaṃ kāyakammaṃ vacīkammaṃ-mano-kammaṃ paccuṭṭhāpessanti sabram-hacārim āvi ceva raho ca), - so long as they shall divide without partiality, and share in common with their upright companions, all such things as they receive in accordance with the just provisions of the order, down even to the more contents of begging bowl (ye te lābhā dhammikā dhamma-laddhā antamaso pattapariyā-pannamattam pi tathārūpehi lābhehi appativittabhogī bhavissanti sīla-vantehi sādhāraṇabhogo), - so long as the monks shall live among the saints in the practice, both in public and in private, of those virtues which (unbroken, intact, unspotted, unblemished) are productive of freedom, and praised by the wise; which are untarnished by the desire of future life, or by belief in the efficacy of outwardness and which are conducive to concentration of heart (yāni tāni sīlāni acchiddāni asabatāni akammāsāni bhujissāni viññupa-satthāni aparāmaṭṭāni samādhi-saṃvattakāni tathārūpesu sīlesu sīlasamannāgātā viharissanti), so long as the monks shall live among the saints cherishing that noble and saving insight which leads to the complete destruction of the sorrow of him who acts according to it (yāyaṃ diṭṭhi ariyā niyyānika niyyati takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisamannāgatā viharissanti) - (Dīgha N II. p 80)

Aṅguttara Nikāya (I p.96) contains a list of twelve conditions in six pairs which protect the trainee monk (sekha) from declining (parihāni), namely, the absence of anger (akkodha) and malevolence (anupanāha), hypocrisy (amakkha) and spite (apalāsa), of envy (anissā) and grudging (amacchariya), of deceit (amāyā) and treachery (asāṭheyya) and the presence of modesty (hiri) and scrupulousness (ottappa). Opposite of these leads monk to downfall.

The Itivuttaka (p.71-72) gives three such conditions, namely, taking no delight in worldy affairs (na kammārāmatā), taking no delight in gossip (na bhassārāmatā) and taking no delight in sleep (na niddārāmatā). Aṅguttara Nikāya contains several lists of conditions that do not lead to the decline of a trainee or of one who has gained temporary release, according one first list five conditions, three of there being common to those of the Itivuttaka and other two being taking no delight in company (na saṅganikārāmatā) and reflecting on the mind as it is free (yathāvimu-ttaṃ cittaṃna paccavekkhate) - A III. 116,173. According to the second list, five conditions, first three being common to those of Itivuttaka and other two being taking delight in guarding the doors of the senses (indriye guttadvāratā) and moderate eating (bhojane mattaññutā) A III 173, 330. According to the third list five conditions of which three are same as above and other two being graceful in speech (sovacassatā) and having good friends (kalyāṇamittatā), A III 310.

The Buddha enumerates, as stated above with reference to the Vajjis seven conditions that lead not to the decline but to the welfare of a nation. They are : (1) meeting constantly to discuss matters of public importance, (2) meeting and carrying out their transactions in concord, (3) enacting nothing not already established and abrogating nothing not already enacted, (4) paying attention to elders, (5) not abducting women or maidens, (6) honouring their shrines and (7) defending and supporting the arahats (Dīgha II 73-75, Aṅguttara N IV 16-17). Seven conditions are prescribed as conditions for the welfare of monks (1) meeting constantly, (2) meeting in concord, (3) enacting nothing, (4) pay elders, (5) not falling under influence of craving, (6) taking delight in a life of solitude in forest, (7) training minds in self possession.

Seven kinds of wisdom (bojjhaṅga) are explained in seven conditions of welfare (Dīgha II 79).

The development of seven ideas, as objects of meditation, form another list of seven, viz. the idea of impermanence (anicca-saññā), of non-self (anattāsaññā), of impurity (asubha), of danger of evils (ādinava), of getting rid of evils (pahāna), of detachment (virāga), cessation (nirodha) - Dīgha II 79.

Seven conditions are conducive to welfare for lay disciples (1) visiting monks, (2) listening to dhamma, (3) being trained in higher virtue, (4) trusting monks, (5) listening to dhamma without finding fault, (6) not seeking gift from worthy ones outside Saṅgha, (7) serving Saṅgha first.

APUÑÑĀBHISAṄKHĀRA (Skt. Apuṇyābhisaṃskāra), demeritorious karma formation.

Saṅkhāra, as the second link of the formula of Dependent Origination (paṭiccasamuppāda, q.v.), has the active aspect, 'forming', and signifies karma, i.e., wholesome or unwholesome volitional activitiy of body (kāyasaṃkhāra), speech (vacīsaṅkhāra) or mind (cittasaṅkhāra). Saṅkhāra is defined by reference to (1) meritorious karma-formation (puññābhisaṇkhāra), (2) demeritorious karma-formation (apuññābhisaṅkhāra), (3) imperturbable karma formation (āneñjābhisaṅkhāra), Saṃyutta N, III, 58, 92.

The demeritorious karma - for nation covers karma's activity only to the sensuous sphere.

APPANĀ (Skt. Arpaṇa) i.e. fixing of the mind in the state of ecstatic meditation (jhāna).

In the process of concentration (samādhi) it is distinct from and succeeds neighbourhood or access-concentration (upacāra-samādhi), which is the final stage from where mental absorption (jhāna) is attained. The attainment of absorption itself is then the beginning of ecstatic concentration (appanā-samādhi). Hence, it is the most important step

in the entire process of mind-culture (bhāvanā), which opens up a new type of mental life, in which the mind penetrates with mental application (appanā-vitakka) into the inner nature of the object of contemplation. A gradual dispensation with constituents of the lower stages of mental absorption (application through discursive thought (vitakka-vicāra), spiritual joy (piti), well-being (sukha) leads to a state of equanimity (upekkhā) and fullest development of mental absorption.

Appanā, although applied to the entire process of concentration (samādhi) and absorption (jhāna), is primarily intended for the vitakka-factor in the initial stage of absorption for it is the factor of discursive mental application (vitakka) which inserts (appeti) the mind, as it were, into the object of thought. (Dhammasaṅgaṇi 37; Dhammasaṅgani Aṭṭh. 142 f).

Buddhaghosa frequently links the terms fixation and absorption together e.g. ekacittakkhaṇikam appanā-jhānaṃ, rapt meditation on a concept induced by the momentary flash thought (Visuddhimagga, p. 137).

APPANĀ-SAMĀDHI (Skt. Arpaṇa-samādhi), attainment of concentration or full concentration (from appeti, to fix), is the concentration existing during absorption (jhāna, q.v.) whilst the neighbourhood or access concentration (upacāra-samādhi) only approaches.

The stage next to upacāra is appanā in which the adept's power of concentration becomes strong and steady; and the mind is likened to a grown up man able to stand on his legs as long as he likes.

In the appanā, stage, the adept can fix his attention on the subject of meditation one whole day and whole night (Visuddhimagga, p. 126). It is not possible to maintain the counter image (paṭibhāga-nimitta) for any length of time unless the adept reaches the appanā stage. It sometimes happens that the contemplating monk becomes over-energetic and thereby gets excited and fails to attain the firmness of appanā state. As a reaction to it the adept may feel dejected and drift to slothfulness. It is therefore advised that the adept should neither be over-energetic nor slack in directing his mind towards the nimitta. It is by maintaining the balance of mental energy that an adept easily obtains appanā. Buddhaghosa (Visuddhimagga, p. 137) gives ten ways and means for passing from the upacāra to appanā stage enumerated as follows :

1. Cleanliness in regard to body and clothing.

2. Equipose (samabhāva) of the faculties of confidence (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and intellect (paññā).

3. Proficiency in acquiring the nimitta (object of meditation and in maintaining it.

4. Avoidance of mental slackness.

5. Not allowing the mind to get excited (uddhata).

6. Toning the mind, sometimes the adept gets disheartened by failing to acquire the desired object.

7. Looking upon the mind with equanimity.

8 and 9. Avoidance of persons not engaged in meditation and associations with persons engaged in meditation, and

10. Strong desire for concentration of mind "For the attainment of appanā state the adept stops his bhavaṅga thoughts and concentrates his mind on the object of meditation, which then becomes an object of mental reflection (mano-dvārāvajjanaṃ). It is followed by the seven thought-moments (sattakkhattuṃ javanaṃ javati). It is in the fourth or the fifth moment that the appanā state of mind is developed (Visuddhimagga, pp. 137-8). It happens in a moment (ekacittakkhaṇika). Immediately after appanā, i.e., in the sixth or seventh moment, reappear the usual current of thought (bhavaṅga citta). The appanā state therefore refers to a certain mental development which the adept acquires in course of meditational practices. One who has developed that state is able to keep up the paṭibhāga-nimitta for a certain length of time and becomes fit for practising the jhānas. He is a gotrabhū. By repeatedly meditating over paṭibhāga-nimitta, he can induce paṭhamajjhāna" (N. Dutta, Early Monastic Buddhism, vol. I. p. 242).

APPANIHITA-VIMOKHA-MUKHA (Skt. Apranihita-vimokṣa-mukha), i.e., gateway or entrance to desireless liberation. It is one of the three entrances to liberation.

Buddhaghosa in his Visuddhimagga (p.564) identifies the entrance to desireless liberation with the contemplation on pain (dukkhānupassanā).

"When one contemplates pain, one's faculty of concentration (samādhindriya) becomes predominant, and its predominance, insight reaches its culmination and settles down firmly in the contemplation on pain. This faculty of concentration thus strengthened brings about the entry upon the state of the gateway to desireless liberation. This gateway leads to the outlet from the world, that is to say, to the stirring up of the mind with respect to all formations and to the entering of consciousness into the desireless element (appanihitadhātu) which is Nibbāna, Visuddhimagga, p.564 (Encyclopaedia of Buddhism, III p. 32).

APPAMAÑÑĀ (Skt. Apramāṇya) i.e. boundless states four in number otherwise called four brahmavihāra (q.v.) namely, loving kindness (mettā), compassion (karuṇā), altruistic joy (muditā) and indifference or equanimity (upekkhā). See Brahmavihāra, q.v.

APPAMĀDA (Skt. Apramāda), i.e., lit. non-indolence, non-laxity, diligence, earnestness, heedfulness. It is considered in Buddhism as the foundation of all spiritual progress, "All wholesome mental qualities (kusala-dhamma) are rooted in diligence (appamādamūlaka), are united in zeal (appamādasaṃsaraṇa) and heedfulness is among them the most important (appamādo tesaṃ dhammānaṃ aggaṃ akkhāyati (Aṅguttara N.V.21).

Appamādavagga of the Dhammapada, describes the qualities and efficacy of appamāda. Diligence is called the way to the deathlessness while indolence is the way to death (appamādo amatapadaṃ pamādomaccuno padaṃ), having understood this clearly wisemen delight in earnestness and rejoice in the knowledge of noble one (etaṃ visesato ñatvā appamādamhi paṇḍitā, appamāde pamodanti ariyānaṃ gocare ratā, v. 22). He who is earnest and meditative, obtains ample joy (appamatto hi jhāyanto pappoti vipulaṃ sukhaṃ-v. 27). A monk, who delights in diligence and finds fear in indolence cannot fall down from his perfect state, he is near to Nibbāna v. 32. The Supreme importance of appamāda is shown in last exhortation of the Buddha to the monks before his mahāparinibbāna : "Impermanent is all that is conditioned. Strive to accomplish your aim of salvation with diligence (vayadhammā saṅkhārā appamādena sampādetha, Dīgha N. II. p. 120). The Sumaṅgalavilāsinī (I. 104) explains appamāda as the presence of mindfulness (satiyā avippavāsa) which is the one and only way (ekāyana magga) that leads to purification and realisation, (Majjhima N. I. 55).

The Itivuttaka (p. 16) says, the wise men praise diligence in virtuous deeds (appamādaṃ pasaṃsanti puññakiriyāsu paṇḍitā).

APPAMĀṆA-CETOVIMUTTI (Skt. Apramāṇa ceto-vimukti), boundless deliverance of mind. It is a name for the four boundless states of Brahmavihāra, q.v. namely, loving kindness (mettā), compassion (karuṇā), altruistic joy (muditā) and equanimity (upekkhā).

APPAMEYYA (Skt. Aprameya), i.e., a person who is immeasurable. In the Appameyya sutta of the Aṅguttara Nikāya (I.P. 266), Buddha enumerates three sets of persons who are hard to be found in this world, namely, suppameyya i.e. who is easily meausured, duppameyya, i.e., whom it is difficult to measure and appameyya i.e, he who is hardly measurable. The Buddha further says that a monk who has put an end, to all mental intoxicants or cankers (khīṇāsavo) is called immeasurable (appameyya).

APPĀṆAKAJJHĀNA (Skt. Aprāṇakadhyāna), a form of ecstatic meditation where breathing is held up in order to stir up unsluggish energy and to set up unmuddled mindfulness. The

Buddha after his great renunciation practised it during six years of rigorous asceticism with the aim of stopping breathing in and breathing-out through the mouth, nose and ears. As he practised it, he saw its ills, such as the exceedingly loud noise of winds escaping by the auditory passage, such winds and renting inside the head, severe headache and fierce heat in the body. Moreover, as he practised it, his body was turbulent as he was striving against the pain it caused (Majjhima Nikāya I.pp. 243 ff., II 212). The Buddha however discouraged his disciples to practise this form of meditation as useless.

APPICCHATĀ (Skt. Alpecchā), having only few wishes, contented-ness. It is one of the indispensable virtues of the monks (see ariyavaṃsa, q.v.).

APRATISAṄKHYĀ-NIRODHA, i.e, 'the extinction due to lack of a productive cause', which is, according to the Sarvāstivāda, one of the seventy-five dharmas and according to Vijñānavāda, one of one hundred dharmas. The Sarvāstivādins classified all dharmas into five groups, the last group being the 'non-conditioned elements' (asaṃskṛta dharma) comprising three dharmas, namely, space (ākāśa), extinction through intellectual power (pratisaṅkhyā nirodha) and extinction due to lack of a productive cause (apratisaṅkhyā-nirodha).

"There exists a dharma, apratisaṅkhyā nirodha, which suppresses the production of dharmas which otherwise would arrive in the future. This dharma is neither due to the lack of a productive cause nor due to the result of knowledge. When the eye and the eye consciousness concentrate on one form, the consciousness of other forms, of sounds, of smells, of tastes, and of contacts do not take place. Then they obtain the apratisaṅkhyā nirodha which prevents these kinds of consciousness from taking place, so that they do not occur at all. The lack of productive cause also is due to the power of this nirodha. Thus, the apratisaṅkhyā nirodha is an actually existing dharma" (Taisha, No. 1554).

"All dharmas occur when they come to the present form, their position in the future, owing to the combination of the productive causes, and at the moment of their occurrence, all dharmas become extinct by passing into the past. But when a dharma lacks productive causes, the apratisaṅkhyā nirodha is the same with that of phenomena, because, when one phenomenon does not take place, it is due to apratisaṅkhyā nirodha.

The doctrine mentioned above is that of the Sarvāstivāda, and the other schools have different doctrines on this. The Sautrāntikas state that there is no such existing dharmas as apratisaṅkhyānirodha, and that only a provisional name, non-occurrence of a dharma due to lack of productive

causes, is called apratisaṅkhyā-nirodha. According to early sects, it is defined as the suppression of the roots of evil which would arise in the future but for the non-existence of those conditions which other would have given rise to them. According to the Mahāsaṅghikas, by apratisaṅkhyā-nirodha is meant the non-recurrences of a dharma once it has perished. But according to the Vijñānavāda, all non-created elements (asaṃskṛta dharma), one of which is the apratisaṅkhyā-dharma are the aspects of thusness, which is universal, and the aprati-saṅkhyā-nirodha becomes manifested when phenomena do not occur owing to lack of productive causes" (Encyclopaedia of Buddhism, III p. 37). Chaudhuri S, Analytical Study of the Abhidharmakośa, pp. 37-58.

ABADDHA-PRALĀPA, i.e., frivolous talk, B.Skt. sambhinnapralāpa. According to F. Edgerton (BHS) this term has been used once in the Mahāvastu (I. 107,15) as one of the ten akuśala Karmapatha, abstaining from which a Bodhisattva is firmly set on the road to enlightenment.

ABHABBĀGAMANA (Skt. Abhavyā-gamana) i.e. incapable of progressing. The Puggalapaññatti explains the term, "These beings who are obstructed by their evil actions (pāpakamma), by their defilement (kilesa), by the result of their evil actions (akusala-kamma-vipāka), or who are devoid of faith (saddhā), energy (viriya) and knowledge (paññā) and unable to enter the right path and reach perfection in wholesome things, all those are said to be incapable of progressing."

According to the commentary the 'evil actions' denote five heinous deeds with immediate result (ānantarika kamma), whilst the 'defilements refer to the evil views with fixed destiny' (niyata micchā-diṭṭhi).

ABHIÑÑĀ (Skt. Abhijñā), i.e., special knowledge; six higher powers or supernormal knowledges (chaḷa-bhiññā) consist of mundane powers attainable through the utmost perfection in mental effort (samma-ppadhāna, q.v.) and concentration (samādhi, q.v.) and one super-mundane (lokuttara) power, i.e. extinction of canker (āsava-kkhaya) in other words realization of arahatship attainable through penetrating insight (vipassanā). The term "abhiññā" is found in the Pali Nikāyas in two different contexts, firstly, in stating the Middle Path (Majjhimapaṭipadā, q.v.) the Buddha told the Group of five monks (Pañcavaggiyā bhikkhū); secondly, in the list of miraculous powers there is of six supernormal knowledges or powers. Six abhiññās (chaḷabhiññā) are : (1) Magical or miraculous powers (iddhividhā, q.v.) such as, one being one becomes manifold, and having become manifold one becomes one again. Without being obstructed one

passes through walls and mountains, just as if through the air and so forth. (2) With Divine Ear (dibba-sota) one hears sounds both heavenly and human, far and near. (3) Penetration of the mind of others (paracitta-vijānana, q.v. or parassa ceta-pariyañāṇa). He knows the minds of other beings, of other persons, by penetrating them with his own mind. (4) Divine Eye (dibba-cakkhu q.v.) : With the divine eye he sees being vanishing and reappearing, low and noble ones, beautiful and ugly ones, sees how beings are reappearing according to their deeds (yathā kammupage). (5) Remembrance of former existences (pubbenivāsā-nussati, q.v.). He remembers manifold former existences, such as one birth. (6) Knowledge of Extinction of all cankers (āsavakkhayañāṇa, q.v.). Through the extinction of all cankers even in this very life he enters into the possession of deliverance of mind, deliverance through wisdom, after having himself understood and realized it.

The stereotyped text dealing with six Abhiññās met with in all the four Nikāyas, e.g. Dīgha N. Majjhima N, Aṅguttara N and Saṃyutta N. and the Visuddhimagga, (Chapters XII, XIII) gives a detailed explanation of the five mundane highers powers (abhiññās), together with the method of attaining them.

ABHINĪLANETTATĀ (Skt. Abhinīlanetratā). One of the thirty-two major characteristic marks on body of a great man (Mahāpurisa) who, in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Sanskrit Buddhist texts, is abhinīlanettatā, i.e. having "eyes intensely blue". This sign gives the description of the colour of a great man's eye. According to the Mahāniddesa (p.449) Buddha's physical eyes (maṃsacakkhu) are of five colours, namely, nīla (blue), pitaka (golden), lohitaka (red), kaṇha (black) and odata (white). The Sumaṅgalavilasinī (p.451) explains that five colours of great man's eyes thus are "abhinīlanetta which means not the whole eye blue (na sakala nīla-netta). In the part covered by blue colour, the eyes appear endowed with pure blue colour like flax-blossom (umma-puppha), the yellow part appears endowed with yellow colour like pterospermum acerifolium (kaṇikāra-puppha), the red part appears endowed with red colour like the flower of the plant Pentapetes phoenica (bandhujīvaka puppha), in the white part (seta yuttaṭṭhāne) the eyes appear endowed with white colour like the white brilliance of the star of healing (osadhi-tārakā), in the black part (kāla yuttaṭṭhāne) the eyes appear endowed with black colour like glittering black stone." This sign has been beautifully described in the Sanskrit Buddhist text like the Gaṇḍavyūha-Sūtra (p.311) that a great man possesses clear eyes, pure

eyes, radiant, bright, pleasing, shining and laughing eyes.

ABHIMUKHĪ — It is the sixth stage out of ten of meditation through which a Bodhisattva has to pass to achieve Buddhahood, see Daśabhūmi, q.v.

ABHISAMĀCĀRIKA-SĪLA (Skt. Abhisamācārika-śīla), morality consisting in good behaviour.

It relates to the external duties of a monk, such as towards his superior like preceptor (upajjhāya), etc. "Abhisamācārikasīla is a name for those moral rules other than the eight ending with right livelihood i.e, fourfold right speech (sammāvācā), threefold right action (sammā-kammanta) and right livelihood (sammāājīva) as in the Eightfold Path (Ariya Aṭṭhaṅgika Magga).

In the Aṅguttara Nikāya (III. p. 15), the Buddha saya, "Impossible is it, O monks, that without having fulfilled the law of good behaviour, a monk could fulfil the law of genuine pure conduct".

AMATA (Skt. Amṛta), deathlessness.

It is an attribute of Nibbāna, used as a synonym for Nibbāna. (Khayaṃ virāgaṃ amataṃ paṇītaṃ, Suttanipāta, v. 225); amatamadhigataṃ, (Vinayapiṭaka, I.p. 9).

In the Dhammapada (v. 21) it is described "The earnestness or diligence is the path to deathlessness (appamādo amatapadaṃ) while the idleness is the path to death (Pamādo maccuno padaṃ).

In the Majjhima N. (I. pp. 168, 353) Dhamma is described as the door to deathlessness (amata-dvāro) and the Buddha is called giver of deathlessness (amatassa dātā (ibid, p. 111). The commentaries on the Majjhima N (M.A. III p. 218) and the Suttanipāta (Suttanipāta Aṭṭh II P. 572) define amata as a name of Nibbāna.

Buddhism explicitly states that existence (bhava) is full of conflict and unsatisfactoriness (dukkha) and the more manifested signs of this unsatisfactoriness are birth (jāti), decay (jarā), disease (vyādhi) and death (maraṇa). As Buddhism accepts rebirth (punabbhava) all these evils such as birth, decay, etc. are recurring events. Buddhism affirms that whatever is born is bound to die (natthi jātass amaraṇaṃ) (Dīgha N. II p. 246), 'Jātassa maraṇam hoti, (Saṃyutta N. I p.132). Therefore death is inevitable consequence of birth. The sole aim of Buddhism is to put an end to this cycle of birth and death (bhavacakka). The Buddha discovers the way of stopping the birth and so the stopping the death by attaining Arahathood and Nibbāna and in this sense Nibbāna is described as the cessation of suffering (anto dukkhassa, Udāna, p.80), cessation of becoming (bhavanirodha, Saṃyutta N. II p. 112). and cessation of birth and death (Jāti maraṇassa pāragu, Suttanipāta, v. 32).

The attributes of Nibbāna described in the Ariyapariyesanā Sutta of the Majjhima Nikāya are unborn (ajāta), undecaying (ajara), free from disease (avyādhi), deathless (amata), etc. It should be borne in mind that the description of Nibbāna as deathlessness is an attempt to describe a supramundane, transcendental experience in terms of empirical existence and the deathlessness being a transcendental experience is inexplicable in empirical terms. This inexplicability is expressed by the Buddha in his reply to Upasiva regarding the state of one who has attained the goal (i.e. Nibbāna), "Know Upasiva, of him who has reached the goal of terminating the saṃsāric process (attaṃ gatassa) there is no measuring (na pamāṇamatthi) whereby they would say, his measure is so. When all conditions are removed, then all means of description are also removed, (Suttanipāta v. 1076)".

AMARĀVIKKHEPIKĀ (Skt. Amarāvikṣepikā), means eel-wrigglers, i.e. Evasive disputants.

They are so called, because, according to Buddhaghosa, they behave like amarā fish (eel). As the eel fish is slippery, moves in a zig zag way and therefore very difficult to catch, so also the Amarāvikkhepikas wriggle like eels and when a question is put to them on this or that they resort to equivocation to eel-wriggling (Amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhapam āpajjanti amarā-vikkhepaṃ (Brahmajāla Sutta). The Amarāvikkhepikas are of four types and their views are included in the list of sixty-two views (dvāsaṭṭhiyo diṭṭhiyo) mentioned in the Brahmajāla Sutta of the Dīgha Nikāya. The first type of the Amarāvikkhepikas maintains that some recluses and Brāhmaṇas can not distinguish between what is good and what is bad; so when they are asked any question regarding good and evil, they do not give any categorical answer thinking that they may be wrong in their answer and be opposed by others and that will produce in their mind either conceit and pride or ill-will and hatred and a sense of remorse which will be hindrance to their spiritual progress. So on a question put to them about good and evil, they resort to eel-wriggling. The second type of the Amarāvikkhepikas hold practically some arguments but further hold that if they stick to their own views and not accept the view as corrected by their opponents they would have upādāna (grasping condition of rebirth) and that would also be hindrance to their further spiritual progress.

According to the third type of the Amarāvikkhepikas, there are some recluses and Brāhmaṇas, due to their ignorance about good and evil, are afraid of facing well versed and clever logicians who might confront them and they might be unable to explain

and that might cause the pain or remorse which might become a hindrance to future spiritual progress. Thus fearing they will not give any categorical answer. The fourth type of the Amarāvikkhepikas are dull and stupid (mandā momuhā). It is by reason of their dullness and stupidity that when a question put to them they resort to equivocation, to wriggling like an eel - "If you ask me whether there is another world, - well, if I thought there were, I would say so. But don't say so. And I don't think it is thus and thus. And I don't think it is otherwise. And I don't deny it. And I don't say there neither is, nor is not, another world". (Atthi paraloko ti iti ce maṃ pucchasi, atthi paro loko ti iti ce me assa atthi paro loko ti iti te na vyākareyyaṃ, evam ti pi me no, tathā ti pi me no aaññthā ti pi me no no ti pi me no, no no ti pi me noti) - Brahmajāla Sutta; Sandaka Sutta, Majjhima Nikāya.

In the opinion of Dr. Dutta, "These disputants have thus their own good reason for the line of action followed by them in view of the fact good (kusala) and evil (akusala) are relative terms, and no hard and fast line can be drawn between them. To a Mahāyānist or a Vedantist there is ultimately nothing as good or evil, and hence no positive statement can be made about them, the best course therefore would be either to remain silent or evade a positive answer, and the latter course has been prepared by the Amarāvikkhepikas. Whatever may have been the justification for the disputants becoming Amarāvikkhepikas, they were, in the eyes of the Buddhists, men of weak intellect and deluded, and supposed to have been generally incapable of being thorough brahmacārin. Hence they were not regarded as capable of attaining the highest truth". - Early Monastic Buddhism, Vol-I, pp.64-65.

Sañjaya, one of the famous six heretical teachers (titthiya) of Buddha's time, has been classed in Buddhist texts as an Amarāvikkhepika. In the Pali literature there is mention of two Sañjayas, one is Sañjaya Belaṭṭhiputta or Bellaṭṭhaputta, i.e. Sañjaya, the son of the Belaṭṭhi clan. According to another view, "He was called Sañjaya because he had on his head a boil like a sanja or wooden apple and Belaṭṭhi because he was born of a slave" (B. C. Law, Buddhistic Studies, p.85). Another Sañjaya is Sañjaya paribbajāka, Sañjaya the wanderer.

The question whether Sañjaya Belaṭṭhiputta, the teacher of Sāriputta and Moggallāna (Vinaya, I. 39) is same or different person from Sañjaya the wanderer is solved by Prof. Jacobi who has identified the two names (Jaina Sūtras, pt. II, p. XXIX). Of course Belaṭṭhaputta himself was a well-known wandering teacher in ancient India. The Buddhist commentator Buddhaghosa gives us no further information than that he was son of Belaṭṭha (Sumaṅgalavilāsinī I p.144).

The Mahāvastu - avadāna (III. p.59) and the Divyāvadāna (pp. 143, 145) call him Sañjaya Vairaṭṭiputra, In the Uttarādhyāyanasūtra there is mention of a Sañjaya, king of Kampilya, whose teaching savours of scepticism. Sāriputta was the connecting link between Sañjaya and Buddha. According to Dhammapada Aṭṭhakathā (I p.78) Sāriputta and Moggallāna tried to persuade Sañjaya to accept the Buddha's doctrine. But they failed. When these two disciples along with two hundred fifty others became pupils of Buddha and joined the Buddhist Saṅgha, Sañjaya then fainted, vomitted hot blood and died.

Sañjaya Belaṭṭhaputta was a ajñānavādin, i.e. an agnostic or sceptic. He was a great sceptic, his doctrine and teaching being the evasion of problems and the suspension of judgement. According to the Brahmajāla Sutta and Sāmaññaphala Sutta of the Dīgha Nikāya his doctrines seem to have been identical with those of the Amarāvikkhepikas who, when asked a question, would equivocate and wriggle like an eel. He refuses to give a definite and direct answer to question concerning ultimate problems, e.g. "Is there an after-life or not (Atthi paro loko ti, natthi paro loko ti) "Is there any fruit of good or evil deeds or not (Atthi sukaṭadukkaṭānaṃ phalaṃvipāko natthi-ti). Does the Tathāgato exist or not after death" (Hoti Tathagato paraṃmaraṇā na hot -----pe) etc. When thus asked questions about these problems Sañjaya also like the Amarāvikkhepikas as stated above would equivocate and wriggle like an eel.

It is probable that Sañjaya Belaṭṭhaputta suspended his judgement only about those questions regarding ultimate problems answers to which must always remain a matter of speculation. Probably be that the final answers of these questions are beyond the domain of speculation and that he intended to divert his followers from the fruit of investigation and direct them towards the preservation of mental equanimity. Though Sañjaya's attitude towards the question about ultimate problems is criticised by the Buddhists, who themselves admit these problems as indeterminable (avyākata) and so unanswerable. It is probable that Sañjaya unlike the Buddhists refuses to give a definite answer to question relating even to morality. After all we may consider that Sañjaya's doctrine is a stepping stone to that of Buddha who also tried to divert his followers from wasting their on the solution of ultimate problems.

Sañjaya Belaṭṭhaputta's contribution to Indian philosophy is similar to that of Pyrrho in Greek philosophy. In the opinion of Dr. B.C. Law, "His contribution was a negative or destructive one, as it aimed at avoiding all dogmatic conclusions. He was the first to maintain a neutral attitude towards the dogmatic views of life and things and to prove that it was

impossible to offer certitude for human knowledge concerning the reality of life and things. He was the first to turn men's attention away from vain speculation and to teach that the best pathway to peace lay elsewhere, in preserving a tranquil state of mind" (Buddhist Studies).

AMOHA, nondelusion, wisdom.

It is one of the three karmically wholesome rootes (kusala mūla), q.v. the other two being non-greed (alobha, q.v.) and non-hatred (adosa, q.v.).

ARAHANTA (Skt. Arhat), the perfect, one, perfectly liberated one, See. Ariyapuggala. q.v.

ARIYA-AṬṬHAṄGIKA-MAGGA (Skt. Ārya-aṣṭāṅgika-mārga) i.e, Noble Eightfold Path. It is the final of the Four Aryan Truths (cattāri-ariya saccāni), namely, truth of suffering (dukkha-sacca), cause of suffering (samudaya-sacca), truth of cessation of suffering (dukkanirodha sacca) and the way leading to the cessation of suffering (dukkha-nirodha gāminī-paṭipadā) discovered by the Buddha and delivered to the group of five disciples (Pañca vaggiya bhikkhū) as the first sermon (Dhammacakka-ppavattana sutta).

The Noble eightfold path is otherwise called by Buddha the Middle path, Majjhimā Paṭipadā (Skt. Madhyama Pratipat) as it avoids two extremes (dve antā), one extreme of too much addiction to sensual pleasures (kāme kāmasukhallikānuyoga) and the other extreme of too much addiction to self-mortification (attakilamathānuyoga) both being ignoble (anariyo) and not connected with goal (anatthasaṃhito). But avoiding both extremes (ubho ante anupagamma) the Buddha taught the Middle path that leads to the cessation of conflict and suffering. This path makes for vision of the knowledge of the truths (Majjhima N. Aṭṭh-I.p. 104) it conduces to the calming of passions and corruptions (upasamāya), to insight knowledge (abhiññāya), awakening (sambodhāya) and deliverance (nibbānāya), (Vinaya-piṭaka, I. p.9).

The Middle Path otherwise called Noble Eightfold Path (Ariya-aṭṭhaṅgika magga) the factors of which fall into three categories, namely, right speech (sammā-vācā), right action (sammā-kammanta) and right livelihood, i.e., right mode of living (sammā-ājīva), which are the sections dealing with morality (sīla); right endeavour (sammā-vāyāma), right mindfulness (sammā sati), right concentration (sammā samādhi) falling under samādhi group and right thought (sammā saṅkappa) and right view (sammā diṭṭhi) falling under wisdom (paññā) group.

ARIYA-IDDHI (Skt. Ārya-ṛddhi), noble power.

It is the power of controlling one's ideas in such a way that one may consider something not repulsive as repulsive and something repulsive as

not repulsive, remain all the time imperturbable and full of equanimity. This training of mind is frequently mentioned in the Suttapiṭaka (e.g. Indriya bhāvanā Sutta, Majjhima Nikāya), but only once the name of ariya-iddhi is mentioned in the Sampasādanīya sutta, Dīgha Nikāya (III. p. 112).

ARIYA PUGGALA (Skt. Ārya-pudgala), also called ariyasaṅgha and ariyasāvaka, is a noble individual who has surpassed the common or ordinary person (puthujjana or anariya) and has realised one of the eight states of perfection, namely, the four supermundane path (lokuttara-magga) and the supermundane fruitions (lokuttarophala, Puggala Paññatti, p.14). In some Pali canonical texts, the matured one (gotrabhū) as the ninth noble one (ariya-puggala), the matured one is he who has entered the lineage of noble ones (Aṅguttara N. IV 373, V 25; Puggalapaññatti, pp. 11, 12) and who is endowed with these qualities upon which follows immediately his entrance into the noble path (Puggalapaññatti, p.10).

In many canonical texts the process by which one enters these eight stages is described. The person who is on the path of stream-winning (sotāpatti-magga) and the stream-winner (sotāpanna) becomes free from the first three fetters (saṃyojana), namely personality - belief (sakkāya-diṭṭhi, q.v.), sceptical doubts (vicikicchā q.v.) and clinging to moral life and ritual (sīlabbata parāmāsa, q.v.) The man who is on the path of once-returning (sakadāgāmi, q.v.) becomes free from fourth and fifth fetters, namely, sensuous craving (kāma-cchanda, kāmaguṇa) and malice (vyāpāda). The man on the path of never returning i.e. who will never be reborn again (anāgāmi, q.v.) becomes fully free from the above mentioned five fetters. The man who is on the path of arahantship becomes free from the five higher fetters (pañca uddhaṃ bhāgiyāni saṁyojanāni), namely, craving for material existence rūparāga), craving for immaterial existence (arūparāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā) (Dīgha N. I p. 156, Dhamma-saṅgaṇi, pp.74, 75).

These noble persons are grouped in four pairs :-

1. The One realising the path of stream-winning (Sotāpatti-magga)
2. The One realising the fruition of stream-winning (Sotāpatti phala)
3. The One realising the path of once-return (Sakadāgāmi-magga)
4. The One realising the fruition of once-return (Sakadāgāmi-phala)
5. The One realising the path of non-return (anāgāmī -magga)
6. The One realising the fruition of non-return (anāgāmī -phala)
7. The One realising the path of emancipation (arahatta-magga)
8. The One realising the fruition of emancipation (arahatta-phala).

There are actually four noble individuals, namely, the stream-winner (sotapanna), the once-returner (sakadāgāmī), the never-returner (anāgāmī) and the perfectly emancipated (arahanta) because, the supermundane path is a designation of the moment of entering into each of the four stages of perfection—Nibbāna being the object produced by insight (vipassanā) into the impermanency (anicca), suffering (dukkha) and impersonality (anattā) of existence, flashing forth, and for ever transforming one's life and nature. By fruition is meant those moments of consciousness which follow immediately after, as the result of following the path and which under certain circumstances may repeat innumerable times during life time (Suttanipāta 226, 227, Saṃyutta N. I. p.220, Aṅguttara N.II p.56,149; Visuddhimagga p. 580, Nyanatiloka, Buddhist Dictionary, Ariyapuggala).

These eight noble persons are again grouped into two, namely, (1) the trainees (sekha) consisting of the first seven, i.e. from sotāpatti maggaṭṭha to arahatta maggaṭṭha as they are still undergoing the course of training and (2) the eighth one, the arahant is called the trained (asekha), for he has already completed his training and has done everything what is to be done and has become emancipated. The eight noble individuals are again grouped in seven categories, namely, faith devotee (saddhānusāri), the faith liberated one (saddhā-vimutta), the body-witness (kāya-sakkhi), the twice-liberated one (ubhatobhāgo-vimutta), the law-devotee (dhammānusārī), the vision-possessed one (diṭṭhippatta) and the wisdom liberated (paññā-vimutta), Papañcasūdanī, II pp.52, 53; Visuddhimagga, p.566. In the Suttapiṭaka their are references to many monks and lay-disciples who were ariyapuggalas. Bhikkhu Nāgasena says to king Milinda that there were about five crores (?) of ariyapuggalas in the city of Sāvatthī, both male and female, all lay disciple of Buddha (Milindapañha, p.349).

ARIYAVAṂSA (Skt. Āryavaṃśa), noble usages.

The four-kinds of ariyavaṃsa are contentedness (of the monk) with any robe, contentedness with any alms-food, contentedness with any dwelling and delight in meditation and detachment (Saṅgīti sutta of the Dīgha Nikāya).

Aṅguttara Nikāya (II p.27) says, "Now the monk is contented with any robe, with any almsfood, with any dwelling, finds pleasure and enjoyment in mental gaining and detachment. But neither he is haughty on that account, nor does he look down upon others. Now of a monk who herein is fit and indefatigable, who remains clearly conscious and mindful, of such a monk it is said that he is firmly established in the ancient, noble usages known as the most lofty ones".

ARIYA-VIHĀRA (Skt. Ārya-vihāra), the noble abode, one of the three abodes, other two being the heavenly abode (dibba-vihāra) and the divine abode (brahma-vihāra q.v.) see Saṅgīti sutta, Dīgha Nikāya (III).

ARIYASACCA (Skt. Āryasatya, q.v.), noble truth. According to Nikāya texts noble truth (ariya sacca) is of four kinds, namely. Dukkha-ariyasacca, q.v., Dukkhasamudaya-ariyasacca, q.v.; Dukkha-nirodha-ariyasacca, q.v. and dukkhanirodha gāmini-paṭipadā ariyasacca, q.v.

ARŪPA, formless, incorporeal (PED)

The term is variously applied with reference to the sphere of the formlessness (arūpāvacara), the formless element (arūpa-dhātu), the world of the formless (arūpaloka), the mental state of formless concentration (arūpa-jhāna) and many combinations and compounds relating to the above, such as desire for rebirth in the formless world (arūpataṇhā). The basic idea underlying all these concepts in the absence of form, figure, appearance, all of which are attributes of matter (rūpa).

ARŪPAKKHANDHA (Skt. Arūpaskan-dha), i.e. the four immaterial groups of existence, namely, feeling (vedanā), perception (saññā), mental formations (saṅkhāra) and consciousness (viññāṇa).

ARŪPAJJHĀNA (Skt. Arūpadhyāna) - The four immaterial spheres (arūpāyatana) are called absorptions of the immaterial or formless sphere (arūpajjhāna), see Jhāna, q.v.

ARŪPADHĀTU, sphere of formless, see Arūpaloka, q.v.

ARŪPA-BHAVA, immaterial existence.

According to Buddhist conception, there are three kinds of existence or becoming divided into planes, namely sensuous existence (kāmabhava), fine-material existence (rūpabhava) and immaterial existence (arūpa bhava), see. Loka, q.v.

ARŪPALOKA i.e. the immaterial world, the formless existence in which there is no corporeality (rūpa). This is the highest of spheres in which rebirth takes place, the two lower spheres being the world of sense (kāmaloka) and the world of form (rūpa-loka).

In Arūpaloka the existence is entirely based on the corresponding attainments (samāpatti) or stages of concentration (samādhi). The grades in the Arūpaloka bear same names as the four attainments of concentration on the formless (arūpajjhāna), namely (1) the sphere of unbounded space (Ākāsānañcāyatana) where meditative thought has transcended all limitations even of space (Ākāsa); (2) the sphere of infinite consciousness (Viññāṇañcāyatana), where this unbounded space itself is seen only as the product of thought which therefore infinite itself; (3) the sphere of nothingness (Ākiñcaññāyatana), where unbounded space and infinite

conciousness are seen as truly empty, and (4) finally the sphere of neither-perception nor non-perception, i.e. of imperceptible perception (Nevesaññā-nāsaññāyatana) where in perfect ease and calm, the thought process becomes so sublime and refined, that in deepest concentration the very object of thought is lost sight of, Dhammasaṅgaṇi, pp. 265-8).

ARŪPĀVACARA, i.e. the sphere of immaterial or formless activity whereas the term loka, i.e. world of sphere, refers to the place or locality. The term avacara indicates the activity (to move). Thus, the sphere of formless activity is that group of concentration which has the immaterial as object e.g. space, thought of emptiness, such practices of concentration will result in rebirth in a corresponding sphere, bearing the name.

The four spheres of immaterial action (arūpāvacara) are the concentration on unbounded space (ākāsanañcāyatana), on infinite consciousness (viññāṇañcāyatana), on nothingness (ākiñcaññāyatana), and on neither perception nor non-perception (nevasaññā- nāsaññāyatana) beings are reborn in these spheres as a result of having practised these forms of concentration.

These spheres belong to the worlds of heavenly beings and although superior to the spheres of brahmas (Brahmaloka), they too are subject to the universal law of impermanence, sufferings, and unsubstantiality (anicca, dukkha, anattā) i.e. existence is temporary and therefore, subject to cessation and rebirth in saṃsāra, hence it is bound up with conflict and suffering (dukkha).

ARŪPĀVACARA CITTA, i.e. consciousness in the formless sphere. The word arūpāvacara means the sphere of formless activity (avacara). This sphere of formless activity is really the group of concentration which has the immaterial as object, namely, space (ākāsa), emptiness (suññatā), etc. The consciousness that arises in the sphere is called arūpāvacara citta. The arūpāvacara types of consciousness are counted as twelve in all and divided into three groups each consisting of four. These are all profoundly reflective or jhanic in type. The three groups of arūpāvacara types of consciousness are as follows :-

A. Four states of moral (kusala) consciousness in arūpajjhāna sphere are as follows :-

(1) Ākāsānañcāyatana-kusalacittaṃ i.e. Moral consciousness arising in the first arūpajjhāna stage having the infinity of space for its object of thought.

(2) Viññāṇañcāyatana-kusalacittaṃ, i.e. Moral consciousness arising in the second arūpajjhāna stage having the infinite cognition for its object of thought.

(3) Ākiñcaññāyatana-kusalacittaṃ, i.e. Moral consciousness in the

third arūpajjhāna stage having 'nothingness' for its object of thought.

(4) Nevasaññānāsaññāyatanakusalacittaṃ, i.e. Moral consciousness in the fourth arūpajjhana stage having 'neither perception nor non-perception for its object of thought.'

B. Four states of resultant consciousness (vipākacitta) arising in the arūpajjāhana (arūpāvacara). The enumeration same as in A.

(5) Ākāsanañcāyatanavipākacittaṃ i.e. The resultant consciousness having 'the infinity of space' for its object of thought.

(6) Viññāṇañcāyatanavipākacittaṃ i.e. The resultant consciousness having 'the infinity cognition' for its object of thought.

(7) Ākiñcaññāyatanavipākacittaṃ i.e. The resultant consciousness having 'nothingness' for its object of thought.

(8) Nevasaññānāsaññāyatana vipākacittaṃ, i.e., the resultant consciousness having neither perception nor non-perception for its object of thought.

C. Four states of inoperative consciousness (kriyācittaṃ) arising in the arūpajjhāna sphere. The enumeration is same as above.

(9) Ākāsanañcāyatanakriyācittaṃ i.e. The inoperative consciousness having 'infinity of space' for its object of thought.

(10) Viññāṇañcāyatanakriyācittaṃ, i.e. The inoperative consciousness having infinity cognition for its object of thought.

(11) Ākiñcaññāyatanakriyācittaṃ, i.e. The inoperative consciousness having 'nothingness' for its object of thought.

(12) Nevasaññānāsaññāyatanakriyācittaṃ, i.e. The inoperative consciousness having neither perception nor non-perception for its object of thought, Rūpārūpavibhāga.

ARCIṢMATĪ (or Bodhipakṣyapratisaṃyuktādhiprajñavihāra). It is the fourth stage of spiritual progress of a Bodhisattva described in Mahāyāna literature, See Daśabhūmi, q.v.

ALOBHA, nongreed, liberality

It is one of the three karmically wholesome roots (kusala-mūla, q.v.). The other two being non-delusion (amoha, q.v.) and non-hatred (adosa, q.v.)

AVACARA : 'Sphere', realm. The 3 spheres of existence are : the sensuous sphere (kāmāvacara), the fine-material sphere (rūpāvacara), the immaterial sphere (arūpāvacara). Which things are of the sensuous sphere (kāmāvacara)? Whatever things exist within the interval bounded beneath by the Avīci-hell and above by the Paranimmitavasavatti heavens, having therein their sphere, and being therein included to wit: the groups of existence: the elements, bases, khandha, dhātu, āyatanas,

corporeality, feeling, perception, mental formations and consciousness, all these things are of the sensuous sphere. But which things are of the fine-metarial sphere (rūpāvacara)? Whatever things exist within the interval bounded beneath by the Brahma-world and above by the Akaṇiṭṭha-world having therein their sphere, and being therein included .... and also consciousness and mental factors in one who has entered the (fine-material) absorptions, or who has been reborn in that sphere, or who already during his life-time is living in happiness (of the absorptions), all these things are of the fine-material sphere. Which things are of the immaterial sphere (arūpāvacara)? Consciousness and mental factors arising within the interval bounded beneath by the beings reborn in the sphere of unbounded space and above by the beings reborn in the sphere of neither-perception nor non-perception (cf. jhāna-5-8), and consciousness and mental factors in or who has entered the (immaterial) absorptions, or who has been reborn in that sphere, or who already during his life-time is living in happiness (of the immaterial absorptions) all these things are of the immaterial sphere. (Cf. Dhamma-saṅgaṇi 1280, 1282, 1284, Vibhaṅga XVIII.

AVIGATA-PACCAYA (Skt. Avigatapratyaya), i.e., Non-disappearance or presence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the same as atthipaccaya and opposite to the vigatapaccaya. Therefore it is a type of relation in which, the non-disappearance, (avigata) i.e. presence of paccaya-dhamma is essential for the arising of the paccayauppanna-dhamma. Budda-ghosa explains it in the Paṭṭhāna Aṭṭhakathā (p.80)-Atthipaccaya-dhamma eva avigatabhāvena upakārakaṭṭa avigatapaccayo ti veditabbo, i.e. "The states of presence cause should be understood as the non-disappearance cause by rendering service through non-disappearance".

AVIJJĀ (Skt. avidyā, from a+vid). The word means ignorance and signifies the lack of direct and objective understanding of the nature of reality as pertaining to man and his destiny in the universe. As such, in the earliest expositions, the term is defined to mean the lack of knowledge regarding the Four Noble Truths, namely, ignorance regarding the unsatisfactoriness of things, the cause of this unsatisfactoriness, the cessation of unsatisfactoriness and the path leading to the cessation of this unsatisfactoriness or suffering (Sammādiṭṭhi-Sutta of the Majjhima Nikāya I).

One's very ignorance of what is actually taking place is said to be one of the main causes, if not the main cause, of the conditioned continuity. It is said that one cannot trace a first beginning of this continuity of individuality, which is grounded in

ignorance (avijjā) since however early we go back, there is a possibility of going back still earlier in the immense epochs of time of an oscillating universe which is contracting and expanding (saṃvaṭṭa vivaṭṭa-kappa) with no known beginning.

However, by discovering the causal factors operating within us and in our reactions with our environment, it is considered possible to put an end to conditioned existence, which coincides with the attainment of the unconditioned. The means for doing so is outlined in the Noble Eightfold Path which is thus a means of getting rid of our ignorance (Saṃyutta N.IV. 256). We thus see the central part played by ignorance in reality as well as in the scheme of emancipation which is accomplished by the cessation of ignorance (avijjā-nirodha).

It is important to realise that, although we translate avijjā as 'lack of knowledge' the negative in Indian thought has a positive connotation and avijjā includes the totality of the false or erroneous beliefs that we entertain about man and his destiny in the universe.

The definition of avijjā given in the Chinese Āgamas in the counterpart of the Vibhaṅga Sutta of the Saṃyutta Nikāya II, 2-4, reads as follows: "It is ignorance of the past, the future, both past and future, the interior, the exterior, both interior and exterior, action, consequence, both action and consequence, the Buddha, the Dhamma, the Saṅgha, unsatisfactoriness, its arising, its cessation and the path. It is ignorance of cause, causally conditioned things, good and evil, transgression and non-transgression, what is suitable and what is not, what is inferior and what is superior, what is defiled and what is pure, discrimination and causality. It is absence of right understanding with regard to the six spheres of sense-contact, ignorance of things, as they are, the absence of knowledge and perception of such and such thing the absence of perfect enlightenment. It is confusion, absence of illumination, the great mass of darkness that is called ignorance (wu-ming: Taisho, 2. 85 a b, Tsa-a-han-ching, Saṃyukta fasc. 12, sūtra No.16). The same description is found in the Yuanchi-ching (Pratītya-samutpāda Sūtra) translated by Hsuan-tsang (Taisho, No. 124, Vol. 2 547 f.) The Sanskrit version of this sūtra was found in two brick inscriptions from Nālandā and edited by N.P. Chakravarti (Epigraphia Indica, XXI. 179-99) and translated by P. C. Bagchi (ibid. 201-4).

Vijjā or knowledge is represented as the contradictory of avijjā or ignorance. Thus, it is stated that 'knowledge is the counterpart of ignorance' (avijjāya kho vijjā paṭibhāgo: Majjhima N. I, 304). The two are constantly contrasted throughout the Nikāyas and it is held that with the elimination of ignorance

(avijjā), knowledge (vijjā) comes into being, as much as light arises with the disappearance of darkness (Cf. Majjhima N.I. p.22; Aṅguttara N. II p.196; Saṃyutta N. IV. p. 49).

In the Sammādiṭṭhi Sutta of the Majjhima N. it is said that avijjā i.e. lack of perfect view of Four Noble Truths originate from āsava, it is said that, as one sees and comprehends the Four Noble Truths pertaining to unsatisfactoriness and the inflowing impulses (āsava), one's mind is emancipated from the inflowing impulses, pertaining to the gratification of the senses (kāmāsava), to self-centred pursuits (bhavāsava) and ignorance (avijjāsava), and there arises the realisation that emancipation has been attained (Dīgha N. I.p.84).

One of the most significant statements made about ignorance (avijjā) is that it is one of the main causes, if not the main cause, of conditioned, individual, saṃsaric existence. The nexus of causally correlated factors, which describe the nature of the individual's reactions to the environment, and the conditioning which promotes continued becoming, usually stem from ignorance (avijjā), which is said to have no known beginning (Saṃyutta N. II. p.178; Aṅguttara N. V, p.113). Thus it is said that ignorance is correlated with volitional activities. (avijjāya kho sati saṅkhārā honti avijjā-paccayā saṅkhārā : Saṃyutta N. II, 7) and that when there is no ignorance there are no volitional activities and that with the cessation of ignorance there is a cessation of volitional activities (avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodhā: Saṃyutta N. II. 9). Again it is said : "If it is asked what is the causal condition (upanisā) of volitional activities, the answer should be ignorance (ibid-p.31).

The fact that ignorance is mentioned at the head of a list of causally correlated factors has led many scholars (Kern, Jacobi, Pischel) to identify 'ignorance' mistakenly as the first cause of a 'Kosmische Emanations formel', despite the fact that the texts clearly state that there is no known first beginning (purimā koṭi) of ignorance (Aṅguttara N. V. 113) and it is said that the causal formula beginning with ignorance is an attempt to explain phenomena in terms of causally correlated factors 'in the middle' (majjha) instead of seeking for first or final causes (Majjhima N. I. 265; cp. Saṃyutta N II. 20. 21). The attempt to regard the whole nexus of causally correlated factors as being present in a single moment leads to a paradox like birth (jāti) and death (maraṇa) being simultaneously present.

According to the text, as a result of ignorance (avijjā) we perform volitional acts of the body (kāya saṅkhāra), of speech (vacīsaṅkhāra) or of the mind (mano-saṅkhāra), either

of our own accord (samaṃ) or at the instigation of others (pare), with full awareness of what we are doing (sampajāno) or without full awareness of what we are doing (asampajāno).

Avijjā or moha, as one of these springs of action, consists of erroneous, false beliefs about the nature and destiny of man in the universe, based on various theories and speculations regarding the past (pubbanta) and the future (aparanta). Some of these theories, though erroneous as a whole, may contain elements of truth, such as beliefs in free will, moral responsibility and survival. Man acting under the influence of such philosophies containing elements of truth, could perform meritorious actions. It is in this sense that the Visuddhimagga explains the performance of meritorious-volitional activities under the influence of ignorance (avijjā) : "Craving for becoming is the specific condition of actions which leads to happy fate. What for? Because the average man, overcome by the craving for becoming, strives to do the various kinds of deeds leading to a happy fate, such as abstinence from life taking". See Encyclopaedia of Buddhism II. p.457).

AVIJÑAPTI, a psychological concept of the Sarvāstivāda school of Buddhism. The term means not manifested, not expressed, latent etc.

The Sarvāstivādins classify the constituent elements of beings into five aggregates (skandha) of which the first aggregate is bodily form or matter (rūpa-skandha) which is further sub-divided into three categories, namely, the five sense-organs, the five sense-objects and avijñapti. This avijñapti is of twofold nature, viz., unmanifested matter (avijñapti-rūpa) and unmanifested activity (avijñaptikarma). But, when examined closely, it becomes quite clear that avijñapti is neither mere matter nor mere activity. On the one hand, it is not mere matter like visible and audible objects, because it always implies some kind of acitivity; on the other, it is not mere activity, because it is a product of material elements. This is due to the fact that avijñaptikarma partakes of the nature of its cause, namely, vijñapti-karma (manifested activity) which is produced by body (kāya) and speech (vācā), both of which come under the category of matter (rūpa).

Karma is broadly divided into two categories, as mental acts (cetanākarma) and physical acts, i.e., corporeal and vocal (kāyika and vācika). Physical acts are further divided into manifested bodily acts (kāyikavijñaptikarma) and unmanifested bodily acts (kāyikāvijñaptikarma); manifested vocal acts (vācikavijñaptikarma) and unmanifested vocal acts (vācikāvijñaptikarma). According to the Sarvāstivāda school, as soon as one performs an act or expresses an idea (i.e. vijñapti-karma), a latent energy is impressed in the individual which they call avijñapti.

Stcherbatsky defines avijñapti as a variety of karma. When a person takes a vow, he performs a physical, vocal act which is manifest (vijñapti); but the lasting result of that manifested act is some moral excellence hidden in consciousness, and this is avijñapti. This also constitutes a link between the manifested act and future rebution (The Central Conception of Buddhism, p.28).

(See Encyclopaedia of Buddhism II. p. 460).

AVINIBBHOGARŪPA : The great manual writer and commentator Buddhadatta in his Rūpārūpavibhāga classified the concept of twenty-eight kinds of rūpas into various categories. According to him colour (vaṇṇa), odour (gandha), taste (rasa), nutrition (oja) and the four great elements (mahābhūtas), these eight kinds of rūpa are inseparable material qualities (avinibbhoga-rūpa), while the rest twenty kinds are separable material qualities (vinibhogarūpa). Rūpa q.v.

AVIRALADANTATĀ, This is one of the thirty-two major characteristic marks of a great or superman (mahāpuruṣa) like Buddha or cakravartirājā mentioned in the Dīghanikāya (II p.18, III. p.172) and the Majjhimanikāya (II, p.137) and some Buddhist Sanskrit texts.

The term signifies that his teeth are "in unbroken rows" or "without spaces between them" (Dialogues of Buddha III p.161; Middle length sayings, II p.322) that is to say that the teeth of mahāpuruṣa are continuous in a line and without a gap between the two.

In explaining this sign the Sumaṅgalavilāsinī says that the teeth of others or ordinary people are discontinuous (virala) due to gap between two like crocodile which while taking fish and flesh fills the gap (dant'antaraṃ) with them. But a great man's teeth are continuous, that is without any space between like a row of diamond in a golden necklace (kaṇakalatāyaṃ samussita - vajira - pantiviya) and shown like a boundary of a tuft of grass (tūlikāya dassita-pariccheda viya).

The Lalitavistara (p.74), Mahāvyutpatti (p.5), Bodhisattva-bhūmi (p.259), Abhidharmadīpa (p.189) and Arthaviniścaya sūtra (p.296) have only mentioned the term aviraladantaḥ, but the Gaṇḍavyūha (p.310) describes in detail that the Mahāpurisa has teeth which are continuous, even, unbroken, equal and well proportioned.

AVYĀPĀDA : 'Hatelessness', non-ill-will, goodness; is one of the three kinds of right thought or wholesome thoughts (vitakka, q.v.) and is the 9th link of the 10 fold wholesome course of actions (Kammapatha q.v.). The most frequently used synonyms are adosa.

ASAṄKHATA (Skt. Asaṃskṛta), the unformed, unoriginated, uncondi-

tioned is a name for Nirvāṇa, the beyond of all becoming and conditionality (PED).

ASAṄKHĀRIKA - CITTA (Skt. Asaṃskārika-citta) i.e. automatic consciousness. It is one of the classes of consciousness in the sensuous sphere (Kāmaloka, Abhidhammattha saṅga-ha, p.1). Asankhārika-citta or spontaneous consciousness needs neither external force nor prior motivation (pubba-payoga) in order to manifest in action. In this case mind is said to be powerful (vuḍḍhippatto saṅkhāro assa'ti asaṅkhārikaṃ; Paramahodadhi by Anomadassi-1914 p. 39) and does sink or hesitate in manifesting itself in any form of behaviour. It is that form of consciousness which springs up automatically without prior preparation (upāya), exertion or instigation (payoga).

ASAÑÑA-SATTA (Skt. Asaṃjña-satva), the unconscious beings are a class of heavenly beings in the fine material world (rūpaloka, q.v.)

In the Pāṭhika sutta of the Dīgha Nikāya Buddha told "there are, O monks, heavenly beings known as the unconscious beings. As soon, however, as in those beings consciousness arises, those beings will vanish from that world. Now, O monks it may happen that one of those beings after vanishing, from that world may reappear in this world."

ASUBHA (Skt. Aśubha), impurity, loathsomeness, foulness.

In the Visuddhimagga (pp. 178f.) it is the cemetery contemplation (sivathika) that is called meditation - subject of impurity (asubha-kammaṭṭhāna). In the Girimānanda Sutta of the Aṅguttara Nikāya (V. p. 108 ff.) however, the perception of impurity (asubhasaññā) refers to the contemplation of the thirty-two parts of the body (kāyagatāsati). The contemplation of the body's impurity is an antidote against the hindrances (nīvaraṇa).

The ten asubha (foul) objects of meditation refer to the ten states through which an uncared for corpse passes before it is completely destroyed. The ten asubhas are as follows:-

i) Uddhumātakaṃ or swollen corpse. The swollen is said of a corpse bloated by degrees from the time of the loss of life onward life an inflated leathers bag, or alternatively what is bloated (uddhumāta) is vile (kucchita) because of repulsiveness, thus it is bloated.

ii) Vinīlakaṃ, the livid, i.e., when the colour of the corpse has become blue. It has patchy discolouration called livid (vinīla) what is livid is the same as the livid (vinīlaka). Or alternatively, what is livid is vile (kucchita), because of repulsiveness (paṭikulattā), thus it is vinīlaka. This is a term for a corpse that reddish-coloured in places where flesh is prominent-whitish-coloured is prominent "where pus has collected, but mostly blue-black (nīla)."

iii) Vipubbakaṃ, i.e., the corpse is full of pus.

Festering thing is a corpse with pus flowing in scattered places, what is festering (vipubba) is the same as festering (vipubbaka), or alternatively, what is festering is vile because of repulsiveness, thus it is the festering. This is a term for a corpse in that particular state.

iv) Vicchiddakaṃ, the cut up, i.e., the with limbs torn asunder. What has been opened up by cutting it in two called cut up (vicchidda). What is cut up is the same as the cut up (vicchi-ddaka) or alternatively what is cut up is vile, because of repulsiveness, thus it is the cut up. It is an equivalent term for a corpse cut in the middle.

v) Vikkhāyitaṃ, gnawed or mangled, i.e., when the corpse has been mangled by dogs and jackels. Buddhaghosa says, "Mangled thing is a corpse torn here and there in various ways by dogs and jackels, and so on, or it is a corpse mangled and loathsome from its abdominable states. It is an equivalent term for such a corpse."

vi) Vikkhittaṃ i.e. scattered or dismembered thing. Buddhaghosa says "Dismembered thing is a corpse of which the parts have been scattered, or it is just a corpse dismembered and loathsome from its adominable state. It is an equivalent term for a corpse dismembered here and there, in one place a hand, in another place a leg, in a third place the head".

vii) Hatavikkhittaṃ (cut and dismembered things), i.e., the corpse with its limbs partly destroyed and partly scattered. Budddhaghosa says, "Cut and dismembered thing is a corpse cut in pieces and dismembered in the way just described, a name for a corpse cut with a knife in the limbs, large and small, after the pattern of a crow's foot and dismembered in the above sense."

viii) Lohitaṃ (bleeding or bloody thing), i.e., the corpse covered here and there with blood. Buddhaghosa says, "Bloody thing is that which scatters, pours out blood, causing to trickle here and there - an equivalent term for a corpse besmeared with dripping blood."

ix) Puluvakaṃ (worm-infested) i.e., the corpse full of worms. Buddhaghosa says, "The worm infested is worm-foul. It pours with worm; hence a name for a corpse full of worm."

x) Aṭṭhikaṃ i.e. the skeleton, bone (aṭṭhi) is the same as skeleton (aṭṭhika). Or alternatively, bone is vile (kucchita) because of repulsiveness, thus it is a skeleton. This is the term both for a single bone and for a framework of bones. (Visuddhimagga, pp. 178 f).

After enumerating and explaining these ten loathsome objects of meditation, Buddhaghosa deals with the following :

i) safety of the place where a corpse is found.

ii) how he should behave or what he should ponder over while going to or coming from the place of meditation.

iii) sex of the corpse and its suitability.

iv) advantages of leaving instructions with the teacher and fellow brethren about place selected for meditation.

v) the path and direction to be chosen.

vi) the notice of the noticeable objects around the place where the corpse is found.

vii) the six characteristics of the corpse to be observed by him, viz. colour, sex, position, direction of size of the corpse as also joints, apertures, depth of eye-sockets, etc. thickness and a general view of the corpse.

The meditator, as in the case of earth (paṭhavī) tries to convert the corpse into a concept (paṭibhāga), and then as usual gets rid of the five nīvaraṇas and induce the ecstasy by gradually doing away with vitakka and vicāra, pīti and sukha (N. Dutta, Early Monastic Buddhism, vol. I.p. 223).

ASMIMĀNA, Lit. I am conceit, ego-conceit. It may range from the coarsest pride and self assertion to a subtle feeling of one's distinctiveness or superiority that persists, as the eighth fetter (saṃyojana, q.v.), until the attainment of Arahatship or holiness. It is based upon the comparison of the self with others, and may, therefore, manifest itself also a feeling of inferiority or the claim to be equal (māna, q.v.). It has to be distinguished from ego-belief (sakkāya-diṭṭhi. q.v.) which implies a definite belief or views (diṭṭhi) concerning the assumption of a self or soul, and being the first of fetters, disappears at attainment of stream-entry (sotāpatti).

"Even when the five lower fetters (orambhāgīya saṃyojana) have vanished in a noble disciple, there is still in him, with regard to the five groups of clinging (upādāna), a slight, undiscarded measure of the conceit 'I am', of the will 'I am', of the proclivity 'I am". (Saṃyutta N.III, pp. 127f.)

AHIRIKA-ANOTTOPPA (Ahrīka anauttapya), i.e., lack of moral shame and dread or fear.

These are two of the four unwholesome factors associated with all karmically unwholesome states of consciousness (akusalacitta), the two others being restlessness (uddhacca, q.v.) and delusion (moha, q.v.).

It is said in the Aṅguttara Nikāya (I. p.51) "There are two sister things, namely, lack of moral shame and dread".

Puggalapaññatti says, "Not to be ashamed of what one should be ashamed, not to be ashamed of evil, unwholesome things — this is called lack of moral shame.

Not do dread what one should dread this is called lack of moral dread (pp.19-20).

AHOSI-KAMMA (Skt. Ahositkarma, lit. 'Karma that has been' in other words, ineffectual or defunct karma.

This is one of the four varieties of karma which is to be judged from the point of time, when such actions take place in producing effects, others being diṭṭhadhamma vedanīya kamma, (q.v.) and aparāpariya-vedanīya kamma, (q.v.).

Defunct action (ahosi kamma) is ineffective and is unable to produce result in this life or even in the life to come, due to weakness or strong counter-action.

Buddhaghosa explains this action (ahosi kamma) in his Visuddhimagga (p.601) thus, "Lapsed or defunct kamma means, there has been kamma". If the other three kammas do not give their respective results (vipāka), they are called 'ahosi-kamma', Lit. Karma that has been in other words, ineffectual karma.

Ā

ĀKĀSA (Skt. Ākāśa), sky, space. According to commentary, ākāsa is of two kinds. (1) limited space (paricchinnākāsa or paricchedākāsa) and (2) endless space (anantākāsa) i.e. cosmic space.

(1) Limited space, under the name of ākāsa-dhātu (space-element) belongs to derived corporeality (upādā-rūpa), Dhammasaṅgaṇi 638 and to a sixfold classification of elements (Majjhima Nikāya, III). Ākāsa is also a kasiṇa—object of meditation (kammaṭṭhāna). In the Visuddhi-magga (p.448) it is defined as follows : "The space element has the characteristic of delimiting matter. It is manifested as the confines of matter or its manifesta-tion consists in being untouched by the four great elements (mahābhūta) and in holes and apertures. Its proximate is the matter delimited. It is on account of the space element that one can say of material things delimited that 'this is above, below, around, that'."

(2) Endless space is called in the Atthasālinī ajaṭākāsa, unentangled, i.e. unobstructed or empty space. It is the object of the first immaterial absorption (paṭhama arūpajjhāna) the sphere of Boundless space (Ākāsānañcāyatana). According to Abhidhamma Philosophy endless space has no objective reality (being purely conceptual), which is indicated by the fact that it is not included in the triad wholesome (kusala-tika) which comprises the entire reality. Later Buddhist schools have regarded it as one of the several unconditioned or uncreated states (asaṅkhata dhamma). Theravāda Buddhism recognises only Nibbāna as an unconditioned element - Dhamma Saṅgaṇi, 1084).

ĀKĀSANAÑCĀYATANA, (Skt. Ākāś anantāyatana i.e. sphere of infinite space, see Āruppa, q.v.).

ĀCARIYAVĀDA, literally means 'teachers' expositions or doctrines'. In the post-canonical literature (aṭṭhakathās) the term has been several times used to signify the body of expositions and opinions of the past renowned teachers on orthodox and traditional matter.

But in the time before Buddhaghosa (5th century A.D.) the term was employed to mean varieties of teachings and expositions considered heterodox and sectarian from the stand-point of Theravāda.

Thus it is evident from the facts contained in the Pali commentaries and the Ceylonese chronicles Dīpavaṃsa and the Mahāvaṃsa- which uphold the Theravāda tradition, that all the Buddhist schools except Theravāda are called ācariyavāda i.e. schools of teachers.

ĀCIṆṆAKA-KAMMA (pp. of ācarati), i.e. habitual action. It is same as bahulī kamma, q.v. This belongs to the type of actions which are judged from the point of strength of the effect or the priority of their result.

The habitual wholesome (kusala) or unwholesome (akusala) actions (kamma) are ripening earlier than the light and rarely performed karma. Habitual action (āciṇṇa-kamma) is a type of action which is performed repeatedly. It may be good or bad. In the absence of weighty (garuka) and death proximate action(maraṇasānna-kamma) habitual action present itself to dying consciousness. Saṃyutta N. IV. 419.

ĀJĪVA-PĀRISUDDHI-SĪLA (Skt. Ājīva-pāriśuddhi-śīla), i.e., morality consisting in purification of livelihood. It is one of the four kinds of perfect morality stated by Buddhaghosa. Purification of livelihood consists therein that the Buddhist monk should not acquire his livelihood in a way unbefitting to a monk. A monk should exercise sufficient self-restraint with regard to take his food and use other things. He must be always alert that he takes food not for making his body good-looking but just for its maintenance in order to be able to live a holy life and to fulfil his mission (Bhikknu bhojane mattañño hoti neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahma-cariyānuggahāya, Gaṇaka Moggallāna sutta, Majjhima Nikāya). The Pātimokkha, code of discipline, contains a number of restrictions imposed on a monk for the manner in which he should take food. Buddhaghosa says that monk must avoid committing offence relating to livelihood (ājīva) but not falling within the scope of the rules, e.g. "a bhikkhu may, by talks, or signs or direct or indirect hints, persuade the believing laity to offer gifts of food, dress or other requisites to himself, or may take recourse to the various means enumerated in Brahma-jāla Sutta not befitting a Buddhist monk" (Visuddhimagga, pp. 23-4).

ĀDĪNAVĀNUPASSANĀ (Skt. Ādīnavānu-paśyanā), contemplation

of misery or danger. It is one of the eighteen chief kinds of Insight-Knowledge or Principal Insights (mahā-vapassanā) which are listed and described in the Visuddhimagga (XXII).

ĀDĪNAVĀNUPASSANĀ-ÑĀṆA (Skt. Ādinavānupaś'yanājñāna) i.e. knowledge consisting in contemplation of misery. It is one of the eight kinds of insight (vipassanā) that form the 'Purification of the knowledge and vision of the path-progress' (Paṭipadā-ñāṇadassana-visuddhi. q.v.).

It is further one of the eighteen chief kinds of insight (vipassanā).

ĀDIBRAHMACARIYAKA-SĪLA (Skt. Ādibrahma-caryakaśīla) i.e. morality of genuine pure conduct or morality belonging to the principles of moral life. It consists in right speech (sammā-vācā, q.v.), right bodily action (sammā-kammanta, q.v.) and right livelihood (sammā-ājīva, q.v.) forming the third, fourth and the fifth links of Noble eightfold path (Ariya-aṭṭhaṅgika-magga). It is said in the Aṅguttara Nikāya (I) :

"With regard to those moral states connected with and corresponding to the genuine pure conduct, he is morally strong, morally firm and trains himself in moral rules taken upon himself. After overcoming the three fetters, namely, ego-belief (sakkāyadiṭṭhi, q.v.), sceptic doubt (vicikicchā, q.v.) and attachment to mere rules and ritual (sīlabbata-parāmāsa, q.v.) becomes one who will be "reborn seven times at utmost", through this round of rebirths amongst men and heavenly being he will put an end of suffering".

ĀPO-KASIṆA (Skt. Āp-kṛtsna) i.e., water as an object of meditation (kammaṭṭhāna).

Here water comprises all kinds available in the world such as natural or existing expanse of water as that of a tank or a lake or even of the sea, or clear rain water collected in a vessel before it has reached the earth. The vessel must be full and placed in a quiet scheduled corner of the monastery. The lakkhaṇa (characteristic) of water must not divert the attention of contemplating monk, and the concentration should be induced in the same way as has been explained in the case of paṭhavīkasiṇa, (q.v.) uttering in this case the word (āpo, or its synonyms 'ambu', 'udakaṃ', 'vāri', salilaṃ, etc. (Visuddhimagga, p. 10). Gradually the uggaha and paṭibhāga nimittas appear and the adept proceeds along the course of meditation (see PAṬHAVĪ-KASIṆA q.v.).

ĀPODEVA, Water gods.

The Mahāsamaya sutta of the Dīgha Nikāya (II, 259) mentions it as one of the four kinds of gods, viz. apodeva-water gods, paṭhavi deva, (earth gods), tejo deva (fire gods) and vāyo deva (air gods) who attended the assembly to hear the preaching of the Buddha. According to the

Sumaṅgalavilāsinī, the Āpodevā were born as such due to result of their having practiṣed meditation on water (āpokasiṇa) in their former births. These four groups of gods are probably deifications of the four elements (dhātus) viz., earth, water, fire, and air.

ĀYATANA : 1. 'spheres', is a name for the four immaterial absorptions. See, jhāna (5-8) q.v.

2. The 12 'Bases' or 'sources' on which depend the 'mental processes' consist of five physical sense-organs and consciousness, being the six internal (ajjhatika) bases : and the six objects, the so-called external (bāhira) bases — namely :

Eye, or visual organ, visible object

Ear, or auditory organ, sound or audible object

Nose, or olfactory organ, odour, or olfactive object

Tongue, or gustatory organ, gustative object or taste

Body, or tactile organ, body-impression, or tactile object.

Mind-base, or consciousness (manāyatana), mind object (dhammā-yatana)

"By the visual organ (cakkhāya-tana) is meant the sensitive part of the eye (cakkhu-pasāda) built up of the four elements ..... responding to sense-stimuli" (sappaṭigha) .... (Vibhaṅga II). Similar is the explanation of the four remaining physical sense-organs.

Mind-base (manāyatana) is a collective term for all consciousness whatever, and should therefore not be confounded with the Mind-element (mano-dhātu) which latter performs only the functions of Adverting (āvajjana) to the sense object, and of receiving (sampaṭicchana) the sense-object. On the functions of the mind, see Viññāṇa-kicca, q.v.

The visible object (rūpāyatana) is described in Vibhaṅga II as "that phenomenon which is built up of the four & physical elements and appears as colour etc." What is seen by visual perception, i.e., by eye-consciousness (cakkhu-viññāṇa), are colours and differences of light, but not three dimensional bodily things.

'Mind object base' (dhammā-yatana) is identical with 'mind object element (dhamma-dhātu)'. It may be physical or mental, past, present or future, real or imaginary.

The 5 physical sense organs are also called faculties (indirya, q.v.) and of these faculties it is said in Mahāvedalla Sutta of the Majjhima N. "Each of the five faculties owns a different sphere, and none of them partakes of the sphere of another one..... they have mind as their support . .... are conditioned by vitality ..... but vitality again is conditioned by heat .... heat again by vitality just as the light and flame and of a burning lamp are mutually conditioned".

The 12 bases are fully discussed in Visuddhimagga XV. In Yamaka III the

12 terms are subjected to a logical investigation - The six internal bases from the 5th link of Dependent origination (paṭiccasamuppāda, q.v.).

ĀYATAPAṆHITĀ (Skt. Āyatapārṣṇitā). One of the thirty-two major characteristic marks on the body of a great man (Mahāpuruṣa) who is either the Buddha or a universal monarch (cakravartī rājā) mentioned in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīghanikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Sanskrit Buddhist texts is "āyatapaṇhitā" i.e. "having long projecting heels". The Sumaṅgalavilāsinī (p.446) explains it elaborately that a great man possesses long heels which are complete in shape (dīghapaṇhi paripu-ṇṇapaṇhi). His each foot is divided into four parts - two parts are by front foot (aggapāda), on the third part lower leg including ankle (jaṅghā) is placed and on the fourth part is the heel (paṇhi) which is like a red woollen ball rolled at the point of awl (āragga) is placed.

In the Lalitavistara (p.75) and Bodhisattvabhūmi (p.259), this mark has been described as 'āyata-pārṣṇipāda' which means the heels of his feet are extended. The Gaṇḍa-vyūha Sūtra (p.309) describes that a great man has long and extended heels which are clean, bright and like the splendour colour of all gems. The Arthaviniścaya Sūtra describes that the ankles of feet of the Buddha are long and filled in with much flesh. The Abhidharmadīpa (p.188) describes it as long and extended (dīrghāyatat-vadāyatapārṣṇipāda).

ĀRAMMAṆA-PACCAYA or **ĀLAMBANA-PACCAYA** (Skt. Ālambana-pratyaya), i.e. object factor in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It means an object factor in co-relation as being ārammaṇa derived from ā √ram or ālambana derived from ā √lamb to mean things in which the subject delights in or hand upon. Whenever any mental operation takes place it is stimulated by some objects, at the same time operation takes place with reference to particular vatthu or subjective bases. The vatthu is the subjective element, and the ārammaṇa is the objective element. The subject is inconceivable without the object and vice versa. The ārammaṇa is also known as āyatana or sphere of sense-action and gocara or the range of activity. The object may be either external object of sense or a purely mental object or psychical experience. Even a concept as well as a spiritual experience may be counted among the objects.

In the Buddhist philosophy ārammaṇa or ālambana may be recognized as paccaya or causal relation. Whenever a citta or consciousness arises, it takes place depending on certain thing or subject which is here ārammaṇa paccaya in causal co-relation. For instance, rūpa or form is ārammaṇa paccaya of cakkhuviññāṇa or eye-consciousness as object; sadda or sound is the

ārammaṇa paccaya or ear-consciousness; rasa or taste is the paccaya of tongue-consciousness, so on. Thus the thing or object, depending on which all consciousness (citta) and mental concomitants (cetasika) arise, that thing or object is the object or factor in co-relation (ārammaṇa-paccaya) of any of cittacetasika. The object is of six kinds, namely, rūpa (form), sadda (sound), gandha (scent), rasa (taste), phassa (touch or contact) and the dhamma (thought), each of which is the paccayadhamma and citta-cetasika is paccaya-uppanna-dhamma (yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇa-paccayena paccayo-Paṭṭhāna, I. p.4).

ĀRUPPA (Skt. Ārūpya) i.e. formless, incorporeal. Āruppas otherwise called samāpattis, are of four kinds, viz. Ākāsānañcāyatana, Viññaṇanañcāyatan, Ākiñcaññāyatana, Nevasaññā-nāsaññāyatana and are subjects of meditation (kammaṭṭhāna) of higher jhānas from the fifth to the eighth and carry the mind of the contemplating adept to the plane Arūpaloka (q.v.):

(1) **ĀKĀSĀNAÑCĀYATANA** (Skt. Ananta-ākāśāyatana) i.e. field or sphere of infinite space. This is the subject (kammaṭṭhāna q. v.) of the first arūpajjhāna or samāpatti i.e., higher stage of meditations. The contemplating monk in his practice starts with unlimited space (ananta-ākāsa) as a kasiṇa extending over the cakkavāḷa (universe), but though the space is unlimited, the adept does not go beyond the Rūpaloka. The adept is to think constantly of ananta-ākāsa, but without any kasiṇa, i.e., without any reference to the ākāsa as extending over a cakkavāḷa. In short, his mind is to be cut off from all coceptions of objects (sabbaso rūpa saññānaṃ samatikkamma) and hence without the possibility of nānatta-saññā (sense of distinction). By constantly meditating over this nimitta, he destroys the nīvaraṇas, develops mindfulness (sati) and concentrates his mind through upacāra (Visuddhimagga, p.328) and attains the fifth jhāna. (Visuddhimagga, p.326 f.).

(2) **VIÑÑĀṆĀNAÑCĀYATANA** (Skt. Ananta-vijñānāyatana) i.e. sphere of boundless consciousness. It is a subject of meditation (kammaṭṭhāna, q.v.), name for the second higher meditative absorption (samāpatti) in the immaterial or formless sphere (Arūpa-loka) of this is closely connected with ākāsānañcāyatana, first subject of āruppa meditation and a step in advance. In the ākāsānañāyatana meditation, the adept's mind is not without some notion of sphere. This is considered as faulty and the adept seeks to withdraw his mind from the sense sphere and the attention to pavatta-viññāṇa, i.e., the consciousness that has arisen in the adept's mind by concentrating his mind on ananta-ākāsa, meditating on ananta-viññāṇa. By constantly meditating over this

nimitta (ananta-viññāṇa) he destroys the nīvaraṇas (q.v.), develops mindfulness (sati) and concentrates his mind through upacāra (Visuddhimagga, pp.328 f) and attains sixth jhāna.

(3) **ĀKIÑCAÑÑĀYATANA** (Skt. Akiñcanyāyatana), i.e., sphere of nothingness (n'atthi kiñci iti āyatana or nā'ssa kiñcanaṃti akiñcanaṃ. akiñcanassa bhāvo ākiñcaññam). It is a subject of meditation (kammaṭṭhāna q.v.) name for the third higher meditative absorption (samāpatti) on the formless sphere (Arūpaloka, q.v.). In this stage the adept withdraws his mind from the consciousness (viññāṇa) of ananta-ākāsa and meditate on voidness (suññaṃ) or absence of viññāṇa and everything else. (natthi natthi ti vā suññam suññaṃ ti vā vivittaṃ vivittaṃ ti vā). By such meditation, his mind realises the non-existence of viññāṇa and this gradually reaches the seventh absorption of nothingness. (Visuddhimagga, pp. 333-334).

(4) **NEVASAÑÑĀ-NĀSAÑÑĀYATANA** (Skt. Naivasaṃjñā nāsaṃjñāyatana), i.e., sphere of neither consciousness nor unconsciousness. It is a subject of meditation (kammaṭṭhāna, q.v.), the name of the fourth higher meditative absorption (samāpatti) or āruppajjhāna in the formless sphere (Arūpaloka, q.v.).

The mental state of nevasaññānāsaññā is derived by meditation of ākiñcaññāyatana, i.e., absence of consciousness (viññāṇa). In the ākiñcaññāyatana "the meditator gradually gets rid of saññā (perception) of the four khandhas, viz. rūpa, vedanā, saṅkhāra and viññāṇa, but retains, saññā of extreme subtlety—the residuum of saṅkhāra. He cannot perceive ordinary things but he is not absolutely without perception. Hence mental state of the meditator in the eighth jhāna (or the fourth samāpatti called nevasaññā nāsaññāyatana) is without perception of ordinary things (nevasaññā) but not without the subtlest perception (na+asaññā)" - N. Dutta, Early Monastic Buddhism, vol. I, pp.231-232, Visuddhimagga, pp.335 f.).

ĀRYASATYA (PALI ARIYA SACCA, q.v.) four noble truths conceived by the Hīnayānists, are dukkha (misery), samudaya (origin of misery), nirodha (cessation of misery) and magga (means of the cessation of misery). The underlying teaching of these four truths is that they are to be treated as formula for application to everything perceived. That these four truths constitute merely a formula and not a doctrine has been brought out very clearly in many Buddhist texts. In the Majjhima Nikāya while giving an exposition of what the right view (sammādiṭṭhi) is, according to the Buddhists, Sariputtā takes up, for instance, āhāra (food), dukkha (misery), jarāmaraṇa (old age and death), taṇhā (desire), nāmarūpa (name and form) and avijjā (ignorance) and applies to each of

them the four-fold formula, examining it in this way : Take up for consideration a material or an immaterial thing. Ascertain its origin. Inquire how it decays. In pursuance of this method Sāriputta defines sammādiṭṭhi through āhāra thus : one who knows āhāra (food), āhārasamudaya (how food originates), āhāra nirodha (how food decays) and āhāranirodhagāmini-paṭipadā (the way in which the decay of food happens), possesses sammādiṭṭhi. The first truth relates to Āhāra, which in the Buddhist Philosophy, is of four kinds. The second truth is āhārasamudaya i.e. āhāra comes into existence on account of taṇhā. The third truth is āhāranirodha, i.e., the ceasing of āhāra when the taṇhā is extinct. The fourth truth is the way in which āhāra ceases; it happens by the practice of the eightfold path. viz. sammā diṭṭhi, saṅkappa, vācā, etc. One who knows correctly these truths gets rid of hatred and attachment, rises above the belief in a self, drives out ignorance, and attains freedom from misery. So, we see that in these four truths there is nothing particular Buddhistic. They are found in the Brahmanical systems of philosophy as well. There are common to the Yogasūtra of Patañjali (II. 15) who says : Yathā cikitsāśāstram caturvyūham, roge rogahetur āro-gyam bhaiṣajyam iti evam idam apiśāstram catur vyūham eva tad yathā saṃsārah saṃsārahetur mokṣomoksopāya iti, just as the science of medicine has four sections dealing with the diagnosis, cause and cure of diseases, and their remedies, so also this science of spiritual healing has four sections dealing with an examination of the nature of the things of the world, the cause of their origin, their removal, and the factors that bring about the removal. The Abhidharmakośa also follows up this interpretation by coalescing the four truths into two, viz. cause and effect, saṃsāra (world) and nirvāṇa (cessation). Dukkha and samudaya relate to saṃsāra, while nirodha and mārga to Nirvāṇa. Saṃsāra (world) is the effect while samudaya is its cause, so also Nirvāṇa (cessation) is the effect while mārga is its cause.

This position of the Hīnayānists with regard to the Āryasatyas is logical, for their cardinal tenet is that a being suffers by wrongly assuming the existence of a self, and thus conceiving himself as a separate entity, standing in some form of relation to every other being or thing of the world, to which again he ascribes an individuality similar to his own. The chief aims of Hīnayāna teaching is to expel from one's mind all ideas of individuality, whether of himself or of any other being or thing of the world, and this can only be effected by an examination of the things of this world under the four aspects mentioned above. Scrutinizing everything in this way, a being gets rid of his wrong assumption and sees things as they really are. This is called sammādiṭṭhi (right view) or vijjā (true

knowledge). Once this is reached he can be said to have attained freedom from misery, i.e., Nirvāṇa.

To the Hīnayānists, the Āryasatyas and the Pratītyasamutpāda are real and hence belong to the domain of the highest truth (paramattha and not sammuti), while to the Mahāyānists, they are unreal and belong to the domain of convention (saṃvṛti or parikalpita-paratantra). The Mahāyānists, however, could not do away with the four truths and the formula of the chain of causation, for, they held that beings deluded as they are, should at the beginning try to comprehend the Pudgala-śūnyatā through them. In consonance with their conception of the Reality, the Mahāyānists held that Buddha had two forms of teaching, conventional and transcendental, and that whatever he said about the Āryasatyas or Pratītya-samutpāda were conventional, his real teaching being Śūnyatā or Tathatā, which could not be imparted by one to another and could be realised only within one's ownself.

MAHĀYĀNIC DEFINITION OF ĀRYASATYAS

Nāgārjuna's point is that if a thing exists by itself then it is absurd to speak of it as created, having a creator and so forth. Just as nobody speaks of uncovering the sky because the open sky exists by itself, has been made or attained.

Nāgārjuna concludes by saying that he who realises Pratītyasamutpāda can rightly know the four truths and quotes a passage from the Mañjuśrīparipṛcchā dealing with the Mahāyānic view of the four truths. It runs as follows — he who realises that no dharmas have originated, has known duḥkha; he who realises the non-existence of all dharmas, has suppressed the source (samudaya) of misery; he who realises that all dharmas are completely extinct (parinivṛta) has comprehended the truth of nirodha (cessation), and he who realises the means by which the absence of all things is known is said to have practised the path (mārga). This has been developed thus in the Dhyāyita-muṣṭisūtra : Unable to comprehend the four truths properly on account of being troubled by the four viparyāsas (misconceptions), sentient beings cannot go beyond the world of transmigration. They conceive of ātman (self) and ātmīya (things relating to a self) and thus have karmābhisaṃskāra (actions). Not knowing that all things are completely extinct (parinirvṛtā) they imagine the existence of themselves and others, and become engrossed there into the extent of having affection, infatuation and ultimately delusion. They now perform actions, physically, verbally and mentally, and after making some superimpositions of existence on non-existing things, they think that they are subject to affection, infatuation, and delusion. In order to get rid of them they take initiation into the doctrines of Buddha, observe the precepts and hope to pass beyond the world and

attain Nirvāṇa. They imagine that some things are good, some bad, some are to be rejected, some to be realised, that duḥkha is to be known, the samudaya of duḥkha to be given up, the nirodha of duḥkha to be realised, and the mārga to be practised. They also imagine that all constituted things are impermanent and endeavour to pass beyond them. Thus, they attain a mental state full of disgust (or contempt) for constituted things, having animitta (absence of sign or cause) as its preceding condition. They think that they have thus known duḥkha i.e. the transitoriness of constituted things, become terrified by them, and shun their causes. Having imagined something as source (samudaya) of duḥkha, they conceive of cessation (nirodha) of duḥkha and decide to follow the path (mārga) to attain it. They retire to a secluded place with a mind full of disgust and attain quietude (śamatha). Their minds are no longer moved by worldly things and they think that they have done all that is to be done, they are freed from all sufferings and have become arhats. But after death they find themselves reborn among the gods and in their minds exist doubts about Buddha and his knowledge. When they die again, they pass to hell because they doubt the existence of the Tathāgata after forming some misconceptions about all dharmas which are unoriginated. The four truths are therefore to be seen in the light of the Mañjuśrīsūtra.

The new point of view from which the Āryasatyas are looked at by Nāgārjuna's school appears in the Prajñāpāramitās in connection with the attempt to explain the conception of Śūnyatā. The Pañcaviṃśati-sāhasrikā Prajñāpāramitā thus defines the Āryasatyas (pp. 43f) :

What is duḥkhasatyāvavāda? A Bodhisattva while practising the prajñāpāramitā should not consider himself to be attached or unattached (yukta or ayukta) to any one of the five skandhas, or to any organ of sense, or to their āyatanas or to be vijñāna produced by the contact of the organs of sense with their respective objects, or to any of the four truths, twelve links of the chain of causation, eighteen kinds of śūnyatā, and so forth. He should not look upon anything as rūpa, vedanā, etc., as connected or unconnected. This is called, according to the Prajñāpāramitā, a sermon on the first truth, Duḥkha. The underlying idea is that if a Bodhisattva thinks himself as connected or unconnected with anything, which, according to the Prajñāpāramitā, is non-existent or has only a conventional existence, then the Bodhisattva is subject to duḥkha (suffering) even if a Bodhisattva considers himself as having realised the truths or the causal law or śūnyatā, he would be subject to duḥkha, though, according to the Hīnayānists, the Bodhisattva thereby attains sukha or nirvāṇa.

What is samudayasatyavavāda? A Bodhisattva while practising prajñāpāramitā does not consider whether rūpa or any other skandha is subject to origination or destruction (utpāda-dharmin or nirodhadharmin), or to contamination or purification (saṃkleśadharmin or vyāvadānadharmin). He knows that rūpa does not convert (samavasārati) into vedanā, or vedanā into saṃjñā, and so forth; a dharma, in fact, on account of its nature being unreal (prakṛti-śūnyatā), cannot be converted into another dharma. Neither that which is śūnyatā (non-existence) of rūpa is rūpa, nor does the śūnyatā of rūpa take a rūpa (form); therefore śūnyatā is neither different from, nor identical with rūpa, and in this way the other skandhas are treated. This is called the sermon on samudaya. The object of this discourse is to establish that the so-called things of the world have really no existence and hence there can be no origination, transformation, or destruction, and so a Bodhisattva should remain unconcerned with the conception of samudaya of things.

What is *nirodhasatyāvavāda* ? A Bodhisattva is to know that śūnyatā has no origin, decay, contamination, purification, decrease, increase, past, present, or future. In it, therefore, there can be no rūpa, vedanā etc., no duḥkha, samudaya, etc., not even srotāpanna, sakṛdāgāmi or Buddha. This is called nirodhasatyāvavāda. This statement is meant to convey that nirodha is nothing but the realisation of the real nature of śūnyatā.

Arguing in this way the *Prajñāpāramitā* shows that the truth is śūnyatā, i.e., the non-existence of the so-called things of the world, and this may be called the third truth, nirodha, while duḥkha consists in thinking oneself as related in some way or other to the conventional things, and samudaya in believing that the origination of things does really happen. As the mārga has no place in this interpretation of the āryasatyas, the *Prajñāpāramitā* omits it (see N. Dutt, Aspects of Mahāyāna Buddhism, pp.225f.)

ĀLAYAVIJÑĀNA, store of consciousness, repository of consciousness.

The term ālayavijñāna is found in the Mahāyāna philosophical texts, especially in the Vijñānavāda otherwise called yogācāra texts. Mahāyāna Buddhism is divided into two broad divisions, namely, Mādhyamika or Śūnyavāda and Vijñānavāda or Yogācāra. It is perfectly legitimate to presume that the doctrines of the Śūnyavāda by the Mādhyamikas and the absolute idealism upheld by the Vijñānavādins were current in time before the appearance of these schools. In the Mahāyāna Buddhist Āgamas, viz. the Prajñāpāramitā, the Laṅkāvatāra and others, the doctrines of śūnyatā and ālayavijñāna have been treated of in a laconic desultory manner. "But the Āgama is written in a diffuse style of the Purāṇas in which philosophical matters are entangled with religious dogmas. It is difficult to draw a

definite conclusion as to whether it is the doctrine of Śūnyavāda or Vijñānavāda that is preached in these works. It is an intriguing matter that both the exponents of Vijñānavāda and Śūnyavāda have drawn upon these source books in confirmation of their philosophical conclusions."

The Vijñānavāda is so called because of holding pure consciousness (vijñānamātra) or mind only (cittamātra) as the ultimate reality. Vijñānavāda is also called yogācāra as it emphasised on the practice of yoga (meditation) as the most effective method for the attainment of the highest truth (bodhi) by going through all the ten stages of spiritual progress of Bodhisattvahood. The Vijñānavāda theory may be described as subjective idealism, because according to it the existence of a object perceived is not different from the subject or perceiving mind. In short, it taught subjective idealism — only thought real and all other external objects are unreal like dreams, mirages and sky flowers. We find passages in the Laṅkāvatāra sūtra which repeatedly affirm that citta or cittamātra (mind only) is the only reality and the world of subject-object discrimination is only a mere appearance arising from false pre-disposition. In the Laṅkāvatāra the Buddha is represented as he interested in world's salvation and the Bodhisattvas are charged with this mission. The salvation can be effected by cleansing the Ālayavijñāna on all-conserving mind which is assumed to exist at the bottom of all the varieties of consciousness. This Ālayavijñāna on its metaphysical aspect is an eternal reality, which however appears as an ego-soul, pudgala or ātman to the ignorant. Ālayavijñāna is the repository of the consciousness underlying the subject-object duality. There is nothing other than Ālaya which is called cittamātra and also called Tathāgatagarbha, i.e. the womb of Tathāgata, pregnant with all possibilities and throbbing with seeds of all vijñānas. Noticing that the Ālaya comes very near the Brahman or Ātman of the Upaniṣads, in the Laṅkāvatāra (pp.77-79), Mahāmati declares that Tathāgata is not similar to the Ātman because it transcends all categories of finite thought (nirvikalpa), because it is neither affirmation nor negation nor both nor neither and because it is to be directly realized by spiritual experience (nirābhāsa-gocara); while the Ātman leads to eternalism because it clings to affirmation.

According to the Laṅkāvatāra-sūtra, the external world is the creation, not of the individual consciousness or mind (manas, citta, vijñāna), but of the Absolute Consciousness (Ālaya or Tathāgatagarbha). Consciousness is first divided into individual consciousness (pravṛtti-vijñāna) and Absolute Consciousness (Ālaya vijñāna). The former is further divided into seven vijñānas, namely, cakṣu, ghrāṇa,

śrotra, jihvā and kāya-vijñānas representing the five sense-cognitions and mano-vijñāna or normal consciousness and a seventh monovijñāna (kliṣṭa-manovijñāna) representing continuous consciousness is added to them. There is a sort of intermediary between the sixth manovijñāna and the Ālaya. By the first five vijñānas, an object is imagined or rather sensed; by vijñāna (manovijñāna) it is 'thought'; by manas (kliṣṭa-manovijñāna) it is perceived; and at the background of these all is the synthetic unity of 'apperception' called citta or Ālaya (ibid, p.46).

It is generally believed that Ālayavijñāna is an ever changing stream of consciousness, but in Laṅkāvatāra it is said to be permanent, immortal and never-changing store-house of consciousness which underlies the apparent subject-object duality (grāhya-grāhakavisaṃyukta), which is beyond production, existence and destruction (utpāda-sthiti-bhaṅgavarjya) and beyond all the plurality of imagination (vikalpa-prapañcarahita) and which is directly to be realized by pure knowledge (nirābhāsa-prajñā-gocara) (ibid, pp. 42-43). The force behind creation is the beginningless tendency inspired by ignorance in the Ālaya to manifest itself as subject and as object. The locus (āśraya) and the object (viṣaya) of this tendency is the Ālaya itself. Creation, therefore, is the result of this beginningless tendency inspired by ignorance which leads to plurality (ibid, p.38). Individual pravṛtti-vijñānas are manifestations of the Ālayavijñāna. They are neither identical with nor different from the Ālaya (ibid, p.46). The plurality of the manifold vijñānas is the manifestation of Ālaya. Ultimately there is not the slightest difference between the individual vijñānas and the Ālaya. It is only by the discursive intellect that Ālayavijñāna is compared to the ocean and the vijñānas to the waves. Ultimately the Ālayavijñāna is indescribable and transcends all categories of intellect (ibid, pp.47-48).

ĀLOKA-KASIṆA (Skt. Ālokakṛtsna), i.e., a spot of light as an object of meditation (kammaṭṭhāna, q.v.).

To induce concentration of mind, a beginner is generally asked to fix his attention on a spot of light (āloka-kasiṇa). The sun's or the moon's rays, if received through a clift in the walls, or windows or through an opening in a thick foilage, form a circular spot of light on the earth. Then the adept fixes his attention on it and utters 'luminosity, luminosity' (obhāso obhāso) or 'light, light' (āloko āloko). If he cannot do so, he may obtain the spot of light by lighting a lamp inside a pot and then closes the spot's mouth, makes a hole in it and places it with the hole facing a wall. The lamplight coming out of the hole throws a circle on the wall. Then the adept by concentrating his mind on the spot of light develops the uggaha nimitta (acquired image), i.e., unsteady and

unclear image, which arises when the mind has reached a weak degree of concentration and then develops the paṭibhāga nimitta (counter image), i.e., an entirely clear and immovable image arising at a higher degree of concentration (Visuddhimagga, p.174).

ĀLOKASAÑÑĀ (Skt. Ālokasaṃjñā), i.e., perception of light.

The recurring Pali canonical passages read, "Here the monk contem-plates the perception of light. He fixes his mind to the perception of the day, as at day-time so at night, and as at night, so in the day. In this way, with a mind unclouded, he develops a state of mind that is full of brightness".

It is one of the methods of overcoming drowsiness, recommen-ded by the Buddha to Mahā Moggallāna (Aṅguttara N. IV p.86).

According to the Saṅgīti Sutta of the Dīgha N., it is conducive to the development of 'knowledge and vision, (ñāṇa dassana) and it is said to be helpful to the attainment of 'Divine eye' (dibbacakkhu, q.v.).

ĀVAJJANA (Skt. Āvarjana), adverting the mind, paying attention to. It is a stage in the mental process when attention is drawn towards a certain disturbance in sense-contact. Derived from āvajjeti, to take notice, to advert, or, according to the commentators, from āvaṭṭeti, to turn round, the psychological meaning is a turning of the mind from its course, as a mere reflection without representative cognition. At this stage the object which causes the agitation is not perceived. It is mere knock at the door of sense-perception and lasts only one single moment in the unitary process of a thought. Visuddhimagga, p.432.

ĀVARAṆA, i.e., obstacle, covering.

It is synonym of nīvaraṇa, an important technical term in the Buddhist ethical system. Āvaraṇa is of five kinds, sensuous desire (kāmacchanda), ill-will (vyāpāda), sloth and torpor (thīna-middha), agitation and restlessness (uddhacca-kukkucca) and dialectical doubt (vicikicchā), because āvaraṇa or nīvaraṇa obstructs the mind to visualise the true nature (yatthābhūta) of things (Divyāvadāna, e.d. Cowell and Neil, p. 378; Niddesa, e.d.P.T.S.II) p. 379; Dīgha Nikāya I. p.246).

The Mādhyamika and the Yogācāra school speak of two obstructions, the obstruction of the defilements (kleśāvaraṇa) and the obstruction to attaining full knowledge (jñeyāvaraṇa).

ĀSAVAKKHAYA-ÑĀṆA (Skt. Āsavakṣayajñāna), i.e. knowledge of extinction of all cankers.

It is one of the six supernormal knowledges or powers (chaḷabhiññā, q.v.), others being magical or miraculous powers (iddhividhā, q.v.), divine ear (dibba sota, q.v.), the penetration of the mind of others. (parassa cetopariya-ñāṇa, q.v.), divine eye (dibba-cakkhu, q.v.), remem-brance of former existences (pubbenivā-sānussati; q.v.) which are

mundane and attainable through the utmost perfection in mental concentration (samādhi, q.v.) and āsavakkhaya ñāṇa is supramundane (lokuttura) and attainable through the penetrating insight (vipassanā, q.v.).

The stereotyped description of āsavakkhayañāṇa is met with in the Pali Nikāyas :

"Thus with the mind composed, quite purified ...., I directed my mind to the knowledge of extinction of cankers. I understood as it really is; This is sorrow (dukkha), this is cause or origin of sorrow (dukkha-samudaya), this is extinction of sorrow (dukkha-nirodha) and this way to the stopping of sorrow (dukkha-nirodha gāmini-paṭipadā). This is canker (āsava) ..... the way to the stopping of canker. Knowing this thus, seeing thus, my mind was freed from canker of sense-pleasure (kāmāsavā-cittam vimuñcittha), from that of becoming (bhavāsava) and from that of ignorance (avijjāsava)". "Through the extinction of cankers even in this very life he enters into the possession of deliverance of mind, deliverance through wisdom, after having understood and realized it, i.e., he attains arhathood (āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā-vimuttiṃ diṭṭhe-va dhamme sayam abhiññā sacchi-katvā upasampajja viharati).

ĀHĀRA, feeding, food, nutriment, support, sustenance.

The term 'āhāra' is used in the concrete sense as material food and in the figurative sense as foundation or condition. The purpose of taking food and varieties of food (āhāra) is described in the Sammādiṭṭhi sutta of the Majjhima Nikāya and other books of the Pali Nikāyas thus. "There are these four kinds of sustenance for the stability of living being, beings who have come to be or the assistance of those who are seeking to be (Cattārome āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya) which are material and mental, namely, (1) materal food, coarse or fine (kabaliṅkāro āhāro oḷāriyo vā sukhumo), (2) sensorial or mental impression (phassa), (3) mental volition (mano-sañcetana) and (4) consciousness (viññāṇa). The Majjhima N. Aṭṭhakathā (I.p.209) explains the fourth one : Whatever is mind (citta)".

Āhāra is identical with bhojana (food). The Milindapañha (pp.320, 417) also points out some of the special qualities of food (bhojanassa guṇā) : (1) Food is the support of all beings (Bhojanaṃ sabbasattānaṃ upattham-bho) and also the sustainer of life span (āyudhāraṇaṃ); (2) food is the augmenter of the strength of all beings (sabbasattānaṃ balavaḍḍhanaṃ); (3) food is producer of beauty (vaṇṇajananaṃ); (4) food is the alleviator of suffering (daratthavūpasamanaṃ); (5) food is the remover of the weakness of exhaustion due to hunger (jigacchādubbalyapaṭivino-

danaṃ) in all beings; (6) food is much desired by all beings (bhojanaṃ sabbasattānaṃ abhipatthitaṃ); (7) It is in dependence of food that all beings live at ease (āhārūpanissita sabbe sattā sukhaṃ anubhavanti; ibid, p.246).

This life-giving food (if not properly taken) destroys life due to its abuse (ayudadaṃ bhojanaṃ dūrupacārena jīvitaṃ harati). Some people taking too much food, die of cholera (atibhuñijitvā visūcikāya maranti; pp. 153, 167). Sometimes food "Carries away the life of him whose stomach is out of order and who has a sluggish and weak digestion (mandadubbalaga-haṇikassa) because it is not properly digested. This is not defect in the food, this is defect in the stomach, namely weakness in its heat" (I.B. Horner, Milinda's Questions II. p.81).

ĀHĀRA-JA (or SAMUṬṬHĀNA)-RŪPA, food produced corporeality. It is one of the four kinds of origination of corporeal phenomena.

ĀHĀRAPACCAYA (Skt. Āhāra-pratyaya), i.e., Nutriment condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

In causal relation it is the food factor implying nourishment. Āhāra means food which produces as its effect nutriment or energy required for sustenance or support of body or mind. Just as material food supports body, so do mental foods support the mind. Thus Āhārapaccaya is a type of relation between the food or nutriment that functions as conditioning factor and energy or power to support as its effect. It means that the relating thing is a kind of food and related thing is the energy generated by it. Buddhaghosa has defined it thus - Rūpārūpānaṃ upatthambhakaṭṭhena upakāraka cattāro āhārā āhārapaccayo (Paṭṭhāna Aṭṭhakathā, p.77), i.e. the four kinds of food (āhāra), which sustain both physical and psychical factors, constitute the āhārapaccaya. In this relation paccayadhamma is the four kinds of physical and mental āhāra or nutriments, namely, (1) material food (kabaliṅkāra āhāra), (2) mental contact (phassa), (3) mental volition (mano-sañcetanā) and (4) consciousness (viññāṇa), which nourish the paccayuppannadhammas, namely, all the states of mind and body, so as to enable them in deed, word or thought to develop, to flourish, to thrive and endure long.

ĀHĀRE PAṬIKKULA-SAÑÑĀ (Skt. Āhārepratikūlasaṃjñā), i.e., perception of repulsiveness in nutriment or reflection on the loathsomeness of food, i.e., simply disgust for food (āhāra). It is a subject of meditation (kammaṭṭhāna). Āhāra is that which nourishes, thus it is nutriment (āhāra). It is of four kinds as physical or material nutriment (kabaliṅkārāhāra) which nourishes the eightfold corporeality having nutritive essence as its eighth factor (i.e., four primary material qualities, viz. solid or extension (paṭhavī), liquid or cohesion (āpo), heat (tejo), motion(vāyu) and

four depending on these—colour (rūpa), odour (gandha), taste (rasa) and nutritive essence (ojā), nutriment consisting of contact (phassāhāra), nutriment consisting of mental volition (manosañcetanāhāra) and nutriment consisting of consciousness (viññāṇāhāra). Contact as nutriment nourishes the kinds of feeling, viz. agreeable, disagreeable and indifferent. Mental volition is nutriment nourishes rebirth-linking in the three kinds of becoming and consciousness as nutriment nourishes (brings on) mentality-materiality at the moment of rebirth-linking.

Now when there is physical nutriment there is attachment which brings peril and so also other nutriments bring peril. But of these four kinds of nutriment it is only physical nutriment, classed as what is eaten, drunk, chewed and tasted, time is intended as nutriment. The perception (saññā) arisen as the apprehension of the repulsive aspect in that nutriment is perception of repulsiveness in nutriment. He who wishes to develop that perception should, after acquiring the subject of meditation and not missing a single word of it should go into solitary retreat and reflect on the repulsiveness of physical food such as the different kinds of things to eat, to drink, to bite, to lick, the repulsiveness of food manifesting itself in many ways such as botheration of going out for alms and seeking for it; performing the preliminaries for taking food; the unclean stomach which receives food, undigestibility of food and so forth. By meditating over these evils his mind becomes repulsive towards food, he gets rid of desire for food and gradually of all cravings (taṇhā). He feels no attachment for his body and thus attains the summum bonum in this life (Visuddhimagga, pp.341-347).

I

ITTHINDRIYA (Skt. Strīndriya), i.e., physical faculty of femininity. It is described as material quality of sex (bhāvarūpa) which is stated by which famininity of socalled personality can be distinghished as opposed to masculinity, "The femininity faculty (itthindriya) has female-sex as its characteristic, its function is to show that a particular individual is female; it is manifested as the reason for the feature, marks, signs, work and ways of the female.

'Feature' is shape, the shape of woman's body, hands, feet, neck, breasts, etc. is not like that of a man's. The female lower body is broad, the upper body is less broad. The hands and feet are small; the face is small. 'Mark' is recognisable sign. The female breast is prominent, the face is without beard and moustache. Work is action : in youth women play with tiny shallow baskets, pestles and mortars, dolls, etc. There is a want of assertion in women's walking, standing, lying down, sitting, eating and swallowing.

These feminine features etc. are not the femininity, they are products of femininity (itṭhindriya).

The itthindriya is not known by visual cognition but only by mind-cognition. But feminine feature etc. are known by visual as well as mind-cognition." (Dhammasaṅgaṇi, p.633; Visuddhimagga, p.378).

IDAPPACCAYATĀ PAṬICCASAMUPPĀDA (B. Skt. Idampratyayatā pratītyasamutpāda), conditionality or by way of cause. The view upheld by the early Buddhist is that an effect is brought about by combination of many conditions occurring together an indispensable element of causation. According to the early Pali text, Saṃyutta Nikāya (II. pp.25-26) idapaccayatā is one of the essential and distinguishing characteristics of causation. In the other texts such as Vinaya Piṭaka (I. p.5), Dīgha Nikāya (II. p.36), Majjhima Nikāya (I. p.167) the term idappaccayatā usually occurs followed by the term paṭiccasamuppāda which is the Buddhist canonical term for both the idea of causation and the formula of twelve factors, namely, avijjā, saṅkhāra, viññāṇa, etc. illustrating the Buddhist law of causation. The stereotyped passage runs thus : Adhigato kho myayaṃ dhammo gambhīro, duddaso duranu-bodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayarāmā kho panāyaṃpajā ālayaratā ālayasammuditā. Ālayarāmāya kho pajāya ālayaratāya ālasammuditāya duddasam idaṃ ṭhāṇaṃyadidam idappaccayatāpaṭiccasamuppāda, i.e. "This dhamma, won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation (pajāya) delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this a matter difficult to see, that is to say, causal uprising by way of condition (idapp-accayatāppaṭiccasamuppāda). This fact has given rise to the suggestion that the two terms, idappaccayatā and paṭiccasamuppāda, are synonymous and they are combined only to emphasize the importance of former, conditionality and the notion of conditionality (idappaccayatā) is inseparable from the Buddhist concept of causation of paṭiccasamuppāda. The view that a cause (paccaya) is the sum-total of conditions (paccayasāmaggi) operating to give rise to an effect, is made explicit by the illustration of the causal formula: Imasmiṃ sati idaṃ hoti, imassa uppādā idam uppajjati). Imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati i.e. when this exists, that comes to be; with the arising of this, that arises when this does not exist, that does not come to be, with the cessation of this, that ceases, namely, avijjā paccayā saṅkhāra, etc. see paṭiccasamuppāda, q.v. B. M. Barua says in this respect,

This indeed is known as the original formulation (ādinaya of pratītyasamutpāda conceived as the fundamental law or mode happening in the process of genesis.' (Ceylon Lectures, p.181).

The conditions that give rise to whole mass of suffering (dukkhakkhandha) are as follows : decay and death (jarā-maraṇa) along with sorrow (soka), lamentation (parideva), pain (dukkha), grief (domanassa), and despair (upāyāsa) are manifested due to birth (Jāti) which is due to the volitional process of becoming (bhava), which is in successive ascending order due to clinging (upādāna), craving (taṇhā), feeling (vedanā), contact (phassa), the six bases, via the five sense organs and the mind (saḷāyatana), mentality and corporeality (nāmarūpa), consciousness (viññāṇa), volitional formation or impression (saṅkhāra) and ignorance (avijjā). These factors of the causal link of Paṭiccasamuppāda are to be understood as conditions independently necessary and together sufficient to produce the effect, dukkhakkhandha and their simultaneous concurrence is essential to produce the effect. The dukkhakkhandha does not occur unless all these eleven elements are present and they exist simultaneously whenever the dukkhakkhandha, the effect, is present. At the same time, each factor must be present for the other to be present, for instance saṅkhāras, or karmic formations do not arise unless avijjā, ignorance, is present. Viññāṇa (consciousness), does not arise unless karmic formations are present, and so forth. Thus, we have a series of twelve causal uniformities independent and inseparable from each other forming a complex whose last and final manifestation is the dukkhakkhandha. Any one of them being absent, the dukkhakkhandha does not arise. A condition, then, would be defined, according to the Buddhists, as a factor or phenomenon which must be present together with several other phenomena definiable in the same terms to contribute to the emergence or manifestation of an effect. Its singular presence is insufficient to produce this effect but its singular absence will debar it from arising. The notion of a plurality of conditions constituting a cause which emerges from a study of above mentioned twelve fold formula is supported by Buddhaghosa's definition of the term samuppāda as a mode of causes. Explaining the term samuppanna, Buddhaghosa says that it means. "When it arises together, that is coordinately not or without a cause" (Visuddhimagga, p.521.). "From the point of view of condition (paccaya) or a group of conditions (paccaya-samūha) that give rise to such states decay and death, as stated, there is said to be conditionality (idappaccayatā)".

IDDHI (Skt. Ṛddhi), power, magical power. Iddhis or the magical powers constitute one of the six kinds of higher spiritual powers (abhiññā, q.v.).

There are many kinds of magical powers, namely, the power of determination (Adhiṭṭhāna-iddhi) i.e., the power of becoming oneself manifold.

(ii) The power of transformation (Vikubbana iddhi), i.e., the power of adopting another form.

(iii) The power of spiritual creation (Manomayāiddhi) i.e., the power of letting from this body to another mentally produced body.

(iv) The power of penetrating knowledge (Ñāṇa-vipphāra-iddhi) i.e., the power of inherent insight to remain unhurt in danger.

(v) Samādhivipphāra-iddhi, i.e., the power of penetrating concentration.

(vi) Ariya-iddhi, noble power is the power of controlling one's ideas in such a way that one may consider something not repulsive as repulsive and something repulsive as not repulsive, and remain all the time imperturbable and full of equanimity.

IDDHIPĀDA (Skt. Ṛddhipāda), i.e., constituent or basis of psychic power, means of attainment of supernormal powers.

There are four means of practices forming third group of the thirty-seven Bodhipakkhiyadhammas (q.v.) which are conducive to Nirvāṇa. The four kinds (Majjhima N. II. p.11) are as follows :

(a) **Chanda-samādhi-padhāna-saṅkhāra (Skt. Chanda-samādhi-prahāṇa-saṃskāra)** i.e., concentration of intention (chandasamādhi) accompanied by effort of will (padhāna-saṅkhāra-samannāgata) that means practices to develop a strong desire for perfecting oneself in the four forms of meditations.

(b) Viriya-samādhi padhāna-saṃkhāra (Skt. Vīrya-samādhipra-hāṇasaṃskāra) i.e. concentration of energy, accomapanied by effort of will that means application of energy for perfection in the four meditations.

(c) Citta - samādhi - padhāna-saṅkhāra, i.e. concentration of mind or consciousness accompanied by effort of will that means application of mind to cultivate the four meditations.

(d) Vīmaṁsā samādhi - padhāna-saṅkhāra (Skt. Mīmāṃsā-samādhi-prahāṇa-saṃskāra), i.e., concentration of investigation (vīmaṃsā-samādhi), accompanied by effort of will (Padhāna-saṅkhāra-samannāgata), that means examination and discrimination of the mental factors accompanying meditations.

IDDHIVIDHĀ (Skt. Ṛddhividhā), i.e., magical powers or miraculous powers, is the first of the six higher powers or supernormal knowledges (chaḷa-bhiññā) consisting of five mundane powers attainable through the utmost perfection in mental concentration (samādhi) and one supramundane (lokuttara) power attainable through penetrating insight (vipassanā, q.v.), i.e. knowledge of extinction of cankers

(āsavakkhaya-ñāṇa), in other words realisation of Arahatship.

The stereotyped description of iddhividhā met with in all four Nikāyas. is as follows : Now, O Bhikkhus, the monk enjoys the various magical powers (iddhividhā), such as being one he becomes manifold (eko hutvā bahudhā honti) and having become manifold he again becomes one (bahudhā hutvā eko hoti). Without being obstructed he passes through walls and mountains, just as if through the air (āvibhāvaṃ tirobhāvaṃ ti tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti seyyathā pi ākāse). In the earth he dives and rises again just as if in the water (Paṭhaviyā pi ummujja-nimmujjaṃ karoti seyyathā pi udake). He walks on water without sinking, just as if on earth (udake pi abhijjamānā gacchanti seyyathāpi paṭhaviyaṃ), crosslegged he floats through the air, just as winged bird (ākāse pi pallaṅkena kamati seyyattāpi pakkhi sakuṇe), with his hand he touches the sun and the moon, these so mighty ones, so powerful one (ime pi candimasuriye evaṃ mahiddhike evaṃ mahānubhave pāṇinā parāmasanti parimasanti) even up to the Brahma world has he mastery over his body (Yā brahmalokā pi kāyena vasaṃ vaṭtenti).

INDRIYA, controlling factor or faculty, a name given in the Suttas as well as in the Abhidhamma to twenty-two partly physical, partly mental phenomena which perform particular functions in the mundane and supra-mundane (lokuttara) life of individuals. These phenomena are called faculties because they exercise a dominating, governing or controlling influence over the mental factors, associated with them, and simultaneously arising corporeal phenomena. This is indicated by Buddhaghosa (Visuddhi-magga, p.481) by reference to the derivation of the word 'indriya' from inda (Skt. indra) meaning lord. Thus indriya means lordships, sovereignty, it is the ability to make all that is connected with it to follow it in their own career. The faculties are not the powers of phenomena, but phenomena which are powers" - Encyclopaedia of Buddhism, Vol. 5, p. 560.

The twenty-two indriyas are : (1) cakkhu-indriya (eye-faculty), (2) sota-indriya (ear-faculty), (3) ghāna-indriya (nose-faculty), (4) jivhā-indriya (tongue-faculty), (5) kāya indriya (body-faculty), (6) mana-indriya (mind-faculty), (7) itthi-indriya (femininity), (8) purisa-indriya (masculinity), (9) jīvita-indriya (vitality), (10) sukha-indriya (power of bodily pleasant feeling, (11) dukkha-indriya (power of bodily pain), (12) somassa-indriya (gladness), (13) domassa-indriya (sadness), (14) upekkhā-indriya (indifference), (15) saddhā-indriya (faith), (16) viriya-indriya (energy), (17) sati-indriya (mindfulness), (18) samādhi-indriya (concentration), (19) paññā-indriya (wisdom), (20) anaññātañ-ñassāmi ti indriya, i.e., the assurance: I shall know what I did

not yet know. (21) aññindriya (the faculty of highest knowledge), (22) aññatāvindriya (the faculty of him who knows).

These twenty-two indriyas may be classified, on the basis of their nature, into five groups, namely, (1) perceptual, (2) physical, (3) sensational, (4) spiritual and (5) supra-mundane.

The first group, i.e. perceptual group, consists of the six sense faculties, namely that of eyes, ear, nose, tongue, body and mind which constitute the so-called personality (attabhāva). The second group, i.e. physical group consists of three material qualities : femininity, masculinity and vitality. The first five sense faculties and the itthindriya and purisindriya are physical and jīvitindriya is either physical or mental and they altogether are material qualities (indriyarūpa, q. v.) while mind (manindriya) is psychological. The first five (viz. eye, ear, etc.) together with the sixth (mano) control or regulate the five senses of the three material qualities — femininity (itthindr-iya), masculinity (purisindriya) which are designated as bhāvarūpa (q.v.) determine the sex of the individual and the vital force (jīvitindriya) which gives to it. The former two control the primary and the secondary characters of either sex i.e., predominating factors for sex distinction and the jīvitindriya keeps the co-existent qualities of the body from decay, and sustains the body.

With these nine faculties or indriyas the individual living being is complete and is in positive to communicate with the external world and to react to external stimuli.

The third group, i.e., sensational group contains different mental states and consists of the five kinds of sensations of feelings, namely faculty of bodily pleasure (sukhindriya), faculty of bodily pain (dukkhindriya), faculty of joy or gladness (somanassindriya), faculty of sadness (domanassa indriya) and neutral sensations (upekkh-indriya), i.e., neither gladness nor sadness. They are different reactions of the personality to external stimuli.

These sensations, which accompany the jīvitindriya, are also treated as predominating state in the Buddhist psychology inasmuch as these serve to entangle beings in worldy affairs (Abhidharmakośavyākhyā, II, Introduction).

"Sukha (pleasure) is indriya (faculty) because when a pleasurable mood arises it dominates one's whole being. It suffuses all other associated qualities and enlivens the accompanying bodily activity. This is true of the other faculties as well".

The fourth group of mental states, consists of five faculties (indriyas), namely, faith (saddhā, q.v.), energy (viriya, q.v.), mindfulness (sati, q.v.), concentration (samādhi, q.v.) and wisdom (paññā) which are treated as indriyas inasmuch as these serve to

disentangle beings from worldly desires and help them to attain Nibbāna.

These faculties constitute attributes of the path leading to release from sentient existence (saṃsāra), i.e., emancipation.

These faculties may, therefore, correctly be described as ethical or spiritual faculties.

Saddhā (faith) is called indriya because it masters, controls its opposite unwholesome consciousness i.e., faith brings lack of faith or doubt (vicikicchā) under control.

Viriya is energy which is of four kinds, i.e., an attempt of originating kusala (wholesome or good), at cultivating kusala that has already originated, at presenting akusala from originating and putting an end to akusala that has already originated. Viriya is otherwise called sammā padhāna or sammā vāyāma of the eightfold path. Viriya as indriya or controlling faculty controls indolence (kosajja).

Sati is mindfulness and awareness in contemplating on body (kāya), sensations (vedanā), mind (citta) and mind-object (dhamma), it is also called satipaṭṭhāna and identical with sammāsati of the aṭṭhaṅgika-magga. Sati as an indriya or controlling faculty controls heedlessness (pamāda).

Samādhi is concentration of mind associated with wholesome consciousness. It is identical with sammā samādhi of the Ariya aṭṭhaṅgika magga. As indriya or controlling factor samādhi masters or controls agitation (uddhacca).

Paññā is wisdom, insight into the Four Noble Truths (Cattāri Ariyasaccāni) and identical with sammā-diṭṭhi of the Ariyaaṭṭhaṅgika-magga. As indriya or controlling faculty paññā controls ignorance (avijjā) (Vibhaṅga Aṭṭhakathā, pp.125-129).

The last group, i.e., super-mundane group, consists of three faculties, namely, the assurance, 'I shall know what I did not yet 'know' (anaññātaṃ ñassāmītindriya), the faculty of highest knowledge (aññindriya) and the faculty of him whose knowledge is made perfect (aññatāvindriya). These are the fruits of the path leading to release from sentient existence (saṃsāra) i.e. emancipation (Visuddhimagga, p.482).

The first is the faculty of assurance, i.e. determination to know what is unknown (anaññatañ-ñassāmi) which arises at the moment of stream-entry (sotāpatti-magga).

The second is the faculty of the highest knowledge, i.e., determination to know the highest truth (aññā) which arises at the next moment, i.e., on realising the fruit of stream-entry (sotāpatti-phala).

Third is the faculty of him who knows which arises at attaining, arahatship, i.e., the determination to realise what has been attained by the previous two indriyas (aññatāvi).

The first of this group acts as the predominating factor in removing wrong views (micchādṭṭhi) and putting the adept on the right course of exercises for realising the truth while the second acts in helping the adept to realise the fruits of the exercises, removal of the anusayas (inclinations for worldly attainments) and development of insight into the truth; the third acts as the predominating factor in attaining knowledge of cessation of rebirth (kṣayajñāna) and attainment of Nibbāna in this life.

These three super-mundane faculties are the results of the cultivation of the five spiritual faculties. The achievement of these three amounts to the realisation of the truth which is the summum bonum of Buddhist way of life.

INDRIYA-PACCAYA (Skt. Indriya-pratyaya), i.e., faculty condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the causal relation of control in co-existence. Six sense organs, viz. eye (cakkhu), ear (sota), nose (ghāna), tongue (jivhā), body (kāya), mind (mana) and sex (itthi, purisa), sati (mindfulness), faith (saddhā), feelings like happiness, sorrow etc. altogether twenty-two are called controls (indriya), because they exercise control over their co-existent mental and physical properties in their respective sphere. Life (jīvitindriya), for instance, controls them in matter of prolongation by continuity; mind in the matter of thinking about an object; pleasurable feeling (sukhindriya) in causing comfort to it. Faith (saddhindriya) controls its concomitants in religious activities; energy (virindriya) in supreme efforts; mindfulness in contemplative exercises and so on. The Paṭṭhāna (I. p.9) defines this paccaya thus : Cakkhu-indriyaṃ cakkhuviññāṇa-dhātuyā taṃ sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo, i.e. Indriyapaccaya is a type of causal relation in which Sthe paccayadhamma is cakkhu-indriya and paccayuppannadhamma is eye-consciousness that arises due to that. Buddhaghosa explains the indriya-paccaya, that relation by a way of twenty faculties except male and female sex is like adhipatipaccaya, the condition by way of dominance that it exercises a dominating influence over things related to (Adhipati-atthena upakāraka itthindriya-purisindriyavajja vīsatindriya indri-yapaccayo-Paṭṭhāna Aṭṭhākatha, p.77).

The difference between the adhipa-tipaccaya and the indriyapaccaya lies in the fact that in the former the dominant factor is supreme like a sovereign king, whereas in the latter the controls (indriyas) are like a king under suzereign power or they are like ministers under a king. Now two dominant factors, each exercising the supreme authority can exist side by side, but may control, may co-operate with one another at the same time.

INDRIYARŪPA – Out of twenty-eight material or corporeal forms the three indriyas (faculties), namely, the sex-states of male (purisindriya), female (itthindriya) (Skt. strīndriya), and the vital force (jīvitindriya) as well as the five sense-faculties, viz. eye (cakkhu), ear (sota Skt. śrotra), tongue (jivhā), nose (ghāna) and body (kāya) are controlling or guiding faculties and so are called indriyarūpas. See Rūpa. q.v.

INDRIYA-SAṂVARA-SĪLA (Skt. Indriya-saṃvara-śīla), morality consisting of purity of restraint of the senses.

It is one of the four kinds of morality consisting of purification (catu-pārisuddhi-sīla, q.v.). Morality or virtue is a mode of mind and volition (cetanā q.v.) manifested in speech or action. It is the foundation of the whole Buddhist practice. Buddhist morality does not consist in the mere not-committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition.

Restraint of the senses, as stated in the Gaṇaka Moggallāna sutta of the Majjhima Nikāya, "whenever the monk perceives a form with the eye (cakkhuṇā rūpaṃ disvā), a sound with the ear (sotena saddaṃ sutvā), an odour with the nose (ghānena gandhaṃ ghāyitvā), a taste with the tongue (jivhāya rasaṃ sāyitvā), a touch with the body (kāyena phoṭṭhabbaṃ phusitvā), knowing an object with mind (manasā dhammaṃ viññāya), he neither adheres to the appearance as whole nor to its parts. And he strives to ward off that through which evil and unwholesome things (akusalā pāpakā dhammā), greed and sorrow, would arise, if he remained with unguarded senses; and he watches over the senses, restrains in senses".

INDRIYESU-GUTTA-DVĀRATĀ (Skt. Indriyeṣugupta dvāratā) guarding the 'sense-doors' is identical with sense-control (Indriya saṃvara sīla q.v.)

INDRIYA-SAMATTA (Skt. Indriya samatva) i.e. equilibrium, balance, or harmony of faculties (indriya), relates to the five spiritual faculties, faith (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and wisdom (paññā). Of them there are two pairs of faculties, in each of which both faculties should well counterbalance each other, namely, faith and wisdom (saddhā and paññā) on the one hand, energy and concentration (viriya and samādhi) on the other. For excessive faith with deficient wisdom leads to blind belief, while excessive wisdom with deficient faith leads to cunning. In the same way, great energy with weak concentration leads to restlessness, while strong concentration with deficient energy leads to indolence. Though for faculties in each of two pairs a balanced degree of intensity is desirable mindfulness should be allowed to develop to the highest degree of strength. (Visuddhimagga p.129).

IRIYĀ-PATHA (Bsk. Īryāpatha) i.e. literally, "ways of movement". Other meaning are mode of movement, bodily postures, behaviour, etc.

There are four kinds of postures, viz. going or walking in time (kālena gamanaṃ), standing in time (kālena ṭhānaṃ), sitting in time (kālena nisajjaṃ), lying down in time (kālena seyyaṃ). Iriyāpatha is frequently mentioned in the Pali Piṭakas and early Sanskrit Buddhist literature (Vinaya Piṭaka I p.30, II p.146 Saṃyutta N. V. p.70, Niddesa I. p.225, Visuddhimagga pp. 104; Papañcasūdanī II p.225; Sumaṅgalavilāsinī, I. p.183). A person like Venerable Assaji having good postures is described in the Pali texts : "Then Assaji, having dressed in the morning, taking bowl and robe, entered Rājagaha for alms-food. He was pleasing whether he was approaching or departing, whether he was looking in front or looking behind, whether he was drawing in or stretching out (his arms), his eyes were cast down, he was possessed of pleasant behaviour" (Vinaya Piṭaka, I, p.39).

In the Satipaṭṭhāna Sutta of the Majjhima Nikāya and the Mahāsatipaṭṭhana Sutta of the Dīgha Nikāya the four iriyāpathas form the subject of a contemplation of body (kāyānupassanā) and an exercise in mindfulness (ānāpānasati) of breathning.

ISSĀ (Skt. Īrṣyā). Jealousy, envy, selfishness or avarice (macchariya).

Issā is regarded in Buddhism as unwholesome mental factor (akusala-cetasika) for it is one of the basic hindrances and fetters (saṃyojana) to spiritual progress. It is defined by Buddhaghosa thus : It has the characteristic of being jealous of other's success. Its function is to be dissatisfied with that. It is manifested as repulsion from that. Its immediate cause is another's success. It is to be regarded as fetters (saṃyojana), Visuddhimagga, p.172. A similar definition is found at Puggalapaññatti pp.21-23.

Buddha inculcates teachings to overcome diverse fetters that are obstacles on the way of progress. The Aṅguttara Nikāya (IV, p.8) states that issā and macchariya (envy and avarice) the sixth and the seventh fetters (saṃyojana) are very hard to overcome. The envious person is pained at seeing anothers have that which wants for himself. Other's enjoyment or happiness makes him sorrowful and such an envious person tries to destroy others' happiness. This is shown that envy forms an anti-social factor making amity and peaceful life disturbed. In the Sakkapañha Sutta of the Dīgha Nikāya Sakka, the king of gods asks Buddha why the gods and men although willing to live without hatred, enmity, malignity, etc., yet cannot live without them. The Buddha at once replies that it happens so because of their being bound by fetters of envy and selfishness (issā-macchariya-saṃyojana).

U

UGGAHA NIMITTA (Skt. Udgrahanimitta), acquired image. In practising meditation on concentration exercise the adept fixes his attention, trying to convert the objects of meditation into a concept as clear and distinct as the object he sees with open eyes. When the adept has been able to see the object in his own mind vividly, he is said to have acquired the uggaha-nimitta (Visuddhimagga, p.125).

UGGHAṬITAÑÑU (Skt. Udghaṭitajña) "One who already during a given explanation comes to penetrate the truth".

This is one of four types of persons classified according to their ability of acquiring insight. (Aṅguttara N. I, 135; Puggalapaññatti 41).

UCCHEDAVĀDA, i.e., the doctrine of annihilation. In the Saṃyutta Nikāya (IV. p.401) it is also called natthattavāda. According to this doctrine some recluses and Brahmins, who are upholders (ucchedavādin) who grouped with the Aparantakappikas believe in the extinction of soul after death.

According to Brahmajāla Sutta, seven kinds of Ucchedavāda, included in the list of sixty-two wrong views (micchādiṭṭhis) are as follows:

(i) The first kind of annihilationists holds the opinion that the soul has form (attā rūpī), is made of the four elements (cātumahābhūtiko), and is the off-spring of father and mother (mātāpittikasambhava), it is cut off, destroyed on the dissolution of body and does exist after death (kāyassa bhedā ucchijjati vinassati na hoti paraṃ maraṇā), then the soul is completely annihilated (ettāvatā ayaṃ attā sammā samucchinno hoti).

(ii) The second kind of annihilationists holds that "there is further soul—divine, having form, belonging to sensuous plane, feeding on solid food (atthi añño attā divvo rūpī kāmāvacaro kabaliṅkārāhārabhakkho)". But this soul also is completely destroyed after dissolution of the body and after death it exists no more.

(iii) The third kind of annihilationists holds that there is another soul which is divine, according to the Sumaṅgalavilāsinī (I, p.120) it is similar to the Rūpāvacara gods, having form is made of mind with all its major and minor parts complete, not deficient in any organ (sabbaṅgapaccaṅga ahīnindriyo). This soul also extincts and does not exist after death.

(iv) The fourth kind of Annihilationists holds the opinion that there is another kind of soul, which completely passing beyond 'ideas form' or 'perception of material objects' (sabbaso rūpa-saññānaṃ samatikkamā), by dying out of 'ideas of resistance' or perception of obstructing objects (paṭighasaññānaṃ

atthaṅgamā), by paying no need to ideas of difference (nānattasaññānaṃ amanasikārā), conscious that space is infinite (ananta - ākāsa), reaches upto the plane of infinite of space (ākāsānañcāyatanamupago). According to Sumaṅgalavilāsinī this soul is similar to that of beings of the ākāsānañcāyatana, i.e. fourth class of Arūpāvacara gods. This soul also extincts and does not exist after death.

(v) According to the fifth view there is another kind of soul which is of the same nature as beings of the plane of Infinite consciousness (Viññāṇañcāyatana), similar to the third class of Arūpāvacara gods. Like these beings it can pass beyond the sphere of the Ākāsānañcā yatana gods and knowing that consciousness is infinite (anantaṃ viññāṇaṃ) reaches upto the plane of the infinity of consciousness (viññāṇañcāyatanamupago). This soul also completely extincts and does not exist after death.

(vi) According to the sixth view there is another kind of soul which is of the same nature as beings of Ākiñcaññāyatana similar to the second class of Arūpāvacara gods. Like these beings this soul can pass beyond the plane of infinite consciousness.

Knowing that there is nothing (natthi kiñci) reaches upto the plane of no obstruction (ākiñcaññāyatanamupago). This soul also completely extincts and does not exist after death.

(vii) The seventh kind of Annihilationists holds the opinion that the soul is of the nature of beings of the Nevasaññānāsaññāyatana similar to the first class of Arūpāvacara gods. This soul by passing quite beyond the Ākiñcaññāyatana and hence superior to gods of that state, realises 'This is most tranquil (santa), this is excellent (paṇīta) and reaches up to the plane of neither perception nor absence of perception (nevasaññā-nāsaññāyatanamupaga). This soul also completely extincts and does not exist after death.

The seven conceptions of the soul of the Ucchedavādins are apparently based on the Buddhistic classification of beings, namely, two classes of kāmāvacara being, one class of Rūpāvacara and four classes of Arūpāvacaras (Dīgha N. II, pp.68-69).

UṆṆĀBHAMUKANTARATĀ (Skt. Ūrṇābhrumukhantaratā), one of the thirty-two major characteristic marks on the body of a great man (Mahāpurisa, q.v.) who is either Buddha or a universal monarch (cakravarti rājā) narrated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Sanskrit Buddhist Texts is uṇṇā-bhamukhantaratā i.e. "hairy mole growing between eye-brows which is white and soft like cotton down" (Uṇṇā bhamukhantare jātā odāta mudu tūlā

sannibha). This sign is surely the most auspicious mark of an extra-ordinary great man.

The Sumaṅgalavilāsinī (p.451) describes this sign in more detail that this hair grows between the two eye-brows, on the top of the nose and rises in the middle of the forehead. It is purely white like the colour of the star of healing (odātā osadhiṃ-tārakā samavaṇṇā) and soft like a hundred times corded cotton of a silk-cotton tree (simbali tūlā latā samānā).

The Sanskrit Buddhist text Lalitavistara (p.74) describes that the great man (Mahāpuruṣa) has a hairy mole between the eye brows, which is bright like snow and silver. The Bodhisattvabhūmi (p.260) describes that there appears white hair between the eye-brows like a shell turning towards right. According to the Gaṇḍavyūha Sūtra (p.311) it is soft, clean, pure and bright having complexion similar to small ball of the snow of a mountain and appears like bright sunrays which are radiant in a circular shape. The Arthaviniścaya Sūtra describes that the hair in between the eye-brows of a great man turns rightwards and is white as crystal ball or as moon's rays.

UṆHĪSASĪSATĀ (Skt. Uṣṇīṣaśirṣatā). One of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.) who is either the Buddha or a universal monarch (cakravartī rājā) mentioned in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Buddhist Sanskrit texts, is uṇhīsasīsatā. i.e. "having head like a (royal) turban". The Sumaṅgalavilāsinī (p.452) describes this sign elaborately regarding complete or well developed forehead (nalāṭaka) and head (sīsa) of a great man thus : "The mass of flesh (maṃsa-paṭala) rising from the root of his right ear extends over the whole of the forehead, thus uniformly covering it, and ends near the root of the left ear resembling the tied turban folds of kings, seeing this sign of a great man kings make turbanfolds. Ordinary persons have undeveloped head like that of a monkey's, some have fruitshaped, some have vessel shaped, some have coconut shaped and some have head of sloping type. But a great man's head is well developed and round everywhere like a water bubble.

The Lalitavistara (p.74), Mahāvyutpatti (p.5) and the Bodhisattvabhūmi (p.260) have only mentioned this sign. The Gaṇḍavyūha Sūtra, however, describes that there stood a turban at the head which is beautifully tied at the middle of hair. The Abhidharmadīpa (p.89) says that uṣṇīṣa of a great man appears like a beautifully rounded, heaped up circular disc rising upwards.

UDDHAGGALOMATĀ (Skt. Ūrdhāgraromatā). One of the thirty-two major characteristic marks of a great man (Mahāpurisa q.v.) who is either the Buddha or universal monarch (cakravarti rājā) mentioned in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Buddhist Sanskrit Texts is "uddhaggalomatā" i.e. having the hair of the body of great man raised upwards.

The Mahāpadāna Sutta (Dīgha Nikāya, II, p.17) describes this sign thus "uddhaggāni lomāni jātāni nītāni añjanvaṇṇānikuṇḍalavattāni dakkhiṇāvaṭṭakajātāni" i.e. "the small hairs on his body turn upwards, every hair of it, became black in colour like eye paint, in little curling rings curling to the right" (Ref. Dialogues of Buddha, II, p.15). The Sumaṅgalavilāsinī (pp. 446-447) explains that at the end of the hairs of body of the great man turn upwards standing like looking to adorning faces (uddhaggāni hutvā mukhasobham ullokamanāni viya ṭhitāni lomāni).

Sanskrit Buddhist text the Lalitavistara (pp. 74-75) describes that the hairs of the body of a great man stand upward turning towards right while the Gaṇḍavyūha Sūtra (p.311) states that his hair of the body turning back. The Abhidharmadīpa (p.188) describes that his hairs of the body are orderly raised upward.

The Arthaviniścaya Sūtra (p. 302) gives a detailed and beautiful description of this sign. It describes that his hair is very tender like a fibre of a lotus reflecting like luster of saphire, raising upwards straight and turning round like a bracelet.

UDDHACCA (Skt. Auddhatya), i.e., restlessness, agitation, excitement; haughtiness, etc.

Together with kukkucca, i.e., flurry or worry, uddhacca is enumerated as fourth of the five hindrances (nīvaraṇas, q.v.) and as the ninth of the ten fetters (saṃyojana, q.v.) which are impediments to higher spiritual life (Dīgha N.I. pp. 71, 246; III pp. 49, 234, 269; Saṃyutta N. I. p. 99; Aṅguttara N. IV I. p.3; III p. 16; V. p.30; Dhammasaṅgaṇi 1486).

It is one of the four mental factors inseparably associated with all unwholesome consciousness (akusala sādhāraṇa-cetasika, q.v.).

UDDHAMĀGHĀTANIKA-ASAÑÑIVĀDA (Skt. Ūrddhamāghātanika asajñīvāda) i.e. doctrine of the existence of unconscious soul after death held by certain recluses and Brāhmaṇas in ancient India during Buddha's time, included among the sixty-two wrong views (micchādiṭṭhiyo) explained in the Brahmajāla Sutta of the Dīgha Nikāya ... The eight kinds of upholders of this view (Uddhamāghātanika-asaññivāda) are in the group of Aparantakappikas. The eight conceptions are as follows:

(i) The soul after death is material having form and healthy but remains unconscious (rūpī attā hoti arogo paraṃ maraṇā asaññī)

(ii) The soul is non-material (formless) and remains healthy and unconscious after death (arūpī attā hoti arogo paraṃ maraṇā asaññī).

(iii) The soul is material and non-material (formless) and remains healthy and unconscious after death (rūpī ca arūpī ca attā....)

(iv) The soul is neither material nor non-material and remains healthy and unconscious after death (nevarūpī nārūpī attā....)

(v) The soul is limited and remains healthy and unconscious after death (antavā attā hoti.....)

(vi) The soul is unlimited infinite (anantavā attā....)

(vii) The soul is limited and unlimited (antavā ca anantavā attā).

(viii) The soul is neither limited nor unlimited (nevantavā nānantavā attā) and remains unconscious after death.

UDDHAMĀGHĀTANIKA-NEVASAÑÑĪNĀSAÑÑĪVĀDA (Skt. Naivasaṃjñi-nāsaṃjñivāda) i.e. the doctrine of the existence of neither conscious nor unconscious soul after death held by certain recluses and 'Brāhmaṇas in ancient India during Buddha's time included among the sixty-two wrong views (micchādiṭṭhiyo) narrated in the Brahmajāla Sutta of the Dīgha Nikāya. The eight kinds of the upholders of such views (uddhamāghātanika-nevasaññī nāsaññīvādins) are included in the group of Aparantakappikas and their conceptions are as follows :

(i) The soul is material (having form) and remains healthy and neither conscious nor unconscious after death (rūpī attā hoti arogo paraṃ maraṇā nevasaññī nāsaññī).

(ii) The soul is non-material and remains healthy and neither conscious nor unconscious after death (arūpī attā hoti....)

(iii) the soul is both material and non-material and remains healthy neither conscious nor unconscious after death (rūpī ca arūpī ca attā hoti.....)

(iv) The soul is neither material nor non-material and remains healthy and neither conscious nor unconscious after death (nevarūpī nārūpī attā hoti.....)

(v) The soul is limited (finite) and remains healthy and neither conscious nor unconscious after death (antavā attā hoti....)

(vi) The soul is unlimited (infinite) and remains healthy and neither conscious nor unconscious after death (anantavā attā hoti...).

(vii) The soul is both limited and unlimited and remains healthy and neither conscious nor unconscious after death (antavā ca anantavā attā).

(viii) The soul is neither limited nor unlimited and remains healthy and neither conscious nor unconscious after death (nevantavā nānantavā attā hoti arogo paraṃ maraṇā nevasaññī nāsaññī).

UDDHAMĀGHĀTANIKA SAÑÑĪVĀDA (Skt. Ūrdhamāghātanikasaṃjñīvāda), i.e., doctrine of some recluses and Brāhmaṇas who believe in the existence of a conscious soul after death. It is included in the list of sixty-two wrong views (micchādiṭṭhis) in the Aparanta-kappika division, enumerated in the Brahmajāla Sutta of the Dīghanikāya. These sixteen kinds or varieties of such beliefs are as follows:

(i) The soul is material, i.e., soul has form (rūpī attā) and remains healthy and conscious after death (arogo paraṃ maraṇā saññī) "This view", says Buddhaghosa, "is due to meditator developing notion that the soul is identical with the object of his meditation." He further says that such beliefs are held by the Ājīvikas. From the information collected by Dr. B. M. Barua, it is apparent that the Ājīvikas conceived of soul as an entity absolutely pure in its nature, but there is nothing to show that the soul, according to the Ājīvikas, is material" (N. Dutt, Early Monastic Buddhism, I, p.67).

(ii) Soul is non-material or formless (arūpī attā) but remains healthy and conscious after death (arogo paraṃ maraṇā saññī). "Buddhaghosa thinks that this view is due to the meditator reaching the Arūpasamāpatti stage and confusing the nimitta (object of meditation) of Arūpasamāpatti with attā (soul). He attributes to Mahāvīra a doctrine similar to this. Buddhaghosa seems to be correct in his suggestion, for the Jainas also describe their soul (jīva) as non-material (arūpī) and formless" (Early Monastic Buddhism, Vol. I, p.68).

The next six views are mere combinations of soul's condition as material or non-material, finite and infinite after death. These are as follows :

The soul (attā) after death is -

(iii) both material and non-material (rūpī ca arūpī ca).

(iv) neither material nor non-material (neva rūpī nārūpī)

(v) finite (antavā)

(vi) infinite (anantavā)

(vii) both finite and infinite (antavā ca anantavā ca)

(viii) neither finite nor infinite (neva antavā nānantavā attā)

The soul after death is conscious of

(ix) only one object (ekatta-saññī attā hoti)

(x) many objects (nānattasaññī attā hoti)

(xii) unlimited space or object (appamāṇasaññī) of these four views

(ix - xii) which are acquired by experience of ecstatic meditation according to Buddhaghosa, the first one (ix) is held by those who have attained the fourth samāpatti, and the second view (x) by those who have not attained any one of the samāpattis. The third (xi) and the fourth (xii) views are held by those meditators who have for meditation an object or space (ākāsa) or consciousness (viññāṇa), limited (paritta) or unlimited (appamāṇa).

Buddhaghosa attributes the following four views (xiii-xvi) to those who form their conception of soul on the basis of the four different kinds of future existence. The views are as follows :

(xiii) The soul after death is altogether (quite) happy (ekanta-sukhī attā hoti)

(xiv) The soul after death is altogether miserable (ekantodukkhī) e.g. when a being is in hell.

(xv) The soul after death has mixture of happiness and misery (sukhīdukkhī attā hoti), e.g. when a human being is in mortal world;

(xvi) The soul after death becomes neither happy nor unhappy but remains healthy (diseaseless) and conscious (adukkhamasukhī attā arogo paraṃ maraṇā saññī).

It is noted that the upholders of the doctrine of fortuitous origin (adhicca-samuppannikas) hold various opinions, says Buddhaghosa, according to the object (kasiṇa) of meditation selected by a meditator (Early Monastic Buddhism Vol. I. p.71).

UDDHAMBHĀGIYA-SAṂYOJANA (Skt. Ūrdhambhāgīya-Saṃyojana), the higher fetters that bind beings to the wheel of existence. There are ten such fetters in total in Buddhism, namely,

(1) Personality-belief (sakkāya-diṭṭhi, q.v.), (2) sceptical doubt (vicikicchā, q.v.), (3) clinging to mere rituals and ceremonies (sīlabbata-parāmāsa, q.v.), (4) sensuous craving (kāmarāga), (5) ill-will (vyāpāda, q.v.), (6) craving for material existence (rūparāga, q.v.), (7) craving for immaterial existence (arūparāga, q.v.), (8) conceit (māna, q.v.), (9) restlessness (uddhacca, q.v.), and (10) ignorance (avijjā, q.v.). The last five (6-10) of these are calledhigher fetters (uddhambhāgiya-saṃyojana) as they tie all beings to the higher worlds, i.e., the rūpaloka and the arūpaloka. (Aṅguttara N. V. p.17).

UPAGHĀTAKA-KAMMA (Skt. Upaghātaka-karma), destructive or supplanting action.

It is also called upacchedakamma and belongs to the group of actions that function.

It destroys the influence of a weaker karma and effects only its own results.

Upaghātaka kamma are those which destroy other actions. It is destructive of greed (lobha) and malice (dosa).

The habit of making donation may be strong enough in order to destroy this greed. This act of donation is called destructive action (upaghātakakamma). Actions of Aṅgulimāla was destroyed by the monk Aṅgulimāla by way of abstaining from killing and doing good work is called destructive action. Due to good reproductive action (Janaka-kamma) Devadatta was born in a royal Śākya family but due to his destructive actions such as attempting murder of Buddha he died with utter misery. Visuddhimagga, p.601.

UPACĀRA-SAMĀDHI, neighbourhood or access concentration is the degree of concentration just before entering any of the absorptions or jhānas. It belongs to the sensuous sphere (kāmāvacara).

A candidate (adept) desirous to commence his meditation exercises, first finishes certain preliminary duties such as saluting the Buddha, Dhamma and Saṅgha by uttering the usual formulae, etc. and then sits cross-legged keeping his body erect and fixes his mind on the subject of meditation (kammaṭṭhāna). The adept tries all the while to convert the object of meditation into a concept as clear and distinct as the object he sees with open eyes. The first attempts that he makes at fixation of his mind on the image or sign (nimitta, q.v.) when the adept has been able to see the object in his own mind as vividly as he has doing with eyes open, he is said to have acquired the uggahanimitta (or 'acquired image'), (Visuddhimagga, p.125). The attempts that are now being made by the adept to make the concept more clearer and brighter than the actual object as seen by his physical eyes that is to say, an entirely clear and immovable image at a higher concentration is called the counter-image (paṭibhāga-nimitta, q.v.). As soon as this image arises, the stage of neighbourhood (or access) concentration (upacāra-samādhi) is reached. The attempt or concentration-exercise is called upacāra-bhāvanā. It is exceedingly difficult to make the paṭibhāga nimitta steady and this is not possible for an adept so long he is in the upacāra stages. He will now have to exert to pass from upacāra to appanā (Visuddhimagga, pp.127-28).

UPADHI, Substratum of existence. In the Suttapiṭaka it occurs frequently e.g. in the Suttanipāta (vs 33) and with reference to Nibbāna (q.v.) in the phrase "the abandoning of all substrata" (sabb'upadhi paṭinissaggo).

In the commentaries there are enumerated four kinds of upadhis — the five groups (pañcakkhandha), sensuous desire (kāma), mental defilements (kilesa) and kamma or action.

UPANISSAYAPACCAYA (Skt. Upaniś-raya-pratyaya), i.e., sufficing or decisive condition of causal relation, is one of the twenty-four paccayas mentioned in Paṭṭhāna.

It is a type of relation in which the relating thing serves as a sufficing condition for the arising of the related thing (paccayuppannadhamma). Upanissaya represents that which arises with powerful reflection. So the reflective and retrospective kind of powerful and dependable factor is known as Upanissaya paccaya. According to Buddhaghosa Nissaya and Upanissaya paccayas differ in degree only and not in kind, the second being only an intensified form of the first. The Upanissaya-paccaya is of three kinds according to supporting factor, namely, ārammaṇa (objective), anantara (contiguiteous) and pakati (natural). After making gifts, taking precepts and observing the uposatha day when a person reflects on these meritorious actions with faith, the reflecting thought arises in the depending on those actions contemplated as object. The previous good deeds stand as the sufficing supportive factors in relation to the good deeds that are done afterwards (purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalā-naṃ dhammā-naṃ upanissaya-paccayena paccayo - Paṭṭhāna I. p.7).

After attaining the Gotrabhū stage a man attains to the state of a stream-winner (sotāpanna). He then begins to reflect with faith on the Gotrabhū stage making it object of his thought. This exemplifies what is called anantara-upanissaya. Again, out of faith a man comes to make gifts, to take precepts, etc. Hence, faith, morality, etc. are the natural dependable factors (pakati-upanissaya).

UPAPAJJA-VEDANĪYA KAMMA (Upapādya-vedanīya-karma), action (kamma) ripening in the next life. This is one of the four kinds of karma which is to be judged from the point of time when such actions take place to producing effects subsequently effective action (Upapajjavedanīya kamma) bears fruit not in the present life but in the next life. Therefore due to effect of subsequently effective action (kamma) one can get fruit after one's death. For instance, King Ajātasattu immediately after his death, was born in a state of misery.

Buddhaghosa explains this action in his Visuddhimagga (p.601) thus "the seventh apperceptional volition which effects its purpose is known as karma the fruit of which is to be experienced in the next life (Upapajja-vedanī-yakamma). It yields fruit in the immediately succeeding life".

UPAPĪḶAKA-KAMMA (Skt. Upapī-ḍaka-karma), counteractive action, suppressive or frustrating action or obstructive action.

It counteracts or suppresses the karma-results.

It belongs to the group of action that functions. The upapiḷaka karma (obstructive actions) make the other actions weak, obstructive actions weaken the results of the reproductive actions (Janaka-kamma) and resist the bad obstructive actions.

Buddhaghosa in his Visuddhimagga (p.601) explains the upapīḷaka kamma thus : "And when result has already been produced in the provision of rebirth-linking by other kamma, frustrating kamma (Upapīḷaka-kamma) frustrates and obstructs the pleasure or pain that arises and does not allow it to last".

UPĀDĀNA, clinging, grasping.

According to the Visuddhimagga (p.569) upādāna is an intensified degree of craving (taṇhā, q.v.). Upādāna is one of the links of the chain of dependant origination (paṭiccasam-uppāda). Clinging arises due to craving (taṇhā paccayā upādānaṃ) and again through clinging is conditioned the process of becoming (bhava). There are four kinds of upādāna, namely, sensuous clinging (kāmū-pādāna, q.v.), clinging to views (diṭṭhūpādāna, q.v.), clinging to mere rules and rituals (sīlabbatūpādāna, q.v.), clinging to the personality-belief (attavādūpādāna).

Besides these traditional fourfold division of clinging there are also rūpūpādāna, i.e. clinging or attachment to form (rūpa), arūpūpādāna, i.e., clinging to formless and bhavūpādāna i.e. clinging to existence. Though the Anāgāmī (non-returner) is entirely free from the traditional four kinds of upādāna, he is not freed from rebirth, as he still possesses bhavūpādāna.

UPĀDĀNA-KKHANDHA (Skt. Upādāna skandha), the five groups or aggregates of clinging, namely, (1) the corporeality group (rūpakkhandha), (2) the feeling group (vedanākkhandha), (3) the perception group (saññākkhandha), (4) the mental formation group (saṅkhārakkhandha), and (5) the consciousness group (viññāṇa-kkhandha). According to the Cullavedalla sutta of the Majjhima Nikāya these five groups of existence form the objects of clinging. When five constituents (khandhas) form a being (sattva), they become upādāna khandha, in other words, a certain amount of each of the five elements combine to form a being. This combination takes place not at the instance of a creation (Īśvara) but by the law of causation as a tree growing in a forest puts forth flower and then seeds (Saṃyutta N. III, p.54). In the Anattalakkhaṇa sutta, it has been shown by the Buddha that the five constituents of being have only apparent existence - they are all unsubstantial (anattā), unreal and disintegrate when the span of life (āyu) and consciousness reach an end.

UPĀDĀRŪPA, (Upādā, shortened gerund of upādiyati for the usual

upādāya, lit. 'taking up', i.e. subsisting on something else, not original, secondary, derived - PED). Therefore upādārūpa means derived corporeality. The twenty-four kinds of material qualities starting from the element of eye (cakkhudhātu) out of twenty-eight kinds of corporeal forms are upādārūpa which derived from the four basic matters (mahābhūtas), see Rūpa q.v.

UPĀDI, lit. 'something which one grasps', or 'which one clings', i.e., the five groups of existence (pañca khandha).

In the Suttapiṭaka, the word is mostly used in such expressions as one of the two fruits may be expected either perfect wisdom or 'if the groups are still remaining (sati upādi sese — if there is a remainder of groups), Anāgāmiship.

Further it is said in the Aṅguttara Nikāya : "here the perfect one has passed into the Nibbāna element in which no more groups are remaining".

UPĀSAKA (ts), lit. sitting close by, i.e., lay adherent, is any laity or householder follower who is filled with faith and has taken threefold refuges (ti-saraṇa) in the Buddha, in the doctrine (dhamma) and his community of noble disciples (saṅgha), Aṅguttara N. I, p.56; Vinaya I. p.16.

His virtue is regarded as pure if he observes the five precepts (pañcasīla, q.v.)

UPĀSIKĀ, i.e., female lay devotee. Her faith in duties is like that of upāsaka, see prec.

UPEKKHĀ (Skt. Upekṣā) i.e. equanimity, indifference, mental equilibrium.

Upekkhā is neither attachment nor aversion. Its impartiality and neutrality are characteristic. It is perfect equanimity, so it is peaceful.

It is the balanced state of mind (tatramajjhattatā) resulting from calm concentration. Upekkhā is also found as a constituent part of the ten perfections (pāramitā) and of the seven factors of Enlightenment.

As one of the sublime states of brahmavihāra it is a subject of meditation (kammaṭṭhāna). Buddhaghosa says, 'It looks one at (upekkhati), abandoning such interestedness as thinking, may they be free from enmity' and having recourse to neutrality, thus it is equanimity (upekkhā). Equanimity is characterized as promoting the aspect of neutrality towards beings. Its function is to see equality in beings. It is manifested as the quieting of resentment and approval. Its proximate cause is seeing ownership of deeds (kamma) thus 'Beings are owners of their deeds'.

It succeeds when it makes resentment and approval subside and it fails when it produces the equanimity of unknowing, which is that worldly minded indifference of

ignorance based on the house life (Path of Purification. p.344).

According to Buddhaghosa, the contemplating monk who wants to develop equanimity should practise first the previous bhāvanās i.e. mettā, karuṇā, muditā and acquire the absorptions (Jhānas). He should emerge from the third absorption and see in the first three divine states because they are linked with attention given to being enjoyment and the joy associated with them is gross. He should also see the advantage in equanimity because it is peaceful. Then it is suggested that the person to be selected for the exercise of the feeling of equanimity (upekkhā bhāvanā) should be neutral one and then a friend and then a hostile person and lastly, himself (Visuddhimagga, pp.244-63).

UPOSATHASĪ LA (Skt. Upoṣadhaśīla) a set of eight precepts (aṭṭhasīla) to be observed by Buddhist lay devotees, male (upāsaka) and female (upāsikā) on the fasting day or uposatha day. These moral rules are nothing but abstinences (virati) from certain misconducts. (For details see Aṭṭhasīla q.v.).

UBHATO-BHĀGA-VIMUTTA (Skt. Ubhatobhāgo-vimukta), the both ways liberated one.

It is the name of one class of noble disciples (ariyapuggala, q.v.) of the Buddha. He is liberated in two ways, namely, by way of all eight absorptions (Jhāna, q.v.), and by the supermundane path (lokuttara-magga such as sotāpatti, sakadāgāmi, etc.) based on insight. In the Kiṭāgiri Sutta of the Majjhima N (I, pp.413-481) it is said. "Who, O monks, is a both-ways liberated one? If some one in his own person has reached the eight liberation (absorptions), and through wise penetration the cankers (āsava) have become extinguished such a one is called both-ways-liberated one" (Cf. Mahānidāna Sutta of the Dīgha Nikāya).

In the Aṅguttara Nikāya (IV, pp. 452-53) the term is used in the widest sense. "One is both-ways liberated (ubhato-bhāga-vimutta), if one has reached one or the other of the absorptions (Jhānas) and one or the other of the supermundane paths.

The first liberation is also called 'Liberation of Mind' (Ceto-vimutti, q.v.), the latter (liberation through Wisdom (Paññā-vimutti, q.v.)."

USSAṄKHAPĀDATĀ (Skt. Utsaṅga-pādatā), one of the thirty-two major characteristic marks on the body of a great man (Mahāpurisa q.v.) who is either the Buddha or universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Buddhist Sanskrit texts is "ussaṅkhapādatā", i.e., having ankles (ussaṅkha) midway in the feet. The Sumaṅgalavilāsinī

(pp. 446-447) elaborately describes this sign and says that common men have ankles over the heels (gopphakā) i.e. towards the back portion of the feet, their feet are fixed like a linch-pin, (pādā āṇibadhā viya) so that they cannot move them according to their wish. While walking, their soles of feet are not seen. But the great man's ankles are settled ascending to the upper portion (mahāpurisassa pana ārohitvā upari gopphakā patiṭṭhamanti). His upper portion of the body from nave (nābhito) is motionless (niccala) like a golden image placed on a boat. But the lower portion of the body can move. The great man can easily move his feet as he likes, to the front, to the back and to the both sides (purato pi pacchato pi ubhayapassesu pi) and the soles of his feet are seen.

The Buddhist Sanskrit texts like the Lalitavistara (p.74), the Bodhisattvabhūmi (p.25) and the Arthaviniś caya Sūtra (p.287) have only mentioned the sign but not given detailed description. The Gaṇḍavyūha Sūtra (p.309) however describes that superman's adorned and excellently decorated upper feet's complexion is bright like inside of flower. The Abhidharmadīpa also describes that his excellent ankles are high and elavated.

E

EKAGGATĀ (Skt. Ekāgratā), a Buddhist technical term meaning one-pointedness, capacity to individualise, concentration, etc., is one of the seven mental properties common to all forms of consciousness (sabba-citta-sādhāraṇā). In the Pali texts the compound (eka + aggatā) occurs in combination with the citta or cittassa and then the whole compound, cittekaggatā or cittassa-ekaggatā means "one pointedness of mind" (Visuddhimagga p.311; Saṃyutta N. V. p.211; Aṅguttara N. IV p.40). The term is also used in the sense of tranquillity, contemplation and even concentration. Ekaggatā (one-pointedness) is a mental property by which "the mind becomes aware of only one object and is able to withstand being distracted by several objects". Thus ekaggatā, in its basic meaning, denotes the term of all attentive, selected, focussed or concentrated consciousness".

Ekaggatā and samādhi are regarded as synonymous in the Dhammasaṅgaṇī (pp.11, 24, 24, 85) and its commentary (Dhammasaṅgaṇī Aṭṭhakathā p.118). But the two terms are different in their basic meanings. Ekaggatā, being the term of concentrated consciousness, has to be developed and cultivated for it has to attain the high state of a samādhi and so long as the mind is disturbed by the presence of applied and sustained thought (vitakka-vicāra) ekaggatā cannot be fully developed into samādhi. Dhammasaṅgaṇī (p.24) defines right concentration (sammā samādhi) and one-pointedness

(ekaggatā) in same manner.

EKACCASASSATAVĀDĀ (Skt. Ekatya Śāśvatavāda) are partial Eternalists, i.e., those who hold that the soul and the world are eternal in some respects and some respects not and those who hold that three classes of higher gods exist eternally while others do not do so or those who hold that the body or the organs of sense (indriya) are impermanent while the mind or consciousness (citta or viññāṇa) is permanent. They are of four kinds included in the sixty-two wrong views mentioned in the Brahmajāla Sutta of the Dīgha Nikāya.

According to some recluses and Brāhmaṇas who uphold the Ekaccasassatavāda, this world system passes away after the lapse of long time (dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati) and all beings are reborn into the Ābhassaraloka, abode of Ābhassara, the first type of higher radiant gods. The Ābhassara gods according to the Brahmajāla Sutta, are capable of taking shape at a will (manomayā), feeding themselves only with joy (pītibhakkhā), self-luminous (sayaṃpabhā), moving about in the sky (antalikkhacarā) and continuing in glory (subhaṭṭhāyī). When the world system begins to revolve, one of the beings of the Ābhassara-loka, after a long time, either because of his span of life or merits completely exhausted, is born into the Brahmavimāna (Brahma world) which has just and still empty (suññaṃ) and there also he lives for a long time just in the manner as he lived in the Ābhassara world feeling lonely and longing for companions. Just then other beings either because of their span of life or merit completely exhausted, disappear from Ābhassara world and are born in the Brahma world. At this the first being thinks that he is the "Brahma, the Supreme One, the Mighty, the All seeing, the Ruler, the Lord of all, the Maker, the Creator, the Chief of all, appointing each his place, the ancient of days, the Father of all that are and are to be" (ahamasmi Brahmā Mahābrahmā abhibhū aññabhibhūto annadatthudaso vasavatti issare kattā nimmātā seṭṭho sajitā vasi pitā bhūtabhabyānam). The other beings who are reborn in this world think that he must be Brahmā, Mahā because he is born first and we have after. He is eternal, immutable and forever the same (nicco dhuvo sassato) while other beings born after are subject to change (vipariṇāmadhammo) and impermanent (anicco).

According to the cosmogonic speculations of the Buddhists and also some of the Upaniṣadic teachers, there were in the beginning no beings and the first to appear were the Ābhassarā gods (Patiyā nibbatta - sattānaṃ natthitāya suññaṃ, Sumaṅgala-vilāsinī, I, p. 110; asad vā idam agra āsit, Taittirīya Upaṇiṣad, II 7). This doctrine naturally reminds us of the

Upaniṣadic speculations about the creation of the world by Brahmā the Prajāpati, the Primeval Being (N. Dutt, Early Monastic Buddhism, pp. 51-53).

The second type of partial eternalists (Ekaccassassatikas) holds that there are certain gods like the Nimmāṇarati, Paranimmita-Vasavatti and such other gods (Ref. Mahāsamaya Sutta) who are known as Khiḍḍāpadosikas (Skt. krīḍāpradoṣika). They are not given to excessive pleasure and enjoyment (khiḍḍā) and due to which they do not fall away but remain in that without any change and for ever the same. But others who because of indulgence in enjoyment, pass from that state and are reborn in this mortal world as impermanent and unstable. They remember through meditation and other practices, their former birth up to the Khiḍḍāpadosika-deva stage and not further. This leads them to hold the belief that some gods are eternal and some are not.

The third type of partial eternalists holds that there are certain gods known as Manopadosikas i.e. "Debauched in Mind" in the Cātummahārājika world. They bear in mind malice towards one another and constantly quarrel among themselves and as a result they fall from that state and are reborn in this mortal world, short-lived and subject to change. Those who do not bear ill-will towards one another, do not fall away from that state and remain without change.

The fourth type of Semi-eternalists (Ekaccasassatika) who are addicted to logic and reasoning (takkī hoti vīmaṃsī) holds that "this which is called eye and ear and nose and tongue and body is self which is impermanent, unstable, not eternal and subject to change. But this which is called heart or mind or consciousness (citta = mana = viññāṇa) is a self which is permanent, steadfast, eternal and knows no change, and it will remain forever and ever" (Dialogues of the Buddha I.p. 34.)

EKABĪJI, i.e., "Lit. having one seed", "germinating only once more" is the name for one of three kinds of stream winners (sotāpanna); he has only one future life in which he will attain parinibbāna (Aṅguttara N.I. p.233; Saṁyutta N.V. p.205; Netti p.189; Kathāvatthu II p.171)

The other two kinds of stream-winners are the one passing from one noble existence to another (kolaṅkala). and the one with seven rebirths at the most (sattakkhattu parama). The difference between ekabījī and the sakadāgāmī who both are reborn only once before attaining Nibbāna, lies in a higher degree of development of the five controlling faculties (pañcindriyāni) and in the partial weakening of fetters (saṁyojana) of lust, malice, delusions

in the case sakādāgami (Saṁyutta N.I. p.233; Encyclopaedia of Buddhism, Vol. V, p.47) ·

EKAYĀNATĀ, doctrine of one vehicle, i.e., Mahāyāna.

The Mahāyānists, aware of their later origin and remoteness from the founder of their religion in point of time, thought to establish their claim as the real follower of the Founder i.e. Buddha. They did not deny the authenticity of literature, doctrine propounded by the Hīnayānists to whom they usually referred as Ś rāvakas and Pratyeka-buddhas. According to the Mahāyānists, Buddha preached one only one truth and path, but the Śrāvakas and Pratyekabuddhas see and practise only a portion of same. They are debarred from seeing the whole truth and real path. In the opening verses of Prajñāpāramitā it is said, "You are the path leading to emancipation (māgas tvam ekā mokṣasya nāsti anya). The Saddharmapuṇḍarīka Sūtra says "There is only path, no second never does a third in the world (Ekam. hi yānam dvitiyam na vidyate; tritīyam hi naivāsti kadāci loke). From the above texts it is evident that the real truth and real path are one, and that which is followed by the Buddhas, and Boddhisattvas and ultimately by Śrāvakas and Pratyekabuddhas. In fact there are not three yānas called Śrāvakayāna, Pratyekabuddhayāna and Buddhayāna but only one yāna and that is Buddhayāna or Mahāyāna.

EKA-VOKĀRA-BHAVA, one group of existence, is the existence of the unconscious beings (asañña-satta) as they oppose only the corporeality group (rūpakkhandha). Buddhaghosa says "It is becoming constituted out of the materiality aggregate only, thus it is one - constituent - becoming or that kind of becoming has only one constituent (the materiality aggregate or dimension) thus it is one constituent becoming". (Ñānamoli, the Path of purification, p.661).

EKĀSANIKAÑGAṂ (Skt. Ekāsanikāṅga). This is one of the thirteen rigorous ascetic practices (dhutaṅga) meaning the one-sessioner's practice, i.e., the practice of taking meal at one sitting and if a monk is required to stand up or move to show respect to his teacher or do some other work, he cannot resume his seat and take his food again. Buddhaghosa says, "The one-sessioner's practice is undertaken with one of the following statements; I refuse to eat food at more than one sitting; I observe the one sessioner's practice" (ekāsanikaṅga). He who observes this practice should not sit at the place reserved for the elder (thera) in the dining-hall, but find such a suitable seat as will be available for him. If before he finishes his meal, his teacher or preceptor arrives, he should rise and pay his respects. He who has not finished meal may rise and pay respects but he may not resume the meal. There are three grades of men here. The strict man (ukkaṭṭho) will

not accept more, the moderate man is limited by food in the bowl and the soft man (muduno) will eat as long as he does not rise up. And these are the advantages : Freedom from sickness (appābādhatā), freedom from bodily ailment (appātaṅkatā), lightness in movement (lahuṭṭhānaṃ), strength (balaṃ), comfort (phāsuvihāro), not committing of offence through his refusal of excessive food (anatiritta-paccayā), anāpatti, craving for tastes is eliminated (rasataṇhā vinodanaṃ) and conduct in conformity with few wishes (appicchatādīnaṃ anuloma-vuttitā) (Visuddhimagga, p.69).

EKEKALOMATĀ (Buddhist Skt. Ekaikaromatā) - One of the thirty-two major characteristic marks of a great man (mahāpurisa), q.v., who is Buddha or cakravarti rājā) mentioned in the Dīgha Nikāya (II, p. 18/III. p.170), Majjhima Nikāya (II. p.136) and some Buddhist Sanskrit texts such as Lalitavistara, Mahāvyutpatti, Bodhisattvabhūmi, Abhidharmadīpa, and the Arthaviniścaya sūtra, is ekekalomatā i.e. "The down on it grows in single hair, one to each pore" (ekekāni lomāni lomakūpesu jātāni) of the body. (Dialogues of Buddha, II, p.15). Strangely enough Buddhaghosa has omitted this sign and has not explained in his commentaries.

The Lalitavistara (p.74) has used the term 'ekekaromatā for this sign while the Mahāvyutpatti has used 'ekekaroma pradakṣiṇāvarta' i.e. there grows a single hair one to each pore. The Bodhisattvabhūmi (p.259) says that 'one single hair in each pore appears blue and turns towards right like a ring'. According to the Abhidharmadīpa (p.188) his hairs are well-separated, unique of blue colour, grows single one to each pore turning towards right. The Arthaviniścayasūtra (p.301) says that he has single hair in each pore but not double.

EṆIJAṄGHATĀ - One of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.) who is either the Buddha or a universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Sanskrit Buddhist texts, is the eṇijaṅghatā i.e. having lower leg (jaṅghā) like an antelope (eṇi). The Sumaṅgalavilāsinī (p.447) explains more clearly that the term the legs of a Superman are like these of an antelope and they are complete with flesh (maṃsaussadena paripuṇṇo), not in a lump at one side (na ekato baddhapiṇḍika-maṃso) but are completely firmed with flesh all around (sāmantata samaṃ ṭhitena maṃsena parikkhittāhi suyuttitāhi) and his legs are enclosed with flesh like interior of a rice or barley.

Among the Sanskrit Buddhist texts the Lalitavistara (p.76) has simply mentioned that great man's legs are

like these of antelope, the king of dear (eṇeya mṛgarāja-jaṅgha).

The Gaṇḍavyūha Sūtra (p.310) and the Abhidharmadīpa (p.188) describe that Mahāpuruṣa's legs are regularly risen up, rounded up like those of an antelope. The Arthaviniścaya Sūtra states that his legs are like an antelope's and are tapering in extent and flesh.

EHI-BHIKKHU-PABBAJJĀ (Skt. Ehi bhikṣu prabrajyā), i.e., admission into the Buddhist Order by pronouncing 'come, monk'.

This is the oldest form of admission (pabbajjā) and ordination (upasampadā) used by Buddha to ordain some one into the Saṅgha pronouncing the formula beginning with the words ehi bhikkhu.

When laymen or a non-Buddhist after hearing the doctrine preached by Buddha and understanding it expressed his desire to him to leave the household life and become a homeless monk (agārasmā anagāriyaṃ pabbajjaṃ) by saying, "May I, Lord, remain the 'going forth'", the Buddha used to pronounce the formula "Come monk (ehi bhikkhu), well taught is the doctrine, fare the holy life for making an utter end of suffering (svakkhāto dlammo cara brahmacariyaṃ sammā dukkhassa antakiriyāya). The Sanskrit parallel of this formula is : ehi bhikṣu cara Tathāgata brahmacaryam (Vinayapiṭaka I. p.12. Mahāvastu III p.180).

The first entrant by ehi-bhikkhu-pabbajjā formula, was Aññāta Koṇḍañña who was followed by the other four of the pañcavaggiya group of monks. The next entrants were Yasa, the son of a banker of Benares and his companions (Vinayapiṭaka, I p.15). According to Dhammapada Aṭṭhakathā (I p.95) as soon as this formula was pronounced on them, they assumed, by the magic power (iddhi) of the Buddha the forms of monks, complete with robes and bowl (Mahāvastu; III pp.180, 379).

When more than one layman were given ordination the plural form of the formula 'Etha bhikkhavo' and a female was given the same, the feminine form 'ehi bhikkhuṇi' were pronounced (Vinayapiṭaka. IV. p.214).

EKODIBHĀVA (Skt. Ekotibhāva), numerous meanings: state of concentration on single object, tranquillity, blissful serenity (state of mind, following after conversion : Monier Williams, Sanskrit-English Dictionary); single mindedness, intellectual simplicity (J. Evola, The Doctrine of Awakening, p.186), unity, predominance of mind, (R.C. Childers, The Dictionary of Pali Language).

The meaning assigned to this term is one-pointedness. The term is often used in the Dīgha N. (I p.37, II p.78); Majjhima N, (I, p.116); Bodhisattva-bhūmi, (p.109) to indicate a particular state of mind attained by meditation.

Max Mueller and R.L. Mitra are of opinion that cetaso ekotibhāva and citta-ekāgratā (Lalitavistara, p.90) or cittassa ekaggatā (Aṅguttara N. I. p. 36; IV p.40) are the same in meaning. In the formulaic statement describing the process of attaining the different dhyānas (Pali jhānas), ekotibhāva (ekodibhāva) is assigned to the second dhyāna. There is one instance in the Mahāvastu (III p.213) where it is said that ekotibhāva belongs to the first dhyāna. Both Pali and Sanskrit texts take 'ekotibhāva' to be a mental property attained in the second dhyāna which is born of concentration (samādhija). Moreover, there cannot be a firm fixing of the mind on one object or course when applied and sustained thoughts (vitakka-vicāra) are still present. The Aṅguttara Nikāya (I. p.254) states that if there happens to be any form of vitakka, then such concentration is not characterised by one-pointedness (ekodibhāva). This strengthens the view that 'ekodi-bhāva' appertains to the second 'jhāna' which is reached by suppressing 'vitakka' and 'vicāra' and also that it is a state of mind more developed than that connotated by 'ekaggatā' which is common to all forms of consciousness and which can prevail even when vitakka and vicāra are functioning.

O

OKKANTI (Skt. Avakrānti), Lit. descent, conception. It designates the appearance of the embryo in the mother's womb (kucchismiṃ) i.e. the beginning of the birth-process (Jāti, q.v.). According to the Mahātaṇhakkhaya Sutta of Majjhima Nikāya it is on the conjunction of three things there is conception (okkanti). If there is in this world of beings a coitus (union) of the parents, but is not the mother's season (utu) and the gandhabba i.e. the being who is coming into womb is not present for so long there is not conception. If there is here a coitus of the parents and it is the mother's season, but the gandhabba is not present, for so long there is not conception. But there is here a coitus of parents and it is mother's season and the gandhabba is present, it is on the conjunction of these three things that there is conception. Then at the end of nine or ten months of carrying the foetus in the womb the mother gives birth to her child.

OJĀ (Skt. Ojaḥ), nutriment (synonym of āhāra, q.v.), It is one of those eight

constituent parts, or qualities of all corporeality (rūpa), to wit the solid (paṭhavī), liquid (āpo), heat (tejo), motion (vāyo), colour (vaṇṇa), odour (gandha), taste (rasa) and nutriment (ojā).

This is the octad with nutriment as the eighth factor (Ojaṭṭhamaka-kalāpa) also called the 'Pure eight fold unit,' (Suddhaṭṭhaka-kalāpa) being the most primitive material combination.

OTTAPPA (Buddhist Skt. avatrapya) and **HIRI** i.e. fear of blame.

Hiri (Skt Hrī) conscientiousness.

Ottappa can be understood best in conjunction with hiri with which it is always linked both in its positive aspect (hiri-ottappa) and in its negative form (ahiri-anottappa). Two concepts are complementary to each other. In their positive aspect, conscientiousness (hiri) as well as fear of blame (ottappa) are powerful incentive to the avoidance of evil, but they differ widely in their source, as it is clearly shown by Buddhaghosa in the Dhamma-saṅgaṇi Aṭṭhakathā (p.125-7). Conscientiousness or the sense of shame (hiri) has a subjective origin, is influenced by oneself (attādhipati). "It is not fit that a man such as I who have renounced the world and lead an ascetic life, should do evil". A fourfold consideration may thus be the cause of the subjective origin of this sense of shame (lajjā), viz. consideration of birth, of age, of attainment and of experience. Thus, conscientiousness is rooted in the intrinsic nature of shame, has the characteristic of respectful obedience and presents the emotional aspect.

Fear of blame (ottappa), on the other hand, has an external cause and origin and is influenced by public opinion (lokādhipati).

ODĀTA-KASIṆA (Skt. Avadāta kṛtsna), i.e., white colour as an object of meditation (kammaṭṭhāna, q.v.)

To induce concentration of mind, a beginner is generally asked to fix his attention on white colour (odāta-kasiṇa). It may be white flower or a piece of white cloth on a white colour-element (vaṇṇadhātu), e.g., a white gem. It may be specially prepared by filling a basket upto the brim with white flowers in such a way that the pollens or stalk may not be seen. The basket should be covered by a piece of white cloth in such a way that the mouth of the basket is to appear like the surface of a drum. It should be surrounded by a band of a different colour. Then the adept is to concentrate his mind on the white colour avoiding the other marks (lakkhaṇas) of flowers on cloth and develop the uggahanimitta (acquired image), i.e. unsteady and unclear image, which arises when the mind has reached a weak degree of concentration and then develop the paṭibhāga nimitta (counter image), i.e., an entirely clear and immovable

image arising at a higher degree of concentration (Visuddhimagga, p.174).

OPAPĀTIKA SATTĀ (Skt. Aupapātika sattvā) i.e., creatures having spontaneous birth, those born without sex-agency, those of apparitional birth. These creatures are generally invisible to naked eye. They appear suddenly at the age of fifteen or sixteen years, independently of parents. As they do not pass through the embryonic period which tend to obliterate the memories of the past, they are said to be capable of recollecting their past births. Brahmās, devas of heaven, petas and miserable beings in the hells (nirayas) belong to the last division of four classes of beings of the Kāmaloka (q.v.). It may be noted here that Darwin's theory of evolution finds no place in Buddhism. The Buddhists do not believe in succession physical forms. The present physical vehicle is not successor of the past; thought it must be admitted that coming into being of the present, is conditioned by the passing away of the past. The multifarious forms of beings are merely the manifestation of their karmic forces. (Ref. Divyāvadāna, 300, 627, Dīgha N. I. 27 p.156; Majjhima I. 34).

K

KAṄKHĀ : 'Doubt', may be either intellectual or ethical doubt, i.e., either methodical doubt or sceptical doubt, which latter is identical with vicikicchā (q.v.). Only this sceptical doubt is rejectable and karmically unwholesome, as it paralyses thinking and hinders the inner development of man.

The 16 doubts enumerated in the Suttas (e.g. Sabbāsava Sutta of the Majjhima Nikāya I) are the following : "Have I been in the past? Or, Have I not been in the past? What have I been in the past? How have I been in the past? From what state into what state did change in the past? Shall I be in the future? Or, shall I not be in the future? What shall I be in the future? How shall I be in the future? What shall I be in the future? How shall I be in the future? From what state into what state shall I change in the future? Am I? Or, am I not? What am I? How am I? Whence has this being come? Whither will it go?"

KAṄKHĀ-VITARAṆĀ-VISUDDHI 'Purification by Overcoming Doubt', is the fourth of the seven stages of purification (see Visuddhi q.v.).

KAṬATTĀ-KAMMA (a Karma), stored up action.

This action belongs to the type of actions which are judged from the point of strength of the effect on the priority of their result.

The stored up or reserved action literally means 'because done'. This action is weaker than former three kinds of actions namely weighty, habitual and death proximate actions. It has got no strength of yielding result. But in the absence of the previous

three actions at the moment before death, the stored-up karma will produce rebirth.

Buddhaghosa in his Visuddhimagga (p.601) explains the Kaṭattā karma thus : "That karma which is not of the first three kinds (i.e. garukakamma, bahulakamma, maraṇāsanna kamma, q.v.) and which has had many opportunities of repetition, is outstanding or stored-up" i.e., that been often repeated karma. In the absence of other three karmas, it brings rebirth.

KAPPA, (Skt. Kalpa), 'World-period', is an inconceivably long space of time, as aeon. This again is subdivided into 4 sections, world dissolution (samvaṭṭa-kappa, dissolving world), continuation of the chaos (samvaṭṭaṭṭhāyī), world-formation (vivaṭṭa-kappa), continuation of the formed world (vivaṭṭaṭṭhāyī).

"How long a world-dissolution will continue, how long the chaos, how long the formation, how long the continuation of the formed world, of these things, O monks, one hardly can say that it will be so many years, or so many centuries, or so many millenniums, or so many hundred thousands of years" (Aṅguttara, II p. 142). A detailed description of the 4 world periods is given in that stirring discourse on the all-embracing impermanence in the Aṅguttara N. (IV. p.90).

The beautiful simile in Saṃyutta Nikāya (II. p.181) may be mentioned here: "Suppose, O monks, there was a huge rock of one solid mass, one mile long, one mile wide, one mile high, without split or flaw. And at the end of every hundred years a man should come and rub against it once with a silken cloth. Then that huge-rock would wear off and disappear quicker than a world-period. But of such world-periods, O monks, many years have passed away, many hundreds, many thousands, many hundred thousands. And how is this possible? Inconceivable, O monks, is this saṃsāra, not to be discovered in any first beginning of beings, who obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths."

KABALIṄKĀRĀHĀRA (Skt. Kabalikṛta-āhāra), lit. 'food formed into ball' i.e. food formed into mouthful for eating (according to Indian custom). It denotes eatable material food as one of the four kinds of food (PED). The stock phrase runs as "There are these four kinds of food (āhāra) for the stability of creatures (bhūtānaṃvā sattānaṃ ṭhitiyā), who have come to be or for the assistance of those who are seeking to be 'What are four" Material food (Kabaliṅkāro āhāro)...... Majjhima N.I. 48; see āhāra, q.v.

KAMMA (Skt. Karma), action, deed, doing.

The doctrines of Karma (Pali-Kamma) and transmigration had been taught by Brahmanism long before the Buddha appeared in the world. Vardhamāna Mahāvīra who is called Nigaṇṭha Nātaputta in the Buddhist scripture, a senior contemporary of the Buddha, promulgated the Kamma-vāda, and besides these the Sāṅkhya and Vaiśeṣika, two of the six philosophical systems of India except some upholders of theory of non-action (Akiriyavāda) like Pūraṇa Kassapa and Makkhali Gosāla, taught this doctrine. We can say, therefore, that this was common to almost all philosophies and religions of India. But the doctrine of Karma, which was perfected by the Buddha, forms the essential part of this religion.

Karma, in its general sense, means doing or deed. As a technical term of Buddhism, it signifies what we think or will, what we say and what we do; these being called behaviours in mind, speech and body, of these three, the first is distinguished from the other two, because action and speech originate in thought and will.

One important thing with regard to the morality of karma is that karma in speech, in body cannot be considered to be moral unless they result from moral karma in mind i.e. if we act or say or do something in our body or speech and if this is not a result of our thought or in our moral nature, it is not a moral karma. Moral karma must always result from good thought or will; it will bring any moral consequence upon us. We think or will to do or say something good or bad, then we do or say it. In the first two verses of the Dhammapada it is said "All things are led, governed and made by our mind, if a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage (Manopubbaṅgamā dhammā mano-seṭṭhā manomayā manasā ce paduṭṭhena bhāsati vā karoti vā / tato naṃ dukkhamanveti cakkaṃva vahato padaṃ); if a man speaks or acts with a pure thought, happiness follows him like a shadow incessantly (manasā ce pasannena bhāsati vā karoti vā / tato naṃ sukhamanveti chāyā va anapāyini). That is to say our acts, or words are consequences of what we think or will. Not only that, our habits, our personalities, even our environments are results of what we think or will.

Kamma, correctly speaking, denotes the wholesome and unwholesome volitions (kusalā and akusalā-cetanā) and their concomitant mental factors, causing rebirth and shaping the destiny of beings. These karmical volitions (kamma-cetanā) become manifest as wholesome and unwholesome actions by body (kāya-kamma) and speech (vacīkamma) and mind (mano-kamma). Thus the Buddhist term 'Kamma' by no means

signifies the result of actions and quite certainly not the fate of man, or perhaps even of whole nations (the so-called wholesome mass-karma). Rightly speaking, kamma is the law of cause and effect in the ethical sense. Kamma is volition and of three, e.g. body, speech and mind (cetanāhaṃ, kammaṃ vadāmi cetayitvā kammaṃ karoti kāyena-vācāya-manasā-Atthasālinī, p.88).

The doctrine of karma is one of the fundamental principles of Buddhism and it plays an important role in it. Action undertaken, according to Buddhist belief, determines the prospects of one's future life and existence. Our present existence is the outcome of our past act and the present act produces our future. So Buddhist ethics inculcates that good or bad deeds yield good or bad result.

Buddha in his discourses delivered before the audience of different categories assembling to have told of evil consequence of evil work and sinful activity and the merits and good consequence which could be earned by performing good works.

In the Aṅguttara Nikāya (III p.414) the Buddha says, "Volition (cetanā), O Monks, is what I call action (cetanāhaṃ bhikkhave kammaṃ vadāmi), for through volition one performs action by body, speech or mind. There is karma (action), O monks, that ripens in hell, karma that ripens in the animal world, karma that ripens in the world of men, karma that ripens in the heavenly world. Threefold, however, is the fruit of karma, ripening during the life time (diṭṭhadhammạ vedanīya kamma,.) and ripening in the next birth (upapajjavedanīya-kamma, q.v.) and ripening in any of later birth (aparāpariya-vedanī ya-kamma, q.v.)".

Three roots (mūla) of unwholesome (akusala) karma (actions) are greed (lobha), hatred (dosa) and delusion (moha); three roots of wholesome karma are non-greed or unselfishness (alobha), hatelessness or love and compassion (adosa) and undeluded-ness (amoha = paññā, wisdom). Aṅguttara Nikāya says "Greed is a condition or root for the arising of karma, hatred is a condition for the arising of karma and delusion is a condition for arising of karma (I.p.257). Killing (pāṇāti-pātaṃ), stealing (adinnādānaṃ), unlawful sexual intercourse (kāmesu-micchācāraṃ), lying (musāvādaṃ), slandering (pisunāvācaṃ), rude speech (pharusā-vācaṃ), senseless talk (sampha-palāpaṃ), if practised, carried on, and frequently cultivated, leads to rebirth in hell (niraya) or amongst animals (tiracchāna-yoniyaṃ) or amongst the ghosts (peta). In the Culla Kammavibhaṅga Sutta of the Majjhima Nikāya, the Buddha said, "He who kills and is cruel goes either to hell or if reborn as man, will

be short-lived. He who torments others will be afflicted with disease. The angry one will look ugly, the envious one will be without influence, the stingy one will be poor, the stubborn one will be of low descent, the indolent one will be without knowledge. In the contrary case, man will be reborn in heaven or reborn as man, he will be long-lived, possessed of beauty, influence, noble descent and knowledge. Owners of their karma are the beings, heirs of their karma, the karma is their womb from which they are born, their karma is their friend, their refuge. Whatever karma they perform, good or bad, thereof they will be the heirs" (kammassakā, kammabandhū, kammapaṭisaraṇā, kammam sattaṃ vibhajati yadidaṃ hīnappaṇītatāya) Vol. III. p.203).

Besides the above-mentioned kammas the followings are others classified according to function and priority of their result such as 1. productive or regenerative action (janaka-kamma (q.v.), 2. supportive or consolidating action (upatthambhaka-kamma, q.v.), 3. counteractive or suppressive action (upapīḍaka kamma. q.v., 4. destructive or supplanting action (upaghātaka or upacchedaka kamma, q.v.), 5. weighty action (garuka-kamma, q.v.), 6. habitual action (āciṇṇaka or bahula-kamma, q.v.), 7. death-proximate action (maraṇāsanna kamma, q.v.), 8. stored-up action (kaṭattā-kamma. q.v.), 9. defunct action (ahosi-kamma. q.v.) and 10. action with immediate result (ānantarika kamma) Visuddhimagga, 601.

The functions and efficacy of karma are so important and overspreading in Buddhism that its effect and influence have been described and discussed in the Pali texts both canonical and non-canonical. In the Vinaya Piṭaka (I. p. 6) there is mention of two types of action, namely, low and high. (kammam nāma, dve kammāni, hīnañca ukkaṭṭhañca). Many discourses of the Nikāyas describe how beings including mankind are reborn after death in the hell and suffer severely and heaven and human world and live happily. The entire Jātaka book and Peta-Vimānavatthus promulgate the Buddhist doctrine of Karma and so on.

Thus we have seen that according to Buddhist belief the effects of kamma continues even after death. When a man dies his physical organism ends but the psychical existence is believed not to terminate but to continue. The continuity of action (kamma) is maintained between two lives separated by the phenomenon of death. Successive lives are linked by a chain of causal action. The resulting character produces a new individuality.

But Brahmanism asserts that there is Ātman in the person as well as in

the universe and this Ātman transmigrates from the body of the present life to that of next life. But this is not clear how transmigration of soul takes place. Buddhism in opposition to Brahmanism promulgates the doctrine of non-soul (anattā). The Buddha admits the remembrance of former births and rebirths according to law of karma. According to him, a being consists of five aggregates, namely, material elements, sensation, perception, predisposition and consciousness. It is of a temporary nature. At the moment of death it begins to decompose and its decomposition is complete a new being begins to be composed in accordance with the law of cause and effect. In this repetition, in beings, old and new, there are personalities, it is only karma that works as a link connecting old and new beings and that migrates from the being to another. But satisfactory explanation of the transmigration of karma is not found in the Pali Nikāyas.

KAMMAJARŪPA (Skt.Karmajarūpa),

The eight indriyas (faculties), namely, eye, ear, nose, tongue, body, the female sex, the male sex and the vital force as well as the heart-base are kammaja, i.e. those that are born of karma or action, because, these appear at the time of conception (paṭisandhi) depending on past action. Action (kamma) gives a person a strong sense-organ, a strong sex and strong heart (Aṭṭhindriyāni hadayavatthu ca kammajaneva). These nine material qualities (eight indriyas and hadayavatthu) originate from the four causes; physical change (utu), mind (citta), food (āhāra), and action (kamma). Abhidhamma Terminology in the Rūpārūpavibhāga, p.14.

KAMMAṬṬHĀNA (Skt. Karmasthāna) i.e., "working ground (for meditation or contemplation), Kamma-subject, a technical term referring to the instruments of meditation, especially objects used by meditation to realize impermanence" (PED). In the commentary the term is used in the sense of subjects of meditation. The subjects of meditation (kammaṭṭhāna) are uncountable though they are said to be forty in number. The selection of the subject or object of meditation is left to the guide (kalyāṇamitta, q.v.) who is to choose a subject, which he thinks, would be the most suitable in accordance with temperament or mental inclinations of his contemplating disciple; no matter whether the subject is included in the traditional list or not. As for example, one of the very common subjects of meditation found in the canonical texts is aniccasaññā (q.v.) to destroy the sense of I-ness (asmimāna) but is not included in the traditional list.

Buddhaghosa in his Visuddhimagga (pp.84-372) gives full directions how to attain full

concentration and the absorption (Jhāna, q.v.) by means of the following forty meditation subjects (kammaṭṭhānas) :

1. Ten kasiṇa exercises, namely, paṭhavī-kasiṇa (q.v.), āpokasiṇa (q.v.), tejo-kasiṇa (q.v.), vāyo-kasiṇa (q.v.), nīla-kasiṇa (q.v.), pīta-kasiṇa (q.v.), lohita-kasiṇa (q.v.), odāta-kasiṇa (q.v.), āloka-kasiṇa (q.v.) and paricchinnākāsa kasiṇa (q.v.). These produce the four absorptions (jhānas).

2. Ten asubhas, loathsome subjects, or unpleasant objects of meditation, namely, swollen corpse (uddhumātaka) when the corpse becomes blue (vinīlaka), the corpse full of puss (vipubbaka), the corpse with limbs torn asunder (vicchiddaka), corpse mangled by animals (vikkhāyita), corpse with dismembered limbs (vikkhitta), corpse with partly destroyed limbs (hatavikkhitta), corpse covered with blood (lohitaka), corpse full of worms (puluvaka), the skeleton (aṭṭhika).

3. Ten anussatis (recollections), namely, recollection of the qualities of Buddha (Buddhānussati, q.v.), recollection of the qualities of the doctrine (dhammānussati, q.v.), recollection of the qualities of assembly of disciples (saṁhghānussati, q.v.), recollection of the qualities of morality (sīlānussati, q.v.), recollection of the qualities of liberality (cāgāmussati, q.v.), recollection of the qualities of deities or heavenly beings (devatānussati, q.v.), reflection on death (maraṇasati, q.v.), reflection on the body (kāyagatāsati, q.v.), mindfulness on in-breathing and out-breathing (ānāpāna-sati, q.v.), and recollection of peace (upasamā-nussati, q.v.).

4. Four sublime abodes (brahma-vihāras, q.v.), loving kindness (mettā, q.v.), compassion (karuṇā, q.v.), altruistic joy (muditā, q.v.) and equanimity (upekkhā).

5. Four formless spheres (āruppas or arūpāyatana, (q.v.), sphere of unlimited space (anantākāsāyatana, q.v.), sphere of unbounded consciousness (viññāṇañcāyatana, q.v.), sphere of nothingness (ākiñcaññāyatana, q.v.), sphere of neither perception nor non-perception (nevasaññānā-saññāyatana, q.v.).

6. Perception of the loathsomeness of food (āhārepaṭikkulasaññā, q.v.)

7. Analysis of the four elements (catudhātu-vavatthāna q.v.).

KAMMAPACCAYA (Skt. Karmapratyaya), i.e., action condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is a type of causal relation in which the relating thing (paccaya-dhamma) is an action and the related thing (paccayuppanna-dhamma) is its resultant, as well as the material quality, produced by them (kusalaku-

salānaṃ kammānnaṃ vipākānaṃ khandhānaṃ katattā ca rūpānaṃ kammapaccayena paccayo, Paṭṭhāna) (I. p.9). Kamma or action is ultimately reduced by the Buddhists to the psychological factor of volition (cetanā). Volition is the unique determination of will. All our activities in deed, word or thought are due to its influence. Determination or will exercise first consists in causing its co-existent mutual properties and physical qualities to perform their respective functions. The functioning of the mind through its influence produces results. This causal relation is important that it explains the entire evolution of sentient being to different planes of existence and that of the physical world just as plants grow from their respective seeds, so beings evolve accordingly to their kammas. Kamma or action is one of the causes of existence. By means of kamma the world goes on, mankind goes on (kammunā vattati loko kammunā vattati pajā). Anything done as good or bad has a corresponding effect. In whichever way a man does a deed in the same way he will experience it in its effect. Buddhaghosa has defined the kammapaccaya in the Paṭṭhāna Aṭṭhakathā (p.76) : Cittapayoga-saṅkhatena kiriyābhāvena upakārako dhammo kammapaccayo, i.e., "That state which renders service by action in the form of a volition (cittapayoga) is a kammapaccaya."

According to Buddhaghosa Kammapaccaya is of two kinds - nānakkhaṇikakammapaccaya and sahajāta kammapaccaya, the former one consists of those moral and immoral volitions which give rise to their effects at moments other than the moments of rebirth (paṭisandhi) and the latter one consists of moral and immoral volitions and volitional aspects (cetanā) of all types of consciousness (citta), all of which give rise to their effects simultaneously with themselves (So nānakkhaṇikāya ceva kusalākusala-cetanāya, sahajātāya ca sabbāya pi cetanāya vasena duvidho hoti) - Paṭṭhāna Aṭṭhakathā, (p.76).

KAMMAPATHA (Skt. Karmapatha), course of action. It is a name for the group of ten kinds of either unwholesome or wholesome actions (kamma).

The tenfold unwholesome (morally bad) course of action (akusala-kammapatha) are (a) Three bodily actions (kāyakamma) viz. killing (pāṇātipāta), stealing (adinnadāna), and unlawful sexual intercourse (kāmesu micchācāra).

(b) Four verbal action (vacīkamma): lying (musāvāda), slandering (pisunā-vācā), rude speech (pharusā vācā) and foolish babble or senseless talk (samphappalāpa).

(c) Three mental actions (manokamma) : covetousness (abhi-

jjhā), ill-will (vyāpāda), and evil views (micchādiṭṭhi).

II. The tenfold wholesome (i.e., morally good) course of action (Kusala kammapattha) are :

a) Three bodily actions : abstinences from killing, stealing and unlawful sexual intercourse.

b) Four verbal actions : abstinences from lying, slandering, rude speech and foolish babble, i.e., true, concilliatory, mild or gentle and wise speech.

c) Three mental actions : abstinences from covetousness, ill-will, evil views, i.e., unselfish action, good-will, and right views.

KAMMA-SAMUṬṬHĀNA-RŪPA (Skt. Karma-samutthāna-rūpa), corporeality produced through action (karma). It is one of the four kinds of origination (samutthāna) of corporeal phenomena, others being corporeality produced through consciousness (cittasamuṭṭhāna-rūpa), corporeality produced through temperature, corporeality produced through food or nutriment (āhāra-samuṭṭhāna) rūpa. Kammasamuṭṭhānarūpa are the sense organs, sexual characteristics, etc., whieh, according to their nature, are conditioned either through wholesome or unwholesome karma formations (volitional actions) in a previous existence. Dhammasaṅgaṇi 586, Visuddhimagga, ch. XX.

KARUṆĀ i.e. compassion, pity. Karuṇā is the second virtue of the four sublime states (brahmá-vihāra). It is an emotion of heart conducive to removal of pain or suffering of others. Its manifestion is a harmless thought and non-injury to other beings.

Buddhaghosa in his Visuddhimagga, explains karuṇā thus : That which makes the heart of others quiver at the pain of others is compassion (Paradukkhe sati, sādhūnaṃ hadayakampanaṃ karotī ti karuṇā) or it crushes, destroys the pain of others, thus it is compassion, because it is scattered over the afflicted, stretched out over them by diffusion. It has characteristic of evolving the mode of removing pain; the property of not being able to bear other's suffer; the manifestion of kindness; the proximate cause of seeing the need of those overcome by pain. Its consummation is the quieting of cruelty' (Visuddhimagga, p.318).

According to Buddhaghosa the contemplating monk who wants to develop compassion (karuṇā) should first direct his mind towards a wretched man, unlucky, unfortunate in all respects, a fit object for compassion, reduced to utter misery. Compassion should be felt for him, thus : This, being has indeed been reduced to misery if only he could be freed from this suffering. In the absence of such a person, he can arouse compassion for an evil doer, even for a criminal when being taken

to the place of execution. Having aroused compassion for that person in that way, he should next arouse compassion for a dear person, a neutral person and a hostile person successfully.

KALĀPA, 'group', 'unit' : 1. 'corporeal unit' (rūpa-kalāpa); 2. It has the meaning of 'group of existence' (khandha) in (kalāpasa-mmasana) i.e. 'Comprehension by Groups', which is the application of 'methodical (or inductive) insight : (naya-vipassanā) to the comprehension of the 5 Aggregates (khandha) as impermanent, painful and not-self (anicca-dukkha-anattā). It is a process of methodical summarization, or generalization, from one's own meditative experience that is applied to each of the 5 aggregates, viewed as past, present, future, as internal and external, etc. In Visuddhimagga, XX, where the 'comprehension by Groups' is treated in detail, it is said to constitute 'the beginning of Insight' as it leads to the 'knowledge of Rise and Fall', being the first of the 8 insight knowledges. It is necessary for accomplishing the 5th Purification (Nyanatiloka, Buddhist Dictionary).

KALYĀṆAMITTA (Skt. Kalyāṇa-mitra), noble (or good) friend.

Generally a senior monk who is a wise counsellor and friend of his pupil is so called because he wishes for his welfare (ekantahitesī) and is concerned with his progress in meditation. He is his meditation teacher (kammaṭṭhānācāriya) who selects his subjects of meditation and guides him properly. The Buddha said that "Noble friendship (kalyāṇamitta) in the entire holy life and himself is the good friend par excellence. Ānanda, it is owing to my being a good friend to them that living beings subject to birth are freed from birth" (Saṃyutta N. Vol. I p.98).

Buddhaghosa in his Visuddhi-magga (p.98) discusses in detail about Kalyāṇamitta. A monk who is to take up a subject for meditation must at first choose a competent spiritual guide (kalyāṇamitta). He should try to find out such guide who has mastered the fourth or fifth absorption (jhāna) and has thereby developed insight (vipassanā) and has become an Arahat by removing all defilements and cankers (āsavas). If such spiritual preceptor is not found, he should seek for the next best in the descending order, thus : (i) a non-returner (anāgāmī), (ii) an once returner (sakadāgāmī), (iii) a stream winner (sotāpanna), (iv) a worldling (puthujjana) who practises the jhāna; (v-vii) a master of the three or two or one Piṭaka; (viii) a master of one Nikāya with its commentary (aṭṭhakathā) and lastly (ix) a man of self-restraint (lajji). It is good if the aspirant monk finds a suitable preceptor (kalyāṇamitta) in the

monastery where he resides, and if such a man is not available, he should proceed to the place where he may find the kalyāṇamitra.

KASIṆA (Skt. Kṛtsna), literally means entire, Rhys Davids translates it by the words 'predominant ideas' (Yogāvacara's Manual, p. viii) and P. Maung tin by devise (Path of Purity, II, p.138).

In Buddhist meditational practices the term 'kasiṇa' is applied to those subjects of meditation, which occupy the 'entire' mind, and such does not give scope to the rising of any other thought.

For the purpose of Buddhist meditational practice ten kinds of kasiṇas are regarded as objects of meditation, namely, paṭhavīkasiṇa (earth-object), āpokasiṇa (water-object), tejo-kasiṇa (fire-object), vāyo-kasiṇa (wind-object), nīla-kasiṇa (blue colour-object), pīta-kasiṇa (yellow-colour-object), lohitakasiṇa (red-colour object), odātakasiṇa (white-colour-object), āloka-kasiṇa (light object), paricchinnākāsa-kasiṇa (limited space as object).

KĀMA, it may denote : 1. subjective sensuality, 'sense-desire', 2. objective sensuality; the five sense-objects.

1. Subjective sensuality or sense-desire is directed to all five sense-objects, and is synonymous with kāma-chanda, 'sensuous desire', one of the 5 hindrances (nīvaraṇa, q.v.), kāma-rāga, 'sensuous lust', one of the ten fetters (saṃyojana, q.v.), kāma-taṇhā, 'sensuous craving', one of the 3 cravings (taṇhā, q.v.); kāma-vitakka, 'sensuous thought', one of the 3 wrong thoughts (micchā-saṅkappa); Sense-desire is also one of the cankers (āsava, q.v.) and clingings (upādāna, q.v.).

2. Objective sensuality is, in the canonical texts, mostly called kāma-guṇa, 'cords (or strands) of sensuality'.

"There are 5 cords of sensuality; the visible objects, cognizable by eye-consciousness, that are desirable, cherished, pleasant, lovely, sensuous and alluring; the sounds ...... smells, tastes .... bodily impressions cognizable by body-consciousness, ... desirable" (Saṅgītisutta, Dīgha N., Ariyapariyesanā Sutta, Majjhima N. etc.)

KĀMATAṆHĀ, (Skt. Kāma tṛṣṇā), sensuous craving, craving for sensual pleasure. It is the first of three kinds of taṇhā and frequently mentioned in Nikāyas. See Taṇhā q.v.

KĀMASOBHANACITTA, states of good consciousness experienced in the sensuous plane. According to Abhidhammattha-saṃgaha, all states of consciousness in this plane excepting the unwholesome (akusala) and those without roots (ahetuka) are lofty and pure. There are twenty-four states of consciousness (cittas) which are good or beautiful (sobhana)

experienced in the sensuous plane of existence (kāmāvacaraloka). These twenty-four states of consciousness are called sobhana, because they produce or bring forth good effects or good results rooted in non-greed (alobha), non-malice (adosa) and non-delusion (amoha) - some connected with knowledge and some without knowledge. The inoperative consciousness (Kriyā citta) does not produce any effect or bring forth result or fruit. The twenty-four states of good consciousness are as follows :-

A. Eight type of moral (kusala) consciousness :-

(1) State of consciousness which is automatic accompanied by cheerfulness and combined with knowledge. (Somanassa - sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikaṃ).

(2) States of consciousness which is volitional accompanied by pleasure and combined with knowledge (Somanassa sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikaṃ).

(3) State of consciousness that arises automatically, accompanied by cheerfulness but disconnected with knowledge. (Somanssa sahagataṃ ñāṇavippayuttaṃ asaṅkhārikaṃ).

(4) State of consciousness which is volitional, accompanied by cheerfulness but disconnected with knowledge. (Somanassa-sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikaṃ).

(5) State of consciousness that arises automatically, accompanied by indifference and combined with knowledge. (Upekkhā - sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikaṃ).

(6) State of consciousness which is volitional, accompanied by indiffierence and with knowledge.

(Upekkhā - sahagataṃ ñāṇasampayuttaṃ sasaṅkhārikaṃ).

(7) State of consciousness that arises automatically, accompanied by indifference but detached from knowledge. (Upekkhā - sahagataṃ ñāṇavi-ppayuttaṃ asaṅkhārikaṃ).

(8) State of consciousness which is volitional, accompanied by indifference but disconnected with knowledge. (Upekkhā - sahagataṃ ñāṇavi-ppayuttaṃ sasaṅkhārikaṃ).

B. Eight types of resultant consciousness (vipākacitta):

(9) Resultant consciousness that arises automatically, accompanied by cheerfulness and combined with knowledge. (Somanassa sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikaṃ).

(10) Resultant consciousness arising prompted or induced, accompanied by cheerfulness and combined with knowledge. (Somanassa sahagataṃ ñāṇa-sampayuttaṃ sasaṅkhārikaṃ).

(11) Resultant consciousness that arises automatically, accompanied by cheerfulness but disconnected with

knowledge. (Somanassa sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikaṃ).

(12) Resultant consciousness which is volitional, accompanied by cheerfulness but disconnected with knowledge. (Somanassa sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikaṃ).

(13) Resultant consciousness that arises automatically, accompanied by indifference and combined with knowledge. (Upekkhā - sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikaṃ).

(14) Resultant consciousness which is volitional, accompanied by indifference and combined with knowledge. (Upekkhā - sahagataṃ ñāṇa-sampayuttaṃ sasaṅkhārikaṃ).

(15) Resultant consciousness arising automatically, accompanied by indifference but disconnected with knowledge. (Upekkhā - sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikaṃ).

(16) Resultant consciousness which is volitional, accompanied by indifference but disconnected with knowledge. (Upekkhā - sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikaṃ).

C. Eight types of inoperative (Kiriyā) consciousness.

(17) Inoperative consciousness arising automatically, accompanied by cheerfulness and combined with knowledge. (Somanassa - sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikaṃ).

(18) Inoperative consciousness arising prompted or induced and accompanied by cheerfulness and combined with knowledge. (Somanassa - sahagataṃ ñāṇa-sampayuttaṃ sasaṅkhārikaṃ).

(19) Inoperative consciousness arising automatically accompanied by cheerfulness but disconnected with knowledge. (Somanassa - sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikaṃ).

(20) Inoperative consciousness arising prompted or induced, accompanied by cheerfulness but disconnected with knowledge. (Somanassa - sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikaṃ).

(21) Inoperative consciousness arising automatically, accompanied by indifference and combined with knowledge. (Upekkhā - sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikaṃ).

(22) Inoperative consciousness arising prompted or induced accompanied by indifference and combined with knowledge. (Upekkhā - sahagataṃ ñāṇa-sampayuttaṃ sasaṅkhārikaṃ).

(23) Inoperative consciousness arising automatically, accompanied by indifference but disconnected with knowledge. (Upekkhā - sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikaṃ).

(24) Inoperative consciousness arising prompted or induced, accompanied by indifference but disconnected with knowledge. (Upekkhā - sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikaṃ).

KĀMĀVACARA-CITTA, i.e., The state of consciousness which arises in the sensuous sphere (Kāmaloka). The consciousness of the sensuous sphere is non-jhānic or non-reflective and the consciousness appertaining to the remaining three spheres is jhānic or reflective. The types of consciousness arising in the sensuous sphere may be both wholesome (kusala), and unwholesome (akusala), resultant (vipāka) and inoperative (kriyā or kiriyā), volitional (sasaṅkhārika) and automatic (asaṅkhārika). The types of citta (consciousness) belonging to the remaining three bhūmis are all wholesome (kusala) and volitional (sasaṅkhārika). The manuals of Buddhist psychological ethics speak of total fifty-four types of consciousness comprising of twelve immoral consciousness (akusala-cittāni), twenty-four good consciousness (kāmasobhanacitta, q.v.) and eighteen causeless consciousness (ahetuka-citta) in the sphere of sensuous world.

KĀMĀVACARA-AKUSALA-CITTA, i.e, Immoral consciousness arising in the sensuous sphere.

Twelve types of immoral or unwholesome (akusala) state of consciousness of this sphere of which eight are rooted in greed (lobha), two in hatred (dosa) and two in delusion (moha) are as follows :-

A) The eight types rooted in greed (lobha).

(1) State of consciousness which is automatic (asaṅkhārika) accompanied by cheerfulness or pleasure and connected with wrong view. (Somanassa - sahagataṃ diṭṭhisam-payuttaṃ asaṅkhārikaṃ).

(2) State of consciousness which is volitional (sasaṅkhārikaṃ) accompanied by cheerfulness and connected with wrong view. (Somanassa-sahagataṃ diṭṭhisampa-yuttaṃs asaṅkhārikaṃ).

(3) State of consciousness which is automatic accompanied by cheerfulness but without wrong or evil view. (Somanassa - sahagataṃ diṭṭhi-vippayuttaṃ saṅkhārikaṃ).

(4) State of consciousness which is volitional accompanied by cheerfulness but disconnected with wrong view. (Somanassa-sahagataṃ diṭṭhi-vippayuttaṃsasaṅkhārikaṃ).

(5) State of consciousness that arises automatically accompanied by indifference and connected with wrong view. (Upekkhā-sahagataṃ diṭṭhi-sampayuttaṃ asaṅkhārikaṃ).

(6) State of consciousness which is volitional accompanied by indifference and connected with wrong view. (Upekkhā-sahagataṃ diṭṭhi-sampayuttaṃ sasaṅkhārikaṃ).

(7) State of consciousness that arises automatically, accompanied by indifference and disconnected with wrong view. (Upekkhā-sahagataṃ diṭṭhi-vippayuttaṃ asaṅkhārikaṃ).

(8) State of consciousness which is volitional accompanied by indifference but disconnected with wrong view. (Upekkhā-sahagataṃ diṭṭhi-vippayuttaṃ sasaṅkhārikaṃ).

B. The two types of consciousness rooted in ill will or aversion (dosa).

(9) State of consciousness that arises automatically accompanied by moroseness or displeasure and associated with hurting propensity. (Domanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārikaṃ).

(10) State of consciousness which is volitional accompanied by moroseness and associated with hurting propensity. (Domanassa-sahagataṃ paṭighasam payuttaṃ sasaṅkhārikaṃ).

C. Two types of consciousness rooted in delusion (moha).

(11) State of consciousness accompanied by indifference and associated with perplexity or sceptical doubt. (Upekkhā - sahagataṃ vicikicchā-sampayuttaṃ).

(12) State of consciousness accompanied by indifference and associated with haughtiness or restlessness. (Upekkhā - sahagataṃ uddhacca-sampayuttaṃ). Rūpārūpavibhāgo.

KĀMUPĀDĀNA, sensuous clinging, or attachment. It is one of the four kinds of clinging (upādāna, q.v.) others being clinging to wrong views (diṭṭhupādāna, q.v.), clinging to rituals and ceremonies (sīlabbatu-pādāna, q.v.) and clinging to personality belief (attavādupādāna, q.v.)

In the Dhammasaṅgaṇi (12, 14-17) it is explained thus : "Whatever with regard to sensuous objects there exists sensuous lust, sensuous desire, sensuous attachment, sensuous passion, sensuous deludedness, sensuous fetters, this is called sensuous clinging (kāmupādāna)."

KĀMESUMICCHĀCĀRA (Skt. kāmeṣu mithyācāra), one of the Daśa-akusala kammapatha. It means wrong conduct in sexual pleasure. Wrong conduct in sexual pleasure is defined as the truly blameworthy conduct in matters of sexual intercourse. The characteristic of wrong conduct in sexual pleasure is the violation arising in body door, through the unlawful intention of trespassing upon a person to whom one has no right of going. In this wrong conduct women have been divided into two groups married and unmarried, each group having ten classes. The ten classes of unmarried women consist of a woman under the guardianship of her mother, of her father, of her parents, of her brother, of her sister, of her relatives, of her clan, of her spiritual guide, a woman under an engagement i.e. betrothed and a woman undergoing punishment. The ten classes of married women consist of one brought by wealth, one

who becomes a wife through her free will, one who becomes a wife through love of property, one who becomes a wife through love of garments, one lawfully wedded by the parents, one who is taken from the poorer classes, a slave wife, a servant wife, a wife captured in war and a housemistress kept sometime. Men have no right to go to these women and if they do so, they will be guilty of wrong conduct. The sin is smaller or greater according as the forbidden women is devoid of or endowed with virtues. There are four constituent factors of crime, viz. (1) the mind to enjoy, (2) the forbidden object, (3) effort to enjoy, and (4) the devices to obtain and actual possession. It has only one mean, namely, personal experience. Aṅguttara N.V. 258.

KĀYAKAMMA (Skt. Kāyakarma), i.e., bodily actions.

Out of the tenfold unwholesome or impure action (dasa akusala kammapatha, q.v.) bodily actions are killing or depriving any living being from life (pāṇātipāta, q.v.), stealing, i.e. taking other's thing not given (adinnādāna, q.v.) and wrong or evil conduct with regard to sensual things, i.e. unlawful sexual intercourse (kāmesu micchācāra) which are forbidden to all Buddhists and out of tenfold wholesome course of acton (dasa kusala kammapatha) bodily actions are avoidance of all kinds of bad or evil actions.

KĀYAGATĀSATI (Skt. Kāyagatā smṛti), contemplation on body. According to Buddhaghosa, the practice of kāyagatāsati means that the contemplating monk is to ponder over the fact that this body itself from head to foot encased in skin and full of various impurities from the soles of feet up and from the crown of the head down. Buddhaghosa gives detailed description of thirty-two parts of body, namely, hair of the head (kesa), hair of the body (loma), nails (nakha), teeth (danta), skin (taca), flesh (maṃsa), sinews (nahāru), bones (aṭṭhi), bone-marrow (aṭṭhimiñja), kidney (vakka), heart (hadaya), lever (yakana), right lung (kilomaka), spleen (pihaka), lungs (papphāsa), intestine (anta), mesentery or intestinal tract (antaguṇa), stomach (udariya), excrement (karīsa), bile (pitta), phlegm (semha), pus (pubba), blood (lohita), sweat (seda), fat (meda), tears (assu), serum or grease (vasa), saliva (kheḷa), mucus or snot (siṅghaṇika), synovic fluid (lasikā), urine (mutta), Khuddakapāṭha and Buddhaghosa add one more with this traditional list of the Satipaṭṭhāna sutta, that is brain (matthaluṅga) :

The most popular way to practise this subject of meditation (kammaṭṭhāna) is to repeat the list of things contained in the body hundreds or thousands of times either loudly or mentally and thereby induces concentration of mind. "Buddhaghosa

then gives many other directions about the best way of practising kāyagatā-sati and treats in detail the contents of the body a treatment which may well bear comparison to a modern anatomical study" (N. Dutt, Early Monastic Buddhism, I. p.225).

KĀYADASAKA (Skt. Kāyadaśaka) i.e., body decade.

The kāyadasaka means vitality and such organic qualities as are inseparable adjuncts together with the body or sense of touch. Abhidhamma Terminology in Rūpārūpavibhāga.

KĀYAVIÑÑATTI (Skt. Kāyavijñapti), literally means making known by body. It is an Abhidhamma term for bodily expression belonging to corporeality group (rūpa) which is classified in the Rūpārūpavibhāga into twenty-eight varieties. Kāyaviññatti is intimating element (dhātu). The intimation or expression by the body, according to the Rūpārūpavibhāga, is cittaja i.e. born of mind. It is produced by co-nascent volition and conveys ideas.

Buddhaghosa defines it thus, "One speaks of bodily expression" because it makes known an intention by means of bodily movement, and can itself be understood by the bodily movement which is said to be corporeal" (Visuddhimagga, pp.448, 530f).

KĀYĀNUPASSANĀ (Skt. Kāyānupaśyanā), contemplation on body is the first of the four applications of mindfulness (satipaṭṭhāna, q.v.), the others being vedanānupassanā (q.v.), cittānupassanā (q.v.) and dhammānupassanā (q.v.). For detail see Kāyasatipaṭṭhāna (q.v.), Satipaṭṭhāna (q.v.)

KĀLACAKRAYĀNA. see MANTRAYĀNA.

KĀŚYAPĪYA (Pali Kassapikā). This was a Buddhist sect, which according to Dīpavaṃsa, emerged out of the Sarvāstivāda (Pali Sabbatthavāda) school. As both originated from Theravāda so its doctrines agreed fairly with those of Theravāda. It was also known a sthaviriya. In the works of Tārānātha and Chen lun, it was known as Suvarṣaka while in Bhavya's works it was called Saddharmavarṣaka (A.C. Banerjee, Buddhism in India and Abroad, p.94). Prof. Przyluski in his Le Councile de Rājagṛha (pp.317-18) identifies the Haimavatas, a later sect, with the Kāśyapīyas on the following grounds:—

(i) In the Cylonese chronicles, the apostles sent to Himavanta are Majjhima and Dundubhissara of the Kassapagotta.

(ii) On the relic caskets discovered in the stūpas of Sonari and Sanchi are inscribed (a) sapurisasa Kāsapagotasa savahemavatācariyasa and (b) sapurisasa kotiputasa kāsāpatosa sabahemavatācariyasa.

(iii) There are other inscriptions which mention Majjhima and Dunubhissara. Prof. Przyluski adds

that there can be doubt about fact that the monks of Kassapagotta were responsible for the propagation of Buddhism in the Himavanta. This sect also claims Kassapa as its founder, so the same sect was known by two names, one local as Haimavata and the other after its founder Kassapa as Kāś apīya (Kāśyapīya). The Chinese pilgrims refer to by the name, the Kāśapīyas. But Dr. N. Dutt opines that the conclusion drawn by Prof. Przyluski from the inscriptional evidences does not appear to be logical. In the inscriptions it is stated that some monks of Kassapagotta propagated Buddhism in Himavanta, but there is nothing to show that the Kassapagotta monks necessarily belonged to the Kāśapīya school. Hence the identification of Kāśapīyas with the Haimavatas is not tenable (Early Monastic Buddhism, Vol. II. pp.165-66). The Kāśapīyas had a Tripiṭaka of their own.

Sūtrapiṭaka – Dīrgha – āgama
Madhyama – āgama
Ekottara – āgama
Saṃyukta – āgama
Kṣudraka – āgama

Vinayapiṭaka – Bhikṣuprātimokṣa
Bhikṣuṇīprātimokṣa
Kaṭhina
Mātṛkā
Ekottara

Abhidharmapiṭaka –
Sapraśnakavibhaṅga
Apraśnakavibhaṅga
Saṃgraha
Comparative Table

The Kāśyapīyas held the opinion that arhats had both kṣayajñāna and anutpādajñāna. They were not subject to passion. Saṃskāras perish every moment. They would arise due to the consequences of the past and not the future. They thus believed in the consequences of the actions. In the Kathāvatthu are discussed the view-points of the Kāśyapīyas. It is told that they made a compromise between the Sarvāstivādins and the Vibhajjavādins (Buddhism in India and Abroad, p.95).

KIÑCANA, appendent, the evil something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition (PED).

It is defined as the three impurities of lust (rāga), hate (dosa), and delusion (moha) : Dīgha Nikāya III p.217. Its opposite, without attachment (Kiñcanaṃ natthi) is used as an attribute of an arhat (Dhammapada verse, 421).

KIRIYĀ (or Kriyā) CITTA, functionless consciousness or karmically inoperative consciousness. It is a name for such states of consciousness as are neither karmically wholesome (kusala) nor

unwholesome (akusala) nor karma-results (vipāka), that is they function independently of karma.

KUKKUCCA (Skt. Kaukṛtya), lit.

"wrongly - performedness", i.e., scrupls, remorse, worry. It is one of karmically unwholesome (akusala) mental faculties which, whenever it arises, is associated with hateful consciousness. It is repentance over wrong things done, and right things neglected. Combined words uddhacca-kukkacca meaning restlessness and worry are counted as one of the five mental hindrances (nīvaraṇa q.v.).

KUSALA (Skt. Kuśala), i.e., karmically wholesome or 'profitable', salutary, morally good, skilful.

Connotations of the term 'Kusala', according to Atthasālinī, are : of good health, blameless, productive or favourable karma-result. It is defined in the Sammadṭṭhi sutta as the ten wholesome (or good) courses of action (dasa kusala kammapathta).

'Karmically wholesome' or kusalas are all those karmical volitions (kamma-cetanā) and the consciousness and mental factors or concomitants associated therewith, which are accompanied by two or three wholesome root (kusalamūla), i.e., by greedlessness (alobha) and hatelessness (adosa), and in some cases also by non-delusion (amoha) or wisdom (paññā). Such states of consciousness are regarded as 'karmically wholesome' as they are cause of favourable karma results and contain the seeds of a happy destiny or rebirth. From this explanation, two facts should be noted (1) it is volition that makes a state of consciousness, or an act, 'good' or 'bad'; (2) the moral criterion in Buddhism is the presence or absence of the three moral or wholesome roots.

The above explanations refer to mundane (lokīya) wholesome consciousness. Supermundane wholesome (lokuttarakusala) states, i.e., the four paths of sanctity, (namely, Sotāpattimagga, Sakadāgāmimagga, Anāgāmimagga and Arahattamagga), have as results only the corresponding four fruitions (namely, Sotāpattiphala, Sakadāgāmiphala, Anāgāmiphala, Arahattaphala); they do not constitute karma, nor do they lead to rebirth, and this applies also to the good actions of an Arahat and his meditative states, which are all karmically inoperative.

KUSALA-MŪLA (Skt. Kuśalamūla), the wholesome roots or roots of meritorious action, are greedlessness (alobha), hatelessness (adosa) and non-delusion (amoha).

They are identical with Kusalahetu. (Ref. Majjhima N.I. p. 47; Dīgha N. III, p. 214; Aṅguttara N.I. p.203).

KOSOHITAVATTHAGUYHATĀ (B. Skt. Kośopagatavastiguhyatā).

One of the thirty-two major characteristic marks on body of a great

man (Mahāpurisa) who is either Buddha or a universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Buddhist Sanskrit Texts, is Kosohitavattha-guyhatā i.e., pudendum or the male organ is concealed in a sheath. The Sumaṅgalavilāsinī (p.447) describes elaborately that his male organ is concealed or hidden in sheath like that of a bull or an elephant or others or pericarp of golden lotus.

This sign in the private part of the body of a superman has been termed in the Lalitavistara (p.75), Mahāvyutapatti (p.6) and the Boddhisattvabhūmi (p.359) as 'kośopagatavastiguhyatā'. The Gaṇḍavyūha Sūtra (p.310) says that his male organ is well hidden and concealed like that of an elephant or a horse. The Abhidharmadīpa (p.188) furnishes a more detailed description that the male organ of a great man is in perfect form hidden like an elephant, horse's or he-goat's or ram's.

KLEŚĀVARAṆA-JÑEYĀVARAṆA, veils of defilements and knowledge.

The Mahāyānists distinguish themselves from the Hīnayānists by saying that they seek the both removal of kleśāvaraṇa and Jñeyāvaraṇa and this is possible by the realisation of both pudgalaśūnyatā (non-existence of self) and dharmaśūnyatā i.e., essenceless-ness of worldly phenomena. According to them the Hīnayānists realise only the Pudgala-śūnyatā and thereby remove kleśāvaraṇa. They, therefore, attain vimukti (Pali vimutti) i.e., emancipation from deflements (kleśa) but they lack true knowledge as conceived by the Mahāyānists namely, dharmaśūnyatā, because they do not remove jñeyāvaraṇa. Hīnayānists, however, do not admit their inferiority with regard to jñāna, for they consider that the destruction of avidyā (ignorance of truth, i.e., four noble truths) or in other words, attainment of true knowledge (sammādiṭṭhi) is the only means to emancipation (paññā-vimutti) and this is affected by Arahats in the same way by the Buddhas. The Arahats are often mentioned in the Pali texts as attaining sambodhi i.e., enlightenment.

But the truth, according to the Mahāyānists, is Śūnyatā or Dharma-nairātmya. The Saddharmapuṇḍarīka Sūtra (p.133; Kāśyapaparivarta p.115) says that he who knows the dharmas as devoid of ātman knows the truth. Of the seven reasons adduced by the Sūtrālaṅkāra (p.171) to show why Mahāyāna should be considered superior to Hīnayāna, one is that knowledge of the Mahāyānists is on a higher level because it penetrates both Pudgala-nairātmya and Dharma-nairātmya. The Triṃśikā (Vijña-

ptimātratāsiddhi, p.15) points out very clearly the difference between Pudgalanairātmya and Dharmanairātmya. It says that the realisation of the two forms of Nairātmya is needed for the removal of the two veils (āvaraṇa), namely, kleśāvaraṇa, i.e, that of defilements or passions (kleśa) and Jñeyāvaraṇa, i.e., that hindering true knolwdge (Jñeya).

KH

KHAṆA (Skt. Kṣaṇa), moment of consciousness.

There are the three phases in a moment of consciousness, i.e., uppāda, (Skt. utpāda) meaning arising, ṭhiti (Skt. sthiti) meaning staying and bhaṅga meaning breaking, or dissappearance are probably for the first time in the commentaries, but there is a close parallel in two Sutta texts which may have been the source for that teaching of a three-phase moment of consciousness: "There are three characteristics of what is conditioned (saṅkhatassa lakkhaṇa) : an arising (uppāda) is apparent, a passing away (vayo) is apparent, a change in the existing (ṭhitassa aññathattaṃ) is apparent (Aṅguttara N. I). The same three phases are mentioned in the Saṃyutta N. where they are applied to each of the five aggregates (pañcakkhandhas; Saṃyutta II. pp.37-38).

KHANTI (Skt. Kṣānti), tolerance, patience, etc.

Toleration is one of the most important virtues, which has a vital role in Buddhist individual and social life. The Pali word Khanti (Skt. Kṣānti) synonymous with titikkhā (Skt. titikṣā) signifies toleration, patience, forbearance, endurance, forgiveness, which are also almost synonymous in meaning. Khanti (toleration or patience) is defined in Khantivādi Jātaka (No. 313) thus : 'Not to be angry when living among abusive, harmful and blaming people (akkosantesu paribhāsantsu paharantesu akujjhana-bhāvo).

Here the story of this famous Jātaka may be summarized to enlighten about the characteristics of toleration as an example. In this Jātaka it is told how an ascetic, who is represented as a previous incarnation of the Buddha, that is Bodhisatto, bravely faced a severe ordeal. Bodhisatta in this case was born in a very rich Brahmin family and after his parents' death leaving the house, embraced the life of an ascetic and entered into Himalaya mountain. Later for collection of sour and salt he came to the city of Vārāṇasī where through the kind hospitality of the royal general, he stayed in the royal garden. One day the king of Vārāṇasī, who was very harsh and cruel by nature went down to the garden with a company of nautch girls. He being drunk fell asleep, and meanwhile his female attendants roamed about the

garden and came across the ascetic Bodhisatta who was sitting under a Sāla-tree. His composed countenance and self-possessed manner attracted both their attention and respect. He preached the doctrine to them, who sat around him attentively listening to his sermon. The king awoke and not finding the women and discovering where they were, came to the scene. Naturally he was in great rage and lavished violent and abusive language upon the ascetic.

He asked what his doctrine was, to which the ascetic replied that his doctrine was to be tolerant and not be angry.

The angry king asked the executioner to give ascetic good blows with a scourge of thorns on his four sides.

This was done. It broke his skin and flesh, and blood came down in a stream. The king asked him again what his doctrine was, to which the ascetic gave the same answer and he said further that his patience rested in his heart, which, therefore, was impossible for the king to see. The king's anger was increased. He ordered the executioner to cut successively two arms, two legs, two ears and the nose of the ascetic, satisfied with this cruel deed, the king went away. The general came and did what he could do for the ascetic. He requested him not to be angry with any body else but the king who had done such a great harm but the ascetic replied in verse. May the king who has had my arms, legs, ears and nose cut off, live long, man like me never give way to anger.

Fictitious and clad with usual Indian exaggeration as this story is, it is still Buddhistic in nature, and it affords us ample evidance of the moral value of toleration, patience, fortitude and forgiveness. The Buddha teaches us to be strict or rather unsparing in controlling ourselves, but the same time we must be tolerant in forgiving others. Strict self-control and tolerance towards, others are two prominent virtues. Be strict in controlling yourself, but be benevolent, liberal, and tolerant towards others. And patience will be invariable for maintaining such equanimity. It is thus through the power of patience (khantibala) that we can destroy our mental evils and thereby build up noble characters, that we can endure the obstacles and hardships of life, that we can forgive the provocation, insult, or injury, which we meet with in our daily life. Sanskrit version of the Pali Khantivāda Jātaka is Kṣānti Jātaka (Jātakamālā pp.253-268) which contains similar story. No mind can be nobler than that of a person who blesses another who has caused his limbs to be mutilated. And this noble-mindedness can only be attained through the power of patience.

Efficacy and great importance of toleration (khanti) or patience (titikkhā) has been extolled in the Pali texts especially in the Jātakas. We hear from the mouth of the Buddha: Toleration (khanti) which is long suffering (titikkhā) is the best devotion, the Buddhas declare the Nibbāna is the highest, for he is not renunciated (pabbajita) who strikes others, he is not real ascetic (samaṇa) who insults others (Dhammapada, verse 184; Dīgha Nikāya, II. p.49). Him I call indeed a Brāhmaṇa who, though he has committed no offence, endures reproach, blows and bonds, who has made patience his strong support (Akkosaṃ vadhabandhañca aduṭṭho yo titikkhati khantibalam balānīkam tamahaṃbrūmi Brāhmaṇo - Dhammapada, V. 399; suttanipāta V. 623). There is nothing surpassing patience (Khantiyā bhiyyo na vijjati, Saṃyutta N. I.p.226).

Toleration is included in the Ten perfections (Dasa Pāramitā) of the Bodhisatto and regarded essential to the attainment of Buddhahood, the highest human attainment. (Jataka I. 22).

Buddhaghosa, the famous commentator in his Visuddhimagga (p.295) describes the efficacy of toleration in meditation thus: A meditator who wants to develop loving kindness (mettā) the first of the four Brahmavihāras, should severe the impediments and learn the meditation subject (kammaṭṭhāna). To start with he should review the danger in hate (dosa) and the advantage in patience (khantiyañca ānisaṃso) for, hate has to be abandoned and patience attained in the development of this meditation subject.

Self control forms an important part of the Buddhist self-culture, and it is quite natural that toleration or endurance in face of hardship, mental suffering or bodily pain, or perseverance in pursuit of a certain aim and end, should be regarded as a highly valuable virtue. In fact tolerance, patience, endurance, forbearance, humility, contentment and other virtues of a kindred nature are only different forms of self control, when a man has completely and perfectly controlled himself, he will naturally be perfect in these virtues. Religious life, whether in the case of Buddhists or others, is a series of constant struggles in abstaining from evils whether mental or physical on the one hand, and in pursuing what is regarded as good or holy on the other; and necessity of tolerance, endurance or perseverance in either case goes without saying. In other words, in the subordination of lower impulses to higher, which in one sense forms the aim and process of moral or religious culture, endurance or perseverance are of the utmost importance. Whether for his own sake or for others, the religious man will have perpetually to

make strenuous efforts. Gautama Buddha himself did this, his disciples did this. In the Ariyapariyesanā Sutta of the Majjhima Nikāya (I. pp.160-175) it is described what a hard efforts the Buddha had made for the attainment of Enlightenment (sambodhi). Patience in this case was shown in the abnegation of the comforts of life and the struggle against human passions, and on the other hand in the ardent pursuit of a noble object. Accroding to the legendary accounts of Buddha's life, he had on several occasions to fight against Māra, the incarnation of wickedness or the personification of the evil side of human nature. With lingered patience he subdued these defilements or evils of human nature and attained summum bonum of life.

We have to persevere not only for the attainment of noble object, but even in our daily life we have so much to endure pain, physical or mental, difficulty, poverty, sickness, various sorts of impediments, must be borne with unfaltering firmness of the mind. Furthermore, we may meet with provocation, insult, threat or even injury, against which in the majority of cases we can do nothing better than be patient. If we return violence by violence, there will be no end of violence, enmity will give rise to enmity, revenge will rouse more revenge; resentment can never be conquered by resentment and hatred will only beget hatred. These evils may be overcome by the antidotes of love, sympathy, forgiveness, tolerance, etc. the examples of which the Buddha has given both in speech and in deed. Buddha's words recorded in the Dhammapada (verses 3,4,5,195), Vinayapiṭaka (I.p.349) and the Jātaka (No. 371) run thus : He abused me, he beat me, he defeated me, he robbed me - in those who harbour such thoughts hatred will never cease (Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me ye ca taṃ upanayhanti veraṃ tesaṃ na sammati). But those who do not harbour such thoughts, hatred, ceases in them. Hatred does not cease by hatred, at any time hatred can be overcome by love, this is the eternal law (Na hi verena verāni sammantidhakudācanaṃ averena ca sammanti esa dhammo sanantano). Tolerance as an excellent social virtue occupies a prominent place in Buddhism. The Buddha himself was a person of a wonderfully tolerant nature, and in overlooking insults or injuries which his religious opponents inflicted upon him, in recognizing the doctrinal points of other philosophical or religious systems in forgiving the faults which his disciples consciously or unconsciously committed or in recommending his new converts to offer food and drink to their old teachers, he showed an unparalleled toleration. While the self-regarding

virtues of Buddhism are generally strict, the other-regarding or social virtues, one of which is toleration, are of conspicuously catholic nature. Be strict and controlled to yourself, be tolerant to others - this is the gist of Buddhist moral idea.

The Buddha always used to see his disciplies with fatherly eyes. He never became angry and used harsh language if any disciple committed any offence or quarreled among themselves. He simply rebuked politely and made them understand that their activitity was not proper but harmful to the wellbeing of the Saṅgha (Vinaya Piṭaka I. pp. 454, 84-85, 154, 357-59; II 1, 178). Many Jātakas such as Lakkhaṇa Jātaka (11), Kuraṅga-miga (21), Vānarinda (57), Sīlavanāga (72), Saccaṇkila (73), Maṇicora (194), Suṃsumāra Jātaka (208) etc. relate that the group of six notorious monks (Chavaggiyā bhikkhū), who gave so much trouble to the Buddha by their constant evil-doing, was merely blamed for it in the words. Devadatta, the Buddha's own cousin, who attempted several times to murder the Buddha and plotted to cause a schism in the Saṅgha, after failing in the attempt to take over their leadership upon himself was merely told to be publicly denounced by the community as his words and actions were not in accordance with the Buddha's doctrine.

The Buddha was also tolerant towards contemporary heretics as he had no prejudice against their ceremonies, though on many occasions he taught the uselessness of ceremony and asceticism. The most noteworthy instance of toleration, which he showed towards Nigaṇṭha Ñātaputta (Mahāvīra) when he (Buddha) converted Sīha, general of the Licchavi tribe, who was original follower of Mahāvīra, he allowed Sīha to offer food and drink to his former teacher. The toleration on the part of Buddha pleased the general very much (Ref. Jātaka II, p.262). Thus tolerance brings peace to the individual and harmony to the society as well.

KHANDHA (Skandha), the five groups of existence, alternate rendering, aggregates, categories of clingings objects.

These are the five aspects in which the Buddha has summed up all physical and mental phenomena of existence, and which appear to the ignorant man as his ego or personality to wit, (1) the coporeality group (rūpakkhandha), (2) the feeling group (vedanā-kkhandha), (3) the perception group (saññākkhandha), (4) the mental formation group (saṅkhāra-kkhandha) and (5) the consciousness group (viññāṇakkhan-dha). Saṃyutta Nikāya says, "Whatever there exists of corporeal things, whether past, present or future, one's own or eternal, gross or subtle,

lofty or low, far or near, all that belongs to the corporeality group (rūpakkhandha). Whatever there exists of feeling (vedanā)...of perception (saññā)......of mental formation (saṅkhāra).......of consciousness all that belongs to the consciousness group (viññāṇakkhandha). Anothazaer division is that into two groups mind and corporeality (nāma-rūpa), whilst in the Dhammasaṅgaṇi all the phenomena are treated by way of three groups — consciousness (viññāṇa), mental factors (vedanā, saññā, saṅkhara) and corporeality. What is called individual existence is in reality nothing but a mere process of those mental and physical phenomena, a process that since time immemorial has been going on, and that also after death will still continue for unthinkably long periods of time. These five groups (pañcakkhandha), however, neither singly nor collectively constitute any self- dependent real ego-entity, or personality (attā-ātman), nor is there to be found any such entity apart from them. Hence the belief in such an Ego-entity or personality, as real in the ultimate sense, proves a mere illusion."

"When all constituent parts are there,

The designation 'cart' is used;

Just so, where the five groups exist of 'living being' do we speak.

In the Saṃyutta Nikāya Khandha Saṃyutta there is the following short definition of these five groups :- "What, O monks is the corporeality group? The four primary elements (mahābhūta or dhātu) and corporeality depending thereon, this is called the corporeality-group (rūpakkhandha).

"What O Monks, is the feeling group? There are six classes of feeling; due to visual impression, to sound impression, to odour impression, to taste impression, to bodily impression, to mind impression.

"What, O Monks, is the Perception-Group? There are six classes of perception : perception of visual objects, of sounds, of odours, of tastes, of bodily impressions, and of mental impressions ....

"What, O Monks, is the Group of Mental Formations? There are six classes of volitional states (cetanā) : with regard to visual objects, to sounds, to odours, to tastes, to bodily impressions, and to mind objects.

"What, O Monks, is the consciousness-Group? There are six classes of consciousness : eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousnes, body-consciousness and mind-consciosuness".

About the inseparability of the groups it is said in the Mahāveddlla-Satta of Majjhima Nikāya.

"Whatever, O Brother, there exists of feeling, of perception and of mental formations, these things are associated, not dissociated, and it is impossible to separate one from the other and show their difference. For whatever one fee ne perceives, and whatever one perceives, of this one is conscious".

Further : "Impossible is it for any one to explain the passing out of one existence and the entering into a new existence, or the growth, increase and development of consciousness independent of corporeality, feeling, perception and mental formation". Saṃyutta N. II. p. 86.

Regarding the Impersonality (anattā) and Emptiness (suññatā) of the five groups, it is said:

"Whatever there is of corporeality, feeling, perception, mental formations and consciousness, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near, this one should understand according to reality and true wisdom: 'This does not belong to me this am I not, this is not my Ego".

Further in the Khandha Saṃyutta says : "Suppose that a man who is not blind were to behold the many bubbles on the Ganges as they are driving along; and he should watch them and carefully examine them. After carefully examining them, however, they will appear to him empty, unreal and unsubstantial. In exaçtly the same way does the monk behold all the corporeal phenomena .... feelings .... perceptions .... mental formations .... states of consciousness, whether they be of the past, present or future .... far or near. And he watches them and examines them carefully; and after carefully examining them, they appear to him empty, unreal and unsubstantial".

The five groups are compared, respectively, to a lump of froth, a bubble, a mirage, a coreless plaintain stem, and a conjuring trick (ibid).

See the Khandha saṃyutta of Saṃyutta Nikaya.

KHĪṆĀSAVA (Skt. Kṣīṇāśrava), one whose cankers are destroyed or one who is canker-free. It is a name for the Arahat or holy one who is emancipated. The state of Arahatship is frequently called Āsavakkhaya i.e. the destruction of the cankers. The Suttas of the Pali Nikāyas conclude with the attainment of Arahantship by the listeners, often and with the words "During this utterance, the hearts of the bhikkhus were freed from the cankers through clinging more" (.......... anupādāya āsavehi cittāni vimuñciṃusanti).

(Vinaya P.I. p. 183, Majjhim N. I. p. 145 II p. 43, VII p. 30, Dīgha N.III pp. 97, 133, 235).

G

GATI (ts), (lit. going), course of existence, destiny. There are five courses of existence (pañca-gati): hell (niraya), animal kingdom (tiracchāna), ghost realm (peta), human world (manussaloka) and heavenly world (devaloka), Dīgha Nikāya - III. p.234.

Of these, the first three are counted as woeful destiny of beings (duggati) and remaining two as happy destiny (sugati), Pañcagatidīpana.

GANTHA (Skt. Grantha), ties. There are four ties, the bodily tie of covetousness (abhijjhā kāyagantho), of ill-will (vyāpāda), of clinging to rule and ritual (sīlabbata-parāmāsa) and of dogmatical fanaticism (idaṃ sāccabhi-nivesa), Dīgha Nikāya-III. p.230.

GARUKA KAMMA (Skt. Guru-Karma), weighty action. This is a type of action which is judged from point of strength of the effect or priority of its result (vipāka).

The weighty (garuka) wholesome (kusala) or unwholesome (akusala) actions (kamma) are ripening earlier than the light and rarely performed actions.

Buddhaghosa defines the garuka karma in his Visuddhimagga (p.601) thus : The weighty karma, whether moral or immoral (Kusalaṃ vā hoti akusalaṃ vā) which among the weighty and light deeds (garuka agarukesu) is a deed such as killing a mother, or a very good deed (mahaggata-kammaṃ) is the first to give fruit.

GAHAṬṬHASĪLA (Skt. Gṛhasthaśīla), i.e. moral precepts for householders as lay devotees.

Observance of moral precepts (sīlas, q.v.) forms the first step in the spiritual progress of a person. So in all religions including Buddhism, the first demand that is made of the followers is observance of moral precepts, that is, restraint in physical actions including speech. For the monks and nuns, Buddha prescripbed a number of moral duties and obligations, some of which are codified in the Bhikkhu pātimokkha and Bhikkhuṇī pātimokkha, while for the unordained novices (sāmaṇeras) are prescribed the well-known ten sīlas (dasa-sīla or dasa sikkhāpada, q.v.), or which the first five called pañcasīla (q.v.) are meant for all lay-devotees (upāsaka-upāsikā), the more faithful among them are allowed to observe the eight sīlas (Aṭṭhasīla, q.v.) on the uposatha (q.v.) days, with the option of observing all the ten sīlas. These five or eight sīlas are called by Buddhaghosa gahaṭṭhasīlas (Visuddhimaga, p.15).

GOTRABHŪ, lit, 'Who has entered the lineage (of the noble ones), i.e. the Matured One.

The 'Matured One' is, "He who is endowed with those things, immediately upon which follows the entrance into the noble path (ariya-magga), this person is called "Matured

One" (Puggalapaññatti p.13). In the commentary to this passage it is said : "He who through perceiving Nirvāṇa (Nibbāna) leaves behind the whole multitude of worldlings (puthujjana, q.v.), the family of worldlings, the circle of worldlings, the designation of a worldling and enters into the multitude of the Noble ones, the family of the Noble ones, the circle of the Noble ones, and reaches the designation of a Noble one, such being is called a Matured One." By this state of consciousness is meant the lightning-like transitional stage between the state of a worldling and that of a sotāpanna. Gotrabhū is mentioned in this sense, i.e. as 9th ariyapuggala (q.v.) in the Aṅguttara Nikāya (IV. p. 373; V. p 23).

GOPAKHAMUTĀ (Skt. Gopakṣmatā). One of the thirty-two major characteristic mark on the body of a great man (Mahāpurisa) who is either the Buddha or a universal monarch (cakravartī rājā) as enumerated in the Mahā-padāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya (ii. p.19, III, p.167); the Brahmāyu Sutta of the Majjhima Nikāya (ii.p.137) and some of the Sanskrit Buddhist texts is gopakhamutā, i.e., having eye lashes like the cow. This comparison has been applied only to show the beauty of eye-lashes of a great man. The Sumaṅgalavilāsinī (p.451) explains that his eye-lashes completely surrounding the eyes are thick like a black calf's (kālavacchaka), bright like red calf's (ratta vacchaka) and soft like a new born red calf's eye-lashes. But others, or common men's eye protuberances (akkhi-gaṇḍatā) i.e., swelling part of eye are like the eyes of elephant or mouse which are deep (gambhīra) and coming out (viniggata). But the great man has very soft (mudu), glossy (siniddho), blue and subtle eye-lashes like a pearl of necklace (maṇigulikāni) shining after washing.

Sanskrit Buddhist texts like the Lalitavistara (p.74), Bodhisattvabhūmi (p.260), Mahāvyutpatti (p.5) and the Arthaviniścaya Sūtra (p.300) have only mentioned this sign as gopakṣmanetra. According to the Gaṇḍavyūha Sūtra (p.311) a great man's eye-lashes are pure like a lotus, equally even, excellent, long, complete and well established. According to Abhidharmadīpa (p.189) his eye-lashes are placed at lower and upper portion and curved which are not joined together and long like the eye-lashes of a cow.

Dīgha Nikāya Vol. II & III (P.T.S.); Majjhima Nikāya, Part II P.T.S.); Sumaṅgalavilāsinī (P.T.S.);

CAKKA (Skt. Cakra), wheel.

According to Buddhist texts it is one of the seven precious possessions (satta-ratana) of a righteous 'world emperor' (cakkavatti), he who owns the wheel. From this derives the

figurative expression, Dhammacakka. The name of the Buddha's first sermon is the Dhammacakkappavattana sutta, i.e., the discourse of the turning of the wheel of Law.

Another figurative meaning of cakka is 'blessing'. There are four such auspicious wheels or blessings : living in a suitable locality (paṭirūpadesavāsa), company of good people (sappurisāvassayo), meritorious act done in the past (pubbeca katapuññatā) right inclinations (attasammāpaṇidhi) : Aṅguttara N. II. p.32).

CAKKHĀYATANA (Skt. Cakṣvāyatana), the base or sphere of eye, i.e., visual organ. See Āyantana, q.v.

CAKKHU (Skt. Cakṣu), eye or visual organ. The following five kinds of 'eyes' are mentioned and explained in the Culla Niddesa, P.T.S. ed. p. 235, the first three kinds also in Itivuttaka, (p.52), 1) the physical eye (maṃsa-cakkhu), 2) the divine eye (dibba-cakkhu), 3) the eye of wisdom (paññā-cakkhu), 4) the eye of a Buddha (Buddha-cakkhu), 5) the eye of all-round knowledge (samanta-cakkhu, a frequent appellation of Buddha).

CATU-PĀRISUDDHISĪLA - (Skt. Catuḥ-Pāriśuddhiśīla). The fourfold classification of sīla which leads to the purification and perfection of the life of the Buddhist disciple. The term is not found in canonical Pali literature in its discussions on sīla. However, the term pārisuddhisīla is used in the very general sense of a code of good living leading to purity in the Paṭisambhidāmagga (I.p.42). It is Buddhaghosa, who introduces us to this subject of catupārisuddhisīla, more or less, at the commencement of his Visuddhimagga. The four items of Catupārisuddhisīla are :–

1. Pātimokkhasaṃvarasīla (moral precept) which brings about restraint in relation to the codified law of the Pātimokkha. First, a monk is required to be well restrained according to the two hundred twenty-seven disciplinary rules of the Pātimokkha, the code of rules included in the Suttavibhaṅga, a book of the Vinayapiṭaka. We frequently meet with the expression : Pātimokkha-saṃvara-saṃvuto. The monk should also be discreet in his conduct and movements, i.e., he must not commit any wrong either bodily or verbally in carrying out the affairs of his daily life (ācāra), or by frequenting places (gocara) unfit for a Buddhist monk (bhikkhu). He must always be afraid of the commission of the slightest offence (anumattesu vajjesu bhayadassāvi) and in general be observant of all moral precepts (samadāya sikkhati sikkhāpadesu; Gaṇaka-Moggallāna sutta, Majjhima N. III, Vibhaṅga, pp.246-8).

2. Indriya-saṃvara-sīla, sīla which brings about restraint of the sense-faculties. Next to the observance of the general moral laws and Pātimokkha rules, it is enjoined that

monk must be so restrained in his organs of sense that although these may be functioning as usual the mind of the bhikkhu will not be swayed by the characteristic or the qualities, whether good or bad of the things seen, heard, smelt, felt or tasted by sense organs (Vibhaṅga p.249).

3. Ājīvapārisuddhi-sīla, sīla which brings about purity or blamelessness of livelihood. A monk should exercise sufficient restraint with regard to his food. He must always remember that he takes not for making his body good-looking but just its maintenance in order to be able to lead a holy life (bhojane mattaññu hohi, paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanaya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahmacariyānuggahāya).

In the Pātimokkha there is number of restrictions imposed on a monk for the manner in which he should take food, and a series of instructions concerning the right ways of collecting his food (ājīva-pārisuddhi), but even all those instructions cannot naturally be exhaustive, so Buddhaghosa says that a bhikkhu must avoid committing offence relating to ājīva but not falling within the scope of the Pātimokkha rules, for example, a bhikkhu may by talks or hints, persuade a devoted laity to offer gifts of food, etc. or may take recourse to the various means enumerated in the Brahmajāla sutta not befitting a Buddhist monk (Visuddhimagga. pp.23-4)

4. Paccayasannissita-sīla, sīla relating to (the use of) fourfold requisites or catupaccaya. After dealing with the likely transgressions that a monk may commit in course of his daily life, Buddhaghosa speaks about what should be aims and objects of monks in wearing robes (paṃsukulacīvaraṃ), accepting alms for food (piṇḍiyālopa bhojanaṃ), using seats and beds (rukkhamūlasenāsana) and seeking medicament (pūtimutta bhesajjaṃ). In short, the whole attention of the monk should be fixed on his goal and remain unmindful of his worldly necessities except so far as these are required to keep him up for reaching the goal. (N. Dutt, Early Monastic Buddhism, I.p. 204).

CATU-VOKĀRA-BHAVA (Four group-existence. It is the existence in the immaterial world (arūpaloka, q.v.) since only the four mental groups (khandha), viz. feeling (vedanā), perception (saññā), mental formations (saṅkhāra), consciousness (viññāṇa) are found there, the corporeality (rūpa) group being absent (Visuddhimagga, p.572).

CATTĀRI-ARIYA-SACCĀNI (Skt. Caturāryasatya). Four Noble Truths.

These four truths form the basis of the Buddha's teaching. The kernels of the Buddha's entire doctrine have been epitomized in the form of the four aryan truths promulgated by the Buddha himself in the very first discourse, according to the tradition, the Dhammacakkappavattana sutta,

i.e., the Discourse on the turning of wheel of Law, delivered to the group of five monk (Pañcarvaggiyā bhikkhū) at Deer Park in Isipatana (Saranath) of Vārānasī, as they were the only living and fit persons to comprehend his newly achieved truth.

Sacca (truth) here is not to be understood in its philosophically defined meaning of the correspondence between the intellect and the known object, for the distinction between the knowing subject and the known object is not actual. Frequently in philosophy and always in revealed religions, a search for truth is an essential feature and the attainment or realisation of such truth constitutes its goal. But Pali term sacca (satya in Sanskrit derived from sat, being) is not an ultimate truth, but the factual truth or actuality, experienced without delusion. According to Buddhism, the truth is to be found in the relative conditions of things and events. To know the truth is to know and see things as they are (Yathā-bhūta-ñāṇadassana), which is not a comprehension of the ultimate substance of matter, but an understanding of the phenomenal nature of material qualities. That this truth is a relative and, subject to change and it can be universal in application to all worldly phenomena as revealed in the Sammādiṭṭhi sutta of the Majjhima Nikāya.

As stated above the factual truth promulgated by the Buddha in the Dhammacakkappavattana sutta (Vinaya Piṭaka, I.pp. 9 f. Saṃyutta N.) in a fourfold way. (1) The aryan truth of suffering (dukkha ariya sacca), (2) the aryan truth of the cause or source of suffering (dukkha-samudaya ariya sacca), (3) the aryan truth of the cessation of suffering (dukkha nirodha-ariya-sacca) and the aryan truth of the way or course leading to the stopping of suffering (dukkha-nirodha-gāminīpaṭipadā ariyasacca) otherwise called ariya-aṭṭhahgika-magga) and "each of these four should be contemplated in three aspects (ti-parivaṭṭa) and twelve modes, (dvādasākāraṃ) that this is the aryan truth of suffering, among things not heard before by me, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose, that must be completely known (pariññeyyaṃ), that is completely known (pariññātaṃ) that there is cause of suffering that must be removed (pahātabbaṃ), this is removed (pahīnaṃ) that there is cessation of suffering that must be realised (sacchikātabbaṃ), that is realised (sacchikataṃ) and there is the aryan truth of the path leading to stopping of suffering, that must be followed (bhāvetabbaṃ) and that has been followed (bhāvitam)".

CATTĀLISADANTATĀ (Skt. Catvāriṃśat dantatā)

It is one of the thirty-two major characteristic marks of great man (mahāpurisa, q.v.) who is either

Buddha or cakravartī rājā mentioned in the Dīghanikāya (IIp. 18; III, p.172) and Majjhima Nikāya (II. p.137). The term signifies that a great man has forty teeth. In explaining this sign the Sumaṅgalavilāsinī (p.450) describes that a fortune teller (nemittaka) looking into his jaw saw twenty teeth on the lower jaw and twenty teeth in the upper jaw, that means altogether forty teeth in his mouth, while other ordinary persons have thirty-two teeth.

The Buddhist Sanskrit texts like the Lalitavistara (p.74), Bodhisattvabhūmi (p.259), Gaṇḍavyūha sūtra combine the two signs, namely 'samadantatā' and 'catvāriṃśat dantatā, (catvāriṃśatsamadantatā). According to the Abhidharmadīpa (p.187) the Mahāpuruṣa (Buddha) has forty teeth equally placed at the lower and upper jaws.

CARITA, nature, character. In the Visuddhimagga (pp.104-107) Buddhaghosa clarifies and explains in detail the six types of men according to their nature, namely, greedy-natured (rāga-carita q.v.), the hate-natured (dosa-carita, q.v.), the dull-natured (moha carita), the faithful-natured (saddhā carita q.v.), the intelligent natured (buddhicarita, q.v.) and the one of the speculative temperament (vitakka carita q.v.).

CARIYĀ (Skt. Caryā) meaning walking, conduct or behaviour, state of life, and temperament, is a word used in Pali in its literal as well as technical sense. In forms like dhammacariyā living in righteousness (Saṃyutta N. I, p.101, Aṅguttara II. p. 5/, III p.448, V. pp 87; 302); samacariyā, living in spiritual calm, quietism (Saṃyutta N. I. pp.96, 101; Aṅguttara N. I. p.55); brahmacariyā, holy life, religious life as way to end suffering (found very often in the Nikāyas), ekacariyā, living alone solitary life (Dhammapada, v. 61, Suttanipāta v. 820), naggacariyā, living or walk naked (Dhammapada v. 144, Aṭṭha III p.78). Cariyā means living, way or state of life, and in forms like unchacariyā, wandering for or in search of gleaning (Jātaka II p.272, III 37) and bhikkhācariyā, going about for alms, begging round it means walking or wandering.

Cariyā in the sense of behaviour is used in the Paṭisambhidāmagga. Knowledge of the definition of behaviour (cariyā) is identical with the knowledge of the diversity of behaviour (cariyāvavaṭṭhāna paññā cariyānānatta ñāṇaṃ: Paṭisambhidāmagga I. p.1). Here cariyā means behaviour. In explanation of the above statement, the Paṭisambhidāmagga gives three types of behaviour, namely, the behaviour of awareness (viññāṇacariyā), and the behaviour of insight, (ñāṇacariyā) and behaviour of ignorance (aññāṇacariyā : ibid p.79).

It is called viññāṇacariyā because it is dissociated from greed (rāga), hate (dosa), delusion (moha), pride (māna), views (diṭṭhi), restlessness (uddhacca), doubt (vicikicchā) and

inclination (anusaya), and it has nothing to do with profitable actions (kusalakamma) and unprofitable actions (akusalakamma,), wrongful actions (sāvajjakamma) and actions which are not wrong (anavajjakamma), 'black' actions (kaṇhakamma) and 'white' actions (sukkakamma), actions yielding pleasure (sukhudrayakamma) and actions yielding pain (dukkhudrayakamma), actions resulting in pleasure (sukhavipākakamma) and the actions resulting in pain (dukkhavipāka-kamma). It is called viññāṇacariyā because it behaves in what is cognised (viññāta), it is of the nature of consciousness (viññāya); this citta is pure by nature, not defiled (ibid I. p.80).

Three sets of eight cariyās each are given in the Paṭisambhidāmagga II and in the Niddesa II. In these, cariyā means conduct.

The first set has the following eight : (1) iriyāpathacariyā, conduct with regard to the four postures, to be found in those endowed with resolution (paṇidhi); (2) āyatanacariyā, spheres of perception, to be found in those whose doors of the senses are guarded (guttadvāra), (3) sati-cariyā conduct with regard to the fourfold mindfulness, to be found in those who are diligent (appamāda), (4) samādhi cariyā, conduct with regard to the fourfold jhāna, to be found in those who have applied themselves to meditation (adhicitta), (5) ñāṇacariyā, conduct with regard to insight into the Four Noble Truths, to be found in those endowed with insight (buddhi), (6) magga-cariyā, conduct with regard to the fourfold path, to be found in those who are practising well (sammāpaṭipanna), (7) patipatti or patti-cariyā conduct with regard to the fourfold fruit of recluseship (sāmaññaphala), to be found in those who have attained to fruition (phala), and (8) lokuttara or lokattha cariyā, conduct of the Tathāgatas, the pacceka-buddhas and the arahants (Paṭisambhi-dāmagga, II pp.19,225; Niddesa II p. 141).

The second list consists of the following eight : (1) living with faith (saddhā), (2) with effort (viriya), (3) with mindfulness (sati), (4) with concentration (samādhi), (5) with knowledge (paññā), (6) with awareness (viññāṇa), (7) with correct practice aimed at accumulating kusala dhamma (āyatana) and (8) with practice aimed at gaining special qualities (viresacoriya) (Paṭisambhidāmagga, pp. 20, 225; Niddesa II. p.141).

The third list gives the following eight : (1) living with right understanding (dassana), (2) with right thoughts (abhiropana), (3) right speech (parigg-aha), (4) right action (samuṭṭhāna), (5) right livelihood (vodāna), (6) right effort (paggaha), (7) right mindfulness (upaṭṭhāna) and (8) right concentration (avikkhepa) : This list covers the Noble Eightfold path.

In the Visuddhimagga (p.82) and in the Vimuttimagga, the term cariyā is used in the sense of temperament. The former has six types of temperament, namely, (1) the temperament of greed (rāga), (2) of hate (dosa), (3) of delusion (moha), (4) of faith (saddhā), (5) of intelligence (buddhi), (6) and of speculation (vitakka).

The latter has seventeen types, namely, six types given in the Visuddhimagga plus (7) the temperaments of greed-hate (rāga-dosa-cariyā), (8) of greed delusion (rāga-moha), (9) of hate-delusion (dosa-moha), (10) of greed-hate-delusion (rāga-dosa-moha), (11) of faith-intelligence (saddhā-buddhi), (12) of faith-speculation (saddhā-vitakka), (13) of intelligence-speculation (buddhi-vitakka), (14) of faith intelligence speculation (saddhā-buddhi-vitakka), (15) of craving (taṇhā), (16) of pride (māna), and (17) of views (diṭṭhi-cariyā), (Vimuttimagga, ed. Galkatiya-gama Sri Ratnamoli Thera, Colombo 1963, Ch VI).

CĀGA (Skt. Tyāga), i.e., liberality, generosity, an ethical quality stimulated by one of the radical moral urges of the human mind (kusala-mūla), namely, non-greed (alobha). Macchariya or macchera (Skt. mātsarya) i.e., avarice, an unwholesome force (akusala-saṅkhāra) the characteristic of which is holding on to one's own possessions i.e., being averse to share one's own possessions with others, a mental corruption is the opposite quality of cāga, a morally good quality which makes a man able to give away his possessions to others, or share them with others.

Generosity (cāga), in its practical application, refers to constant practice of giving and sharing. When anyone to receive one practising generosity does not, for instance, eat even a mouthful without having made a gift. He gives according to his means and his ability.

In the Saṁyutta Nikāya (V.p.395) the Buddha explains the nature of the man who practises generosity (cāgasampanna) thus : 'He is one whose mind is free from the taint of averice (macchera-mala), who is freely generous, open-handed and pure-handed, who delights in relinquishing and expects to be besought i.e., always looks for opportunities to give. Generosity (cāga) when practised, eliminates greed (lobha) and hatred (dosa, Skt. dveṣa) and at the same time promotes greedlessness (alobha) and hatelessness (adosa); (Visuddhi-magga, p.184).

In the Pali Nikāya texts cāga is very often mentioned in association with several other good qualities. It is mentioned in the Saṁyutta Nikāya (V.pp. 351, 391) together with faith (saddhā) in the Buddha, the Dhamma and the Saṅgha. It is also mentioned

to be associated with qualities like truthfulness (sacca), restraint (dama), stead-fastness (dhiti), forbearance (khanti) / Saṃyutta Nikāya, I.p.215; Suttani-pāta, V. pp.187, 188). Cāga is mentioned also in list of other good qualities such as morality (sīla), learning (suta) and wisdom (paññā) : Saṃyutta Nikāya I.p.231, IV p.250; V.pp.369-70; Aṅguttara Nikāya III. pp.44,80).

As a moral quality cāga (generosity) is often praised by the Buddha. It is sometimes described as a flood of merit and good things that brings happiness, (Saṁyutta Nikāya, V. p.391); sometimes as a treasure (dhana) : (Dīgha Nikāya, III. pp.163, 251. Aṅguttara Nikāya, III. p.53; IV p.5) and (sampadā, ibid, I.p. 62, II p.66; III. p.53, IV. p.221, etc.) with reference to bestowing of food the Buddha says that cāga is like giving life, he who gives life shall have either divine or human life after death. A giver is loved and resorted to by many and he is ever loved according to the rule of good men (ibid, III pp.40-42).

The Buddha explained the importance of cāga in the Aṅguttara Nikāya (III. p.34) thus : It is a practice greatly beneficial to the giver himself, he be a recluse or a layman. There are two persons, it says, with saddhā, sīla and paññā in equal proportions; one who practised generosity; the other who has not. The former excels the latter in longivity (āyu), in beauty (vaṇṇa), comfort (sukha), fame (yasa), and lordship (adhipateyya), whereever he is born. By generosity one may be reborn in favourable state of existence after death (Suttanipāta, v. 188) and very often is reborn in heaven (Saṁyutta Nikāya, I. p.231).

The term cāga is also used in its developed sense of giving up, abandoning, renunciation of everything mundane that a man possesses, material, emotional, and psychological. It includes the elimination of latent egotism (ahaṃkāra-mamaṃkāra-mānānusaya : Majjhima Nikāya, I.p. 486) of craving (taṇhā; Vinayapiṭaka, I.p. 10), of desire (chanda), lust (rāga), lure (nandi), latent dogmatic bias (adhiṭṭhāna-abhinivesānusaya) towards the five aggregates (Saṁyutta Nikāya III. p.13).

CĀGĀNUSSATI (Skt. Tyāgānu-smṛti) i.e., contemplation of one's own generosity or offering. It is the fifth recollections that promote one's spiritual progress (Dīgha N. III pp. 250, 280). Recollection of generosity is the recollection arisen inspired by generosity.

Buddhaghosa explains the method by which recollection of generosity is developed. Where wishes to develop the liberality recollection should make a constant gift to another, or share with another what is reserved for himself, with a habitual intentness. Or again, in striving for culture he should resolve thus — from now onwards, so long as there is anyone to receive it, I

will not eat without making a gift, even though it may be just a ladle of food. Should there be on that day anyone of distinguished merit to receive this, he should, according to his power and ability, give and share with such. And grasping therein, he should in seclusion and solitude recall his own liberality by way of the virtue of freedom from the taint of stinginess and so on thus - "It is indeed a gain to me, verily a great gain to me, that I, among a race oppressed by the taint of stinginess live with mind free from stain of avarice, generous, clean of hands delighting in giving away, expected to be asked and rejoice" (Aṅguttara Nikāya III, p.313, V p.331).

As long as he recollects his own generosity in its special qualities of freedom from stains of avarice etc. in this way, then on that occasion his mind is not obsessed by greed or by hate or by delusion, his mind has rectitude on that occasion, inspired generosity (Aṅguttara N.III. p.313, V.p. 331).

"And when a monk is devoted to the recollection he becomes ever more intent on generosity, his preference is for non-greed (alobha), he acts in conformity with amity, he is fearless. He has much happiness and gladness. And if he penetrates no higher he is at least headed for a happy destiny" (Visuddhimagga, pp.184-185).

By practising devatānussati an impure mind can be purified. When a noble disciple of Buddha contemplates on the five qualities mentioned above, then his mind is calmed, delight arises in him and defilement of mind is abundoned (Aṅguttara N. I. p.210). His mind is not obsessed by lust (rāga), ill-will (dosa) and delusion, he is upright on heart becomes free from the fivefold sensuous pleasure (Aṅguttara N. III p.313).

CITANTARAṂSITĀ, One of the thirty-two major signs of a great man (Mahāpurisa, q.v.) who is the Buddha or a universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta and some Sanskrit texts is citantaraṃsitā, i.e., "the space between (antara) the shoulders (aṃso) is heaped up (cita) and there is no furrow". The Sumaṅgalavilāsinī (p.449) describes this sign in detail that the shape in between the shoulders of a great man is heaped up completely (paripuṇṇa) while common people have the depression (ninnaṃ) and two sides of the back appear separate.

But the great man's back side of the body from the wrist up to the shoulder fleshy covering rises up like a golden slab.

The Sanskrit Buddhist texts like the Lalitavistara (p.74), Mahāvyutpatti (p.5), Bodhisattvabhūmi (p.259), Abhidharmadīpa (p.189) and the Arthaviniścaya Sūtra (p.293) contain

description of the sign similar to Pali accounts except the Gaṇḍavyūha Sūtra which describes elaborately that the space between his shoulders is well-heaped up, well divided, elevated, equally established, not much low, not much high but having brightness of golden slab.

CITTA. The word 'citta' is a synonym, another name for 'manas (mind) and viññāṇa (conscious state)'. The term citta is derived from the root 'cint', to think. The Buddhist commentator Buddha-ghosa defines citta as an agent which thinks, cognizes an object (Cintetīti cittaṃ, ārammaṇaṃ vijānātī ti attho), Atthasālinī, (ed. Bapat and Vadekar, p.53). Citta is mind in the widest sense of the term. It becomes manifest in all mental functions and processes. In its passive or potential aspect citta is consciousness and in its active or functioning aspect it is known as mind.

Citta has been dealt with much in the early Pali texts. It is mentioned as the first one of the four basic principles in the Abhidhamma, the others being cetasika, rūpa and nibbāna. The popular concept of the citta or mind may be found in the Dhammapada, a text of the Khuddaka Nikāya of the Suttapiṭaka : Phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ i.e., "the trembling and unsteady mind, is difficult to guard, difficult to hold back", dunnigahassa lahuno yatthakāmanipātino, cittassa damatha sādhu cittaṃ dantaṃ sukhāvahaṃ, i.e., "It is good to tame the mind, which is difficult to hold in and flighty, rushing whereever it listeth; a tamed mind brings happiness; or in the verse; dūraṅgamaṃ ekacaraṃ asarīraṃ guhāsayaṃ cittaṃ, i.e., the nature of mind is to travel far, move about alone, is without a body and to hide in the chamber (of the heart).

Citta or mind in its normal flow is nothing but a stream of consciousness which being disturbed gives rise to certain activities or happenings with reference to the different senses, mind itself being regarded as one of six senses, namely, eye (cakkhu), ear (sota), nose (ghāna), tongue (jivhā), body (kāya) and mind (mana). The active life of 'citta' begins when it rises to the threshold of consciousness called 'manodvāra'. Mind has to go through few other processes before it comes to be related to the external world through other senses. The state of 'citta' below the threshold of consciousness is subliminal and above the threshold of consciousness it is supraliminal. Thus mind-door (manodvāra) acts as a dividing line between being and thought. Citta below the threshold of consciousness is called vīthimutta i.e. free from the thought-process and above the threshhold of consciousness it is 'vīthicitta', i.e. thinking mind. When 'citta' is entirely vacant as in the state of dreamless sleep its vīthimutta existence is called bhavaṅga or the life-continuum. When normal flow of citta is sometimes disturbed a new form of activitiy commences in the

form of mental processes. The bhavaṅga, however, has its own flow (bhavaṅga-sota) bounded by birth and death. When the mind is undisturbed by external or internal sense-stimuli, it remains in the state of bhavaṅga and keeps flowing on as long as there is no interruption by objects from outside or from internal ideas or feelings. In the bhavaṅga state there is under-current of subconscious mind. The experience of this under-current is evident in our dreams when we become passive in the state of monkey-sleep (kapiniddā) and there is no conscious check over thought process. Bhavaṅga exercises and so becomes a part (aṅga) of our being (bhava) or personality. It is a necessary basis of our existence.

Citta above the threshold of consciousness manifests itself or becomes active in the following ten functional modes (dasadhāṭhitaṃ), viz., (1) Paṭi-sandhi or linking up the present state of existence by the past by way of becoming; (2) Bhavaṅga or sinking into life-continuum; (3) Āvajjana or turning towards the five doors of senses; it is the turning of mind from the subconscious life-flux to the full consciousness; (4) Dassanādi-pañca viññāṇa i.e. visual and other senses or five sense-operations; (5) Sampaṭi-cchana, i.e., recipient consciousness or reception of the object as represented to the senses; (6) Santīraṇa, i.e. investigating consciousness or a mometary examination of the object so received; (7) Voṭṭhapana (Skt. vyavasthāpana) or determining consciousness, i.e., arranging of the investigated materials in such a manner as to constitute a definite object and this is done by differentiation, discrimination and definition. Upto this state the subject not yet intelligently aware of the nature and character of the object; (8) Javana or active consciousness i.e. apperception or full cognition where the object determined by the foregoing processes is apperceived or properly recognised; (9) Tadālambana or identification of the object so apperceived; (10) Cuti or falling back. After this consciousness looses itself once more in the stream of being (bhavaṅga-sota) Visuddhimagga p. 457.

The Rūpārūpa-vibhāga and other Abhidhamma manuals of psychological ethics speak of eighty-nine types of consciousness including the eight supramundane types (lokuttara citta). Types of consciousness (cittas) are considered and classified according to the gradation of four bhūmis, avacaras or lokas (planes or spheres). The four bhūmis or avacaras are kāmāvacara (sensuous sphere), rūpāvacara (form sphere), arūpāvacara (formless sphere) and lokuttara (supramundane sphere). The consciousness which arrives in the kāmaloka or kāmāvacara is called kāmāvacara citta and is non-jhānic or non-reflective and the consciousness appertaining to the remaining three bhūmis is jhānic or

reflective and known as Rūpāvacara citta, Arūpāvacara citta and Lokuttara citta respectively. The types of consciousness arising in the kāmāvacara sphere may be both wholesome (kusala) and unwholesome (akusala), resultant (vipāka) and inoperative (kriyā or kiriyā). The types of consciousness appertaining to the remaining three bhūmis are all kusala, vipāka and kiriyā. In these three spheres of consciousness there is no room for 'akusala' or anything morally unwholesome in action. The kusala citta is that of which the reaction is wholesome, while the akusala citta is that of which the reaction is unwholesome. The vipāka citta is that which is capable of producing a result. The kiriyā citta is that which has action only but no result upon one's character, hence it is inoperative. An akusala citta is rooted in lobha (greed), dosa (malice or hatred) and moha (delusion).

A kusala citta, on the other hand, is rooted in alobha (disinterestedness), adosa (amity) and amoha (knowledge). The types of citta belonging to the kāmāvacara level may be either sasaṅkhārika (volitional) or asaṅkhā-rika (automatic). The types of citta belonging to the three remaining bhūmis are sasaṅkhārikas.

There are altogether fifty-four types of consciousness appertaining to the bhūmi of the world of senses (kāmāvacara citta). They are classified into following groups :—

(i) Twelve immoral consciousness (akusala citta, q.v.).

(ii) Twenty-four states of good consciousness experienced in the sensuous planes (kāmasobhana citta, q.v.).

(iii) Eighteen types of causeless consciousness (ahetuka citta, q.v.).

B. The types of consciousness in the Form-spheres (Rūpāvacara-citta, q.v.) are counted in the Abhidhamma books as fifteen in all classified into three groups of wholesome (kusala), resultant (vipāka) and inoperative (kriyā) each containing five states of consciousness of the five stages of meditation.

C. Types of consciousness in the Formless sphere (Arūpāvacara-citta) q.v. are counted as twelve in all classified into three group, namely, kusala, vipāka and kriyā each containing four states of consciousness of the four higher stages of meditation.

D. Types of supermundane consciousness (Lokuttara-citta, q.v.) are counted as eight in all, classified into groups of stage of effort or path (Magga, q.v.) and state of fruition (phala, q.v.) and containing four states of consciousness.

Thus four bhūmis or avacaras (planes or sphere) contain total eighty-nine states of consciousness (citta). (B. N. Chaudhury, Abhi-dhamma Terminology in the Rupārū-pavibhāga).

CITTAVIMUTTI (Skt. Cittavimukti) i.e., emancipation of mind, a term used in the post-canonical Pali literature as a synonym of cetovimutti, see CETO-VIMUTTI.

CITTAVISUDDHI (Skt. Cittaviśuddhi), purification of mind.

It is the second of the seven stages of purity enumerated in the Rathavinīta sutta of the Majjhima Nikāya for the ultimate attainment of total release (anupada parinibbānatthaṃ) and elaborated in the Visuddhimagga (Ch. XI). It is given as a general name for the eight attainments or absorptions (aṭṭhasamāpattiyo) together with neighbourhood concentration (saupacāra-Visuddhimagga, p.85) and is equivalent to samādhi (q.v.). Cittavimutti or cetovimutti, i.e., the total emancipation of mind from defiling traits of character is the goal of Buddhist way of life, while cittavisuddhi is a state on this path of religious perfection.

This together with sīlavisuddhi (purity) acquired through morality (sīla) is declared to be root of which the tree of wisdom grows (Visuddhimagga, p.443).

This state of purity of mind (cittavisuddhi) is attained by suppressing the defilements (nīvaraṇa, q.v.) such as sensuous desire (kāmacchanda or kāmarāga), ill-will or malice (vyāpāda or paṭigha), sloth and torpor (thīnamiddha), restlessness and remorse (uddhacca-kukkucca) and sceptical doubt (vicikicchā). Therefore, mind, when purified is free from these defilements and for the attainment of cittavisuddhi, according to Buddhaghosa, two qualities are required, namely, solitude (paviveka) and endeavour (viriyārambha). (Papañcasūdani, II. p.131).

According to Sāmaññaphala sutta of the Dīgha Nikāya, the noble disciple (ariyasāvaka) of Buddha, who has reached the stage of cittavisuddhi through successive developments via morality (sīla), restraint in sense organs (indriya-saṃvara). mindfulness and awareness (satisampajañña) and contentment (santuṭṭhi) may proceed thereafter to the attainment of first jhāna. This sutta further holds that the absolute purity of mind which is the total emancipation of mind (cetovimutti) is attained only reaching the state of arahantship after mind becomes parisuddha and pariyodāta and free from defilements (vigatupakkilesa).

The purity of mind (cittavisuddhi) mentioned in the Rathavinīta sutta is, therefore, not the final stage; it is only the means to the attainment of the next stage in the purity (visuddhi) outlined in the sutta, namely, the purity of views (cittavisuddhi yāvadeva diṭṭhivisuddhattha) which, again, together with other stages of purity, is the means by which the final goal, namely the absolute freedom (anupada parinibbāna) is attained (Majjhima Nikāya I.pp.149 f.).

CITTA-SATIPAṬṬAHĀNA (Skt. Citta-smṛtyupasthāna), i.e., application of mindfulness in consciousness, contemplation on awareness of mind. It is otherwise called cittānupassanā (Skt. cittānupaśyanā). In this exercise the contemplating monk clearly perceives and intuitively knows any state of consciousness or mind (citta), whether it is not-free of attachment or lust (sarāgam cittaṃ) or free of that (vītarāga), hatred or malevolence (dosa), delusion (moha), further it is contracted (saṃkhitta) or distracted (vikkhitta), high or great (mahaggata) or not-great (amahaggata), inferior (sauttara) or superior (anuttara), concentrated (samāhita) or not concentrated, liberated (vimutta) or unliberated (avimutta). Lastly, as in the same way with previous satipaṭṭhānas he must bear in mind that the mind or consciousness is subject to origin and decay and so transitory (anicca).

CITTASAMUṬṬHĀNA-RŪPA (Skt. Cittasamutthānarūpa), corporeality produced through mind or consciousness. It is one of the four kinds of origination (samuṭṭhāna), of corporeal phenomena (rūpa), others being corporeality produced through action (kammasamuṭṭhāna rūpa), corporeality produced through temperature, corporeality produced through nutriment or food (āhārasa-muṭṭhānarūpa). Cittasamuṭṭhānarūpa (mind produced, i.e., consciousness produced corporeality) are bodily and verbal expressions (viññatti).

CITT'EKAGGATĀ (Skt. Cittaikāgratā), i.e. one pointedness of mind. It is a factor of mental concentration (jhāna or samādhi, q.v.), see. Ekaggatā, q.v.

CINTĀMAYĀPAÑÑĀ (Skt. Cintāma-yāprajñā), knowledge produced by rational thought, one in the threefold division of knowledge, made on the basis of origin or source, the other two being bhāvanāmayā paññā (q.v.) and sutamayā-paññā, Dīgha N. III. 219, vol. p.324; Visuddhimagga, p.439).

It is knowledge (paññā) based on thinking or cognition (cintā).It is explained as knowledge one gains by oneself by means of thinking without learning from another (Vibhaṅga p.324).

According to Buddhaghosa, this knowledge obtains in two spheres, one is the knowledge pertaining to the mundane sphere which includes the knowledge of arts and crafts and science and technology; the other is the transcendental knowlege of the ultimate truth (Visuddhimagga, p.439).

According to the Vibhaṅga which is also upheld by Buddhaghosa, knowledge of the mundane sphere is acquired without the help of others, only by great beings and the Bodhisatta alone while transcendental knowledge is acquired without the help of others (cintāmayāpaññā) by the Bodhisattas alone. It is the knowledge acquired by means of original and creative thinking.

Thus transcendental cintāmayā-paññā is the prerogative of the Sammāsambuddhas and the pacceka-buddhas. The arahants do not possess this knowledge, they came to realise the truth with the help of doctrine which the Sammāsambuddhas have taught the arahant's knowledge of the way to realisation of the ultimate truth is based on learning from another (suta) and not on thinking (cintā).

The Nettippakaraṇa holds, however, different view. According to it, cintāmayāpaññā has hearing (suta) as its basis in addition to thinking (Netti p.8).

"The Nettippakaraṇa explains that sutamayā paññā is the knowledge a disciple acquires by inquiry (vīmaṁsā), interest (ussāhana), estimating (tulanā) and scrutiny (upapa-rikkhā), of the dhamma he has learned from another while cintāmayā paññā is the knowledge he acquires by inquiry, etc. and pursuing thought to its logical conclusion (manasānu pekkhanā) of the same dhamma that is taught to him (Netti, p.8).

In a word, cintāmayā paññā arises through reasoned mentation (yoniso manasikāro) of the dhamma that taught (Encyclopaedia of Buddhism, vol. 4 pp.168-69).

CUTI (Skt. Cyuti) from cyuti, to move, shift, fall away, etc.). The term primarily means falling away from, shifting, moving or passing from one existence to another, while the term maraṇa simply conveys the idea of terminating the visible existence (also referred to as kāyassabhedā, breaking up of the physical body). Cuti, with its sense of motion, gives the additional idea of being born in another existence. "This is exemplified by the use of and upapāta together as cutūpapāta in referring to the knowledge (ñāṇa) of the vanishing and reappearing of beings in new manifestations of life which enables its possessor to see the phenomenon of death and rebirth of beings simultaneously". In the commentaries the term is defined as cavanaka-vasena cutīti vuccate, i.e., it is called cuti in the sense of shifting - Saṃyutta N. Aṭṭhakathā II. p.12; Majjhima N. Aṭṭhakathā, I.p.21). The Pali and the 'Buddhist Sanskrit texts preserve another meaning of cuti conveying a being's falling away from a higher to a lower form of existence. Accordingly the passing away of heavenly beings (deva) is expressed by this term (cavati Itivuttaka, p.7) Dhammapada Aṭṭhakathā, I.p.173, p.175).

Cuti, according to Buddhism, in the case of human beings, takes places with the abandonment by the living beings of three things they are vitality or life (āyu), vital heat (usmā) and consciousness (viññāṇa, Majjhima N. I.p.296).

CUTICITTA (Skt. Cyuticitta), death consciousness or the last thought of a person at the moment of death or

falling down from the present existence. In the Buddhist psychology it is considered as the last of the fourteen modes in which consciousness (viññāṇa) functions (Visuddhimagga, p.457). It along with the paṭisandhi viññāṇa (first in series) is to be regarded as specially important because the twelve aspects occur in the general perceptive process of the mind whereas these two are concerned with two aspects of death-consciousness and rebirth consciousness. Buddhaghosa defines it thus "It is called cuti because of falling from that particular becoming (tata cavanattā cutī-ti-vuccati- Visuddhimagga p.460). Except in the case of those who have attained arahatship, this death-consciousness (cuticitta) being last manifestation of the life-continuum (bhavaṅga) of a particular existence as the final thought, it to be experienced in that life, is immediately followed by the rebirth-linking consciousness (paṭisandhi viññāṇa). This is in turn followed by the life-continuum (bhavaṅga) of the new life. This rebirth-linking consciousness, which sets the new life in motion, is the result of the death-consciousness (cuti-citta) of the previous life. It may also be mentioned that all these, viz. cuticitta, paṭisandhi-viññāṇa and bhavaṅga are nothing but successive phases of the continuous flow of sāṃsāric consciousness (saṃva-ṭṭanika-consciousness).

CUTUPAPĀTAÑĀṆA (Skt. Cyutyu-tpatti-jñāna) also called dibbacakkhu, q.v. and in late commentarial lit. (jātissarañāṇa), the knowledge of decease (cuti) and rebirth (upapāta) of beings, the fifth of the six forms of higher knowledge (abhiññā q.v.) and the second of three fold knowledge (tisso vijjā) is according to classical account found in the Nikāyas (e.g. Dīgha N. I, 82; I, Majjhima N. I. 248), when one's mind is made supple and pliant by attaining to the fourth jhāna one directs one's mind towards the attainment of this knowledge "with his perfectly clear, paranormal clairvoyant vision he sees beings .... the good and evil, each according to his karma."

In the general order followed, this knowledge is pursued after one has recollected one's former existences (pubbenivāsa) in their diverse details. He sees by means of the cutu-papātañāṇa how evil doers are born in unhappy states of suffering and the virtuous one in happy states.

This shows that by means of this knowledge one is able to see for oneself the operation of the law of kamma in its diverse forms, See DIBBA-CAKKHU, q.v.

CETASIKA (Skt. Caitasika), i.e., mental factor or mental concomitant.

There are eighty-nine (or one hundred twenty-one) states of consicousness (citta), but they do not arise alone. Even the most simple state

of conciousness like the Pāncadvāra-viññāṇa, namely, eye-consciousness (cakkhuviññāṇa), ear-consciousness (sotaviññāṇa), nose-consciousness (ghānaviññāṇa), tongue-consciousness (Jivhā-viññāṇa) and touch-consciousness (kāyaviññāṇa), being pure sensations unalloyed with any reflection over the object, are found to consist of as many as seven mental factors known as 'universals'. These mental factors arise simultaneously with the particular sensation (viññāṇa) and their object is the same as that of any of the sensations mentioned above and their base on which they originate is also the same as that of particular sensation. These mental factors or concomitants disappear as soon as the sensations secede. The Rūpārūpa-vibhāga and other manuals speak of fifty-two concomitants (cetasikas), classified under the following heads :–

A. Seven 'universals' or mental factors which are common to all types of consciousness (sabba-citta-sādhāraṇā) are as follows :–

(1) Phassa or contact is the primary mental factor or concomitant without which no consciousness can arise. By it subject relates with the object.

(2) Vedanā or feeling, experienced by the subject, is of three kinds, viz. pleasant, painful and neutral and is present in all consciousness.

(3) Saññā or perception by which the subject recognises the object is present in all consciousness and links the present experience with the past.

(4) Cetanā or volition by which the subject inclines towards the object when a contact has taken place. It is an essential factor of all consciousness.

(5) Ekaggatā or one-pointedness is an essential factor by which the subject concentrates upon the object. It is strong in jhānic or meditative consciousness and feeble in five sense door-sensation (pañcadvāraviññāṇa).

(6) Jīvitindriya or life-principle or vital force keeps a conciousness alive.

(7) Manasikāra or attention by which the subject pays heed to the object must be present in all consciousness.

B. Six mental factors which may or may not be involved in all types of consciousness (Pakiṇṇaka). They are not invariably present in all states of consciousness (citta). These six factors, also called 'particulars' (aññasa-māna) are considered as being neither the one nor the other. They are neither moral nor immoral. If any one of them arises with an unwholesome states of consciousness (akusala citta), it becomes unwholesome, on the other hand, it becomes wholesome (kusala) when it arises with a wholesome consciousness. The six mental factors are as follows :–

(1) Vitakka is the initial application of mind on the object;

(2) Vicāra is the sustained application of mind;

(3) Pīti or joy is a thrill of pleasant feeling;

(4) Viriya or energy is an effort to do an act;

(5) Chanda or desire is an urge to act; and

(6) Adhimokkha or decision or deciding factor.

C. Fourteen immoral concomitants (akusala cetasika).

These factors associate with previous thirteen in varying combinations and produce various states of unwholesome consciousness. The unwholesome mental factors are as follows :–

(1) Moha (delusion or dullness)

(2) Ahirika (shamelessness or lack of moral shame)

(3) Anottappa (callousness or lack of moral fear

(4) Uddhacca (restlessness)

(5) Lobha (greed)

(6) Diṭṭhi (wrong view or dogmatism)

(7) Māna (conceit)

(8) Dosa (hate)

(9) Issā (envy)

(10) Macchariya (meanness or selfishness

(11) Kukkucca (perplexity)

(12) Thīna (sloth)

(13) Middha (torpor)

(14) Vicikicchā (sceptical doubt)

D. Twenty mental factors which are common to all moral states of consciousness (sobhana-sādhāraṇa) are as follows :–

(1) Saddhā (faith)

(2) Sati (mindfulness)

(3) Paññā (wisdom)

(4) Hiri (Judiciousness or prudence)

(5) Ottappa (moral fear)

(6) Alobha (disinterestedness)

(7) Adosa (amity)

(8) Kāya Passaddhi (composure of the body)

(9) Citta-passaddhi (composure of mind).

(10) Kāya-lahutā (buoyancy or lightness of the body)

(11) Citta-lahutā (buyoyancy of mind)

(12) Kāya-mudutā (softness or pliancy of the body)

(13) Citta-mudutā (Pliancy of mind)

(14) Kāya kammaññatā (fitness of the body)

(15) Citta-kammaññata (fitness of mind)

(16) Kāya-Pāguññatā (ability or proficiency of the body)

(17) Citta-pāguññatā (proficiency of mind)

(18) Kāya-ujjugatā (rectitude of the body)

(19) Citta ujjugatā (rectitude of mind)

(20) Tatra-majjhattatā (balance of mind)

E. Three mental factors (cetasika) which belong to category of abstinences (virati) are :—

(a) Sammā-vācā (right speech)

(b) Sammā-kammanta (right action)

(c) Sammā-ajīva (right livelihood).

F. Two mental factors which belong to the category of illimitables (appamaññā) are :—

(1) Karuṇā (compassion or pity)

(2) Muditā (appreciation).

Of the above mentioned fifty-two mental factors, paññā or wisdom-factor is present only in those states of consciousness that are very much thoughtful. The first thirteen mental factors including seven universals and particulars (Pakiṇṇaka) form really the nucleus of the whole process of consciousness. They associate of mix-up in different ways with unwholesome (akusala) and wholesome (kusala) mental factors mentioned above and help the ugly and good (sobhana) states of consciousness to arise.

It may be observed here that the usual classification of the mental states or functions under thinking, feeling and willing or volition has not been followed here. For instance, we know that the illimitables (appamaññā) are really four, viz. mettā, karuṇā, muditā and upekkhā, while the Rūpārūpavibhāga speaks of only two, viz. karuṇā and muditā. It is suggested that mettā is implied in adosa (amity) and upekkhā (i.e. indifference or neutrality is implied in tatramajjhattatā. The three abstinences (viratis) viz. sammā vācā, sammā kammanta and sammā ājīva are really taken from the Noble Eightfold Path.

This topic has not been much discussed in the Rūpārūpavibhā under the category of the Cetasikasampayoga we are to consider the types of consciousness that arise in connection with nibbāna. Of the fifty-two types of mental states only seven take place here. But in the five rūpāvacara types of consciousness and in the arūpāvacara types of conciousness their number is thirty. In the four jhānic stages the following are the types :–

(1) The consciousness arising in the first stage is associated with joy and knowledge. The types of moral consciousness at this stage are thirty-four.

(2) In the second stage the consciousness arises accompanied by joy. It may not be associated with knowledge. It may also be associated with indifference. The types of citta at this stage are thirty.

(3) In the third stage of meditation the consciousness is associated with indifference and joy. It is a vipāka citta and is accompanied by knowledge. But is a mere moral consciousness, it is dissociated from knowledge. The

types of citta or consciousness at this stage are thrity-two.

(4) In the fourth stage of meditation the consciousness is associated with indifference but dissociated from knowledge. Here the citta is both vipāka and kiriyā. The types of citta arising at this stage are thirty-one.

In the Lokuttara stage there are thirty-six types of consciousness. Here, Nibbāna has been described a stage which is accuta (infalliable), nicca (permanent), santa (tranquil) and asaṅkhata (unconditioned or uncreated). (See B. N. Chaudhury, Abhidhamma Terminology in the Rūpārūpavibhāga).

CETASIKASAMPAYOGA : This topic has not been much discussed in the Rūpārūpavibhāga. Under the category of the cetasikasampayoga we are to consider the types of consciousness that arise in connection with Nibbāna. Of the fifty-two types of mental states only seven take place here. But in the five rūpāvacara types of consciousness and in the arūpāvacara types of consciousness their number is thirty. In the four jhānic stages the following are the types :

(1) The consciousness arising in the first stage is associated with joy and knowledge. The types of moral consciousness at this stage are thirty-four.

(2) In the second stage the consciousness arises accompanied by joy. It may not be associated with knowledge. It may also be associated with indifference. The types of citta at this stage are thirty.

(3) In the third stage of meditation the consciousness is associated with indifference and joy. It is a vipāka citta and is accompanied by knowledge. But it is a mere moral consciousness, it is dissociated from knowledge. The types of citta or consciousness at this stage are thirty-two.

(4) In the fourth stage of meditation the consciousness is associated with indifference but dissociated from knowledge. Here the citta is both Vipāka and Kiriyā. The types of citta arising at this stage are thirty-one.

In the Lokuttara stage there are thirty-six types of consciousness. Here, Nibbāna has been described a stage which is accuta (infallible), nicca (permanent), santa (tranquil) and asaṅkhata (unconditioned or uncreated).

CETOKHILA (Skt. Cetaskhila), barrenness, through non-cultivation, of mind mental destructions on factors causing mental barrenness.

This is a compound term implying an unproductive state of mind, inimical to development in the Buddhist religious sense. In Buddhism the term cetokhila is used in figurative sense of barrenness of mind implying an uncultivated gap, so to say, between one's mental and moral achievements

reacted upto point on the one hand, and the final goal in one's upward way to perfection, on the other.

As factors causing mental barrenness khilas are placed in two categories of five (pañca) and three (tayo) categories mutually different both in concept and magnitude, is itself an obstruction to mental progress (evaṃ ayaṃ cetokhilo appahino hoti, Majjhima N.I. p.101). Thus the texts speak of five mental obstructions (pañcacetokhila).

CETO-PARIYA-ÑĀṆA (Skt. Cittaparyāyajñāna) i.e. penetration of mind of others.

It is one of the six supernormal knowledges or powers (Chaḷabhiññā), q.v.) attainable through the utmost perfection in the mental concentration (samādhi, q.v.) and penetrating insight (vipassanā, q.v.), others being magical or miraculous power (iddhividhā, q.v.), divine ear (dibba sota; q.v.), divine eye (dibba-cakkhu, q.v.), remembrance of former existences (pubbeni-vāsānussati, q.v.) and knowledge of extinction of all cankers (āsavakkha-yañāṇa, q.v.). The stereotyped description of supernormal powers are met with in the Paḷi Nikāyas. He knows the minds of other beings or other persons, by penetrating (pajānāti) them with his own mind (parasattānaṃ cetasā ceto-pariya). He knows the greedy mind as greedy (sarāgaṃ va cittaṃ) and not-greedy one as not greedy (vītarāgaṃ); knows hating mind as hating (sadosa) and not-hating one as not hating; knows the deluded mind as deluded (samohaṃ vā cittaṃ) and non-deluded one as not deluded (amoham cittaṃ); knows the shrunken (saṅkkhittaṃ) mind, and the distracted one (vikkhittaṃ), the developed mind (mahaggataṃ) and the undeveloped one (amahaggataṃ) .... the concentrated mind (samāhita cittaṃ) as concentrated, and the unconcentrated mind as unconcentrated, the emancipated mind (suvimuttaṃ cittaṃ) as emancipated and so on.

CETOVIMUTTI (Skt. Cetaḥvimukti), emancipation of mind. The term refers to perfect freedom of mind by following the Noble Path (ariya-magga) or by living the Noble Life (brahmacariyā).

In this context, the term, is almost always coupled with another term paññā-vimutti, to read cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā; (Dīgha N.I. p. 156, III. p.78; Saṃyutta N. I. p.120; Aṅguttara N. I. 123; Netti, pp.40-41).

In this state of freedom, mind becomes perfectly free from all passions (āsavehi cittaṃvimucciṃsu); Majjhima N. III p.280), namely, the passions of sense-pleasures (kāmāsava), passions for continued existence (bhavāsava), passions of views (diṭṭhāsava), passions of ignorance (avijjāsava).

This refers to the attainment of arahantship, the highest and the

noblest state (Dīgha N. I. 156), which is the final release from saṃsāra (Sumaṅgalavilāsinī I.p.313).

The term paññāvimutti appears to be complementary to the first term cetovimutti and stresses the fact that emancipation of mind is attained by insight (paññāparibhāvitaṃcittaṃ sammadeva āsavehi vimuccati) Dīgha N. I. p.8.

The person whose mind is thus emancipated is called vimuttacitta (Majjhima N. I. p.140).

According to Buddhaghosa, cetovimutti is synonymous with cittavimutti and is a name of the consciousness of the fruit of arahantship (arahatta-phalacitta) which is from the bondage of all passions and paññāvimutti in insight is the fruit of arahatship (arahatta-phalapaññā, Sumaṅgalavilāsinī I.p.313).

Appamañña-cetovimutti, emancipation of mind through infinitudes is attained by practising the four infinitudes (appamañña) otherwise called divine states (brahmavihāra), namely, mettā (loving kindness), karuṇā (compassion), muditā (sympathetic joy), upekkhā (equanimity)—Majjhima N. I p.297, III. 146, Saṃyutta N. IV pp.296-7. Mettā-cetovimutti is attained by practising mettā and so also other cetovimuttis, (Dīgha N. I 248).

The person who attains emancipation of mind through the practice of brahmavihāras becomes a anāgāmin (non-returner) but not a arahant because he has yet to eliminate some passions and be free from them, Aṅguttara N. V, 300. This emancipation of mind, is, one that is produced generated by the mind is therefore, impermanent and liable to cease (Aṅguttara N. V, p.344).

Ākiñcañña-cetovimutti is attained by concentration on the state of nothingness (Ākiñcaññāyatana, q.v.), and suññatā-cetovimutti is attained by considering existence to be devoid (suñña of self (attā), Majjhima N. I, pp.296-97; Saṃyutta N. IV p.296; and by thinking of state which is signless (animitta-dhātu) i.e., Nibbāna. Cetovimutti, attained by three means is capable of reaching perfect freedom and unshakable emancipation of mind (Akuppa cetovimutti : Majjhima N.I. p.298; Saṃyutta N. IV 297).

It is the goal of brahmacariya (Majjhima N.I. pp.197, 205) and is identical with the highest and the noblest state i.e., arahatship, (Papañcasūdanī, II. p.232).

CAITYAKAS (Pali Cetiyā) — This is a Buddhist sect which originated about two hundred years after the Mahā-parinirvāṇa of Buddha. The Buddhist saṅgha, after second council which was convened one hundred years after Buddha's demise, was split into two communities : Theravāda and Mahāsaṅghika. In course of time, according to Buddhist tradition, from these two schools appeared eleven and

seven subsects including themselves. Caityakas branched off the Mahāsaṅghikas. It is described in the Dīpavaṃsa : pubbaṅgamā bhinnavādā Mahāsaṅgītikarakā / tesañ ca anukārena bhinnavādā bahu ahi. ...... Cetiyā ca punavādī Mahāsaṅgīti-bhedakā. (Dīpavaṃsa, Ch. V). It is said that some teacher Mahādeva who used to dwell in a Caitya on the top of a mountain was responsible for the origin for the Caityavāda and that is why this sect was so called. According to some others since this sect worshipped the caityas, so the name Caityakas was given thus to its adherents. It was also known as the Lokottaravāda, a sect of the Mahāsaṅghika school, for worship of caityas was given special prominence by both the sects, hence it will not be out of way to say that the Lokottaravādins, on account of their devotion to caityas, were also called Caityakas.

The Nāgārjunikoṇḍā and Amarāvatī (Dhanakaṭaka) inscriptions refer to this sect and its subsects, Śaila schools. The importance and popularity of the Mahāsaṅghikas have not been raised not so much by the subsects which came into existence still later, we mean, the Śailsa schools of Vasumitra and Bhavya and the Andhakas (another name of the Caityakas) of the Pali tradition. The former speak of the three Śaila schools, Caityaka, Aparaśaila and Uttarāpathaka, while in Pali appear five or six names : Cetiya, Himavatika, Rajāgirika, Siddhatthika, Pubbaseliya (Pūrvaśaila), Aparaseliya (Aparaśaila). Though the Pali tradition is partially corroborated by Vinītadeva's list, it has been fully borne out by the inscriptions mentioned above which mentions the followings :

(i) Caityika (Burgess (Buddhist Stūpas), pp.100, 102).

(ii) Cetiavadaka (ibid., p.102).

(iii) Aparamahā vanaseliya (Epigraphia Indica (EI, XX, p.41).

(iv) Puvasele (EI, XX, p.22).

(v) Mahāvanaseliyāna (Burgess, p.105).

(vi) Rājagiri-nivāsika (ibid., p.53).

(vii) Rājaśaila (ibid., p.105).

(viii) Sidhathikā (ibid. p.110).

The doctrines of the Caityakas are almost indentical with those of the Mahāsaṅghikas though they differed on some minor points. According to the Caityakas the construction of caityas (shrines), worship of caityas and a circumambulation of caityas produce much merits. Offering of flowers, garlands and scents to caityas was likewise meritorious. By making gifts one could acquire merits and these merits could be transferred to one's relatives and acquanitances engendering happiness in this world and the next. Such a kind of worship

and the like were inconsistent with the early principles of Buddhism, especially preserved in the Theravāda canon. The Caityakas of course gave rise to the devotional aspects in the religion which made Buddhism popular among the laity. They also further contributed to the development of Mahāyānism regarding Buddha conception. The Caityakas believed that the Buddhas were free from attachment, delusion and ill will.They were further, superior to the Arhats for their acquisition of ten powers (balas), namely, sthān-asthāna-jñāna, karma-vipākajñāna, nānādhimukti-jñāna, nānā-dhātusñāna, indriyasaṃvara-jñāna, sarvatra-gāminī-pratipajjñana, sarvadhyāvimokṣa-samāpatti-jñāna, pūrvanivās-ānusmṛtijñāna cyutyut-patti-jñāna, and āśravakṣayas jñāna, Mahāvyutpatti (sakaki). According to them Nirvāṇa is a positive faultless state (N. Dutt, Early Monastic Buddhism II pp.48-52; Banerji, Buddhism in India and Abroad, pp.100-1).

Ch

CHAḶABHIJĀTIYO (Skt. Ṣaṭabhijā-tiyo), six types of human beings, the types being distinguished according to the qualities (guṇa). They are kaṇhābhijāti, i.e., black type of man such as bird-catches, hunters, fishermen, etc.

(ii) Nīlābhijāti, i.e. blue type of men, such as recluses who take to rigorous ascetic practices including Sakyaputtiya Samaṇas.

(iii) Lohitābhijāti, i.e., red type of men - Nigaṇṭhas who wear one piece of cloth.

(iv) Haliddābhijāti i.e., yellow type of men, lay-devotees of Acelakas including Ājīvakasāvakas.

(v) Sukkābhijāti, i.e., white type of men such as Ājīvaka ascetics like Nanda, Vaccha, Saṅkicca. In the Mahāsaccaka-Sutta of the Majjhima Nikāya (I.p.238) these ascetics are said to be engaged in Kāyabhāvanā and not in Cittabhāvanā.

vi) Paramasukkābhijāti, i.e., purest white - Ājīvaka saints. (Ref. Dīgha N. III. p.2 f; Aṅguttara N. Vol. III p.385; (Chaḷābhijāti Sutta, Sumaṅgala vilāsinī I. p.162).

J

JANAKA-KAMMA (Skt. Janakakarma) i.e., regenerative or productive action.

This action is classified into function group or action according to the functions.

It produces the five groups of existence, viz. corporeality (rūpas), feeling (vedanā), perception (saññā), mental formation (saṅkhārā), consciousness (viññāṇa), at rebirth as well as during life continuity.

"Reproductive action is really a particular action which produces a particular effect. Due to such action a person goes from one existence to another. This action helps the future birth which is called Janaka Kamma."

Buddhaghosa in his Visuddhimagga (p.601) says about the function of the Janakakamma, Reproductive karma (Janaka kamma) is both moral and immoral (kusalam pi hoti akusalam pi hoti) and reproduces the resultant aggregates of mind and matter at rebirth and at procedure (tam paṭisandhiyam pi pavatte pi rūpārūpavipākakkhanadhā janeti).

JARĀ-MARAṆA (Ts.) old age, decay and death.

The Sammādiṭṭhi sutta of the Majjhima N. (I. p.49) explains the compound word thus : What is old-age and dying (jarā-maraṇa), what is the origin (samudaya) of old age and dying, what is the stopping (nirodha) of old age, dying, what the course leading to the stopping (nirodha-gāminī-paṭipadā) of old age and dying? Whatever of various beings in various groups of beings (sattanikāya) is old age (jarā), decrepitude (jiraṇatā), broken teeth (khaṇḍiccam), greying hair (paliccaṃ) wrinkly skin (balittacatā), the dwindling of the life span (ayuno saṃhāni) the collapse of sense-organs (indriyānaṃ paripāko) is called old age (jarā), whatever is the falling away (the passing away), the breaking up (bhedo), the disappearance (antaradhāna), death and dying the action of time (kālakiriyā), the breaking up of the groups (of grasping) and the laying down of the body - this is called dying (maraṇa). Thus this ageing and thus dying are called ageing and dying (jarā maraṇa).

Jarā-maraṇa is one of the links or factors of Dependent origination (Paṭiccasamuppāda).

JALĀBUJA i.e. womb-born creatures. These creatures comprise all human being, some animals that take their conception in mother's womb and some gods and goddesses inhabiting the earth. According to the Rūpā rūpavibhāga, the biological or physiological background of the category of rūpa includes the entire kāmaloka or world of life which consists the four classes of being, namely, aṇḍaja, jalābuja, saṃsedaja and opapātika.

JAVANA (from javati, to impel), 'impulson', is the phase of full cognition in the cognitive series, or perceptual process (cittavīthi) occurring at its climax, if the respective object is large or distinct. It is at this phase that karma is produced, i.e., wholesome or unwholesome volition concerning the perception that was the object of the previous stage of the respective process of consciousness. There are normally seven impulsive moments. In mundane consciousness (lokiya) any of the seventeen karmically wholesome classes of consciousness or of the twelve unwholesome ones may arise at the phase of Impulsion. For the Arhat, however, Impulsion has no longer a karmic, i.e., rebirth-producing character, but is a karmically independent function (kiriyā). There are further eight supramundane classes of Impulsion.

The four impulsive moments immediately before entering an absorption (jhāna) or one of the supermundane paths (magga; see ariyapuggala) are : the Preparatory (parikamma), Approach (upacāra), Adaptation (anuloma) and Maturity-moment (gotrabhū, q.v.). In connection with entering the Earth-Kasiṇa absorption, they are explained as follows, in Visuddhimagga. IV : "After the breaking off of the subconscious stream of being (bhavaṅga-sota.) there arises the 'Advertence at the mind-door' (mano-dvārāvajjana, see viññāṇakicca), taking as object the Earth-Kasiṇa (whilst thinking); 'Earth : Earth' : Thereupon, four or five impulsive moments flash forth, amongst which the last one (maturity-moment) belongs to the fine-material sphere (rūpāvacara), whereas the rest belong to the sense-sphere (Kāmāva-cara, see avacara) though the last one is more powerful in thought conception. Discursive Thinking, Interest (rapture), Joy and concentration (cf. jhāna) than the states of consciousness belonging to the sense-sphere. They are called 'preparatory' (parikamma-samādhi), as they are preparing for the attainment-concentration (appanā-samādhi); 'approaching' (upacāra-samādhi), as they are close to the attainment-concentration and are moving in its neighbourhood; 'adaptive' (anuloma), as they adapt themselves to the preceding preparatory states and to the succeeding attainment concentration. The last one of the four is called 'matured' (gotrabhū). In a similar way, the impulsive moments before reaching the Divine Ear are described in Visuddhimagga, Ch. X III. (Nyanatiloka, Buddhist Dictionary, p.69).

JAVANACITTA occupies the twelfth stage in the function (kicca, Visuddhimagga, p.457) of an act of perception (or vīthicitta), the full perception or apperception. (ibid. p.459) In this connection javana is taken in equally fundamental sense of "going" (not swiftness) and the "going" is understood as intellectual movement (PED). The Pali term javana means 'running through object. There is not one moment of citta which performs the function of javana but generally there are seven cittas in succession. If the first javana citta is kusala or good kusala (Gorkam, Nina Van, Abhidha-mma in Daily Life—Sri Laṅka, p. 132). Javana citta is active and at this state of mind results are reaccumulated. Javana citta receives the objects actively and knows it well and also brings it action. It is free to function, it is vital, and able to perform function in both favourable and adverse conditions. (Mutsuddi, Birendra Lal, Abhidharmārtha Saṅgraha, p.141).

There are fifty-five types of javana citta. They are as follows : Eight

rooted in greed, two rooted in hate, two rooted in delusion or ignorance. All the twelve types of mind are immoral (akusala). Eight types of moral mind belonging to the realm of senses (kāmāvacara kusala), eight types of inoperative mind, one type laughter mind (hasitoppāda), five types of meditative mind belonging to the realm of form (rūpāvacara-jhānacitta), five inoperative (kriyā citta), four meditative of formless sphere, four inoperative of formless, four of path-mind (lokuttara magga citta) and four ultimate of transcendental realm (lokuttara phala citta (Barua Amal, Mind and Mental Factor in Early Buddhist Psychology, p.23.)

JĀTI, birth.

It comprises the entire embryonic process beginning with conception and ending with parturition.

According to the Mahāsatipaṭṭhāna Sutta of Dīgha Nikāya, the birth of beings belonging to this or that order of beings, their being born, their conception (okkanti) and springing into existence, the manifestation of the groups of corporeality (rūpa), feeling (vedanā), perception (saññā), mental formations (saṅkhāra), consciousness (viññāṇa), the acquiring of their sensitive organs; this is called birth.

In the chain of Dependent origination (Paṭiccasamuppāda) the origination of birth (jāti) is due to the process of becoming (bhava) and due to birth there are old age (jarā) and death (maraṇa) as its resultants.

JĀLAHATTHAPĀDATĀ (Skt. Jālahastapādatā), one of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.) who is Buddha or universal monarch (cakrabartī rājā) as enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, Brahmāyu Sutta of the Majjhima Nikāya and some Buddhist Sanskrit texts is Jālahatthapādatā, i.e., "his hands and feet having net-work". In explaining this sign, the Sumaṅgala-vilāsinī (p.446) says that this is not webbing of skin between the fingers and toes. A person whose fingers and toes are webbed like a snake's hood is not fit for obtaining ordination (pabbajjā). But a superman's four fingers of hands and five toes of feet are of equal measure (ekappamāṇa) spaced as evenly apart as in the network of a particular kind of latticed window made by a skilled carpenter (kusalena vaḍḍhakena yojitajāla-vātāpana-sadisa honti).

The Lalitavistara (p.75), the Mahā-vyutpatti (p.6), and the Bodhisattva-bhūmi (p.259) have termed this sign as jālāṅgulihastapādaḥ, jālāvana-ddhahastapādaḥ, and jālāpāṇi-pādaḥ respectively and say that his fingers and toes are webbed like net. The Gaṇḍavyūha Sūtra describes that the net work of his hands and feet is extra-ordinarily well divided and unbroken.

In the Abhidharmadīpa (p.138) we find that this sign is like a minute net made by a red spider having eight legs and the feet of a swan.

JĪVA, i.e., life, vital principle, individual soul. 'Soul (life) and body are identical' (Taṃ Jīvaṃ taṃ sarīraṃ) and 'soul and body are different' (aññaṃ jīvaṃ aññaṃ sarīraṃ), these two frequently worng views fall under the two kinds of personality belief (sakkāya diṭṭhi) i.e., the first one under the annihilation belief (uccheda-diṭṭhi) and the second under the eternity belief (sassata diṭṭhi).

In the Saṃyutta Nikāya (II. p. 61) it is said "verily, if one holds the view that the soul (life) is identical with the body, in that case a holy life is not possible (brahmacariyāvāso na hoti), or if one holds the view that the soul is something quite different, in that case also a holy life is impossible. Both these extremes Tathāgata have avoided and shown the Middle Doctrine (ubho ante anupagamma majjhe-na dhammaṃ deseti).

JĪVITINDRIYA (Skt. Jīvitendriya) i.e., faculty of vitality.

Jīvitindriya gives vitality to the life of the socalled individual. There are two faculties by the name of jīvitindriya : one is psychological and is called arūpa-jīvitindriya, which gives life to the mental side of the individual while the other, called rūpa-jīvitindriya is material and gives life or vitality to the physical side of individual (Dhammasaṅgaṇī, p.625; Visuddhimagga, p.418).

Jh

JHĀNA (Skt. Dhyāna), absorption, trance, meditation.

Goal of Buddhism is to secure extinction of the thirst (*taṇhā*) for sensual pleasures, the root cause of suffering, conflict and mental unrest, to be free from all kinds of bondage and defilements and finally to achieve the eternal peace and supreme bliss through emancipation and realisation of *Nirvāṇa* which is defined in the Ariyapriyesanā Sutta of the Majjhimanikāya as unborn (*ajāta*), unageing (*ajara*), undying (*amara*), unsorrowing (*asoka*), stainless (*asaṃkiliṭṭha*), the uttermost security and perfect peace (*anuttara yogakkhema*). The Buddhist way of salvation and eternal bliss i.e., *Nibbāna* cannot be obtained unless a man purifies himself by removing evil thoughts and craving for worldly pleasure and rebirth and thus becomes perfect.

This purification of mind is possible if man cultivates himself by observing certain moral precepts by abstaining from sinful thoughts and deeds. In other words, he has to adopt mental culture which is called meditation. Meditation is nothing but the art of mental training and awakening or mindfulness consciously undertaken. It means, simply, a journey towards destination of awareness of the condition of body,

the feelings, sensations and the thoughts of mind which occur from moment to moment and also of insight into knowledge of truth as it is (*Yathābhūtañāṇada-ssanaṃ*). It leads to the realisation of *Nibbāna*, the absolute deliverance from the root cause of sorrows and the cycle of birth and death.

This path of deliverance as formulated by the Buddha is mainly meditational practice which is mainly psychological in nature and is based on the strong foundation of ethics. The way of this meditational practice is by observing moral precepts (*śīla*) to develop human character first and then by tranquillising mind (*samatha*) and perfecting insight (*vipassanā*) to make the view straight for penetrating into truth in this very life. A great system of meditational practices adopted by the yogis to achieve deliverance (*mokṣa* or *mukti*) was prevalent in ancient India from before the time of Buddha and the practice is current even today. Buddha has contributed much to the Indian meditational system by developing it to such a stage that will enable man to attain perfect deliverance (*vimokṣa* or *vimukti*) in comparison to previous simple deliverance.

The stereotyped method of Buddhist meditation as described in the Pali Nikāyas is as follows : Before starting meditation the Buddha instructs his disciple to observe the moral precepts such as abstinence from immoral acts like killing living beings, theft, sexual misconduct, etc., abiding by all the disciplinary rules codified in the Pātimokkha and other moral duties. The disciple is further instructed to exercise control over his sense organs including mind, take food without causing injury to any being for the bare maintenance of his body and not for embellishing or beautifying his body but to keep it just fit for leading a pure and holy life and thus making his body and mind fit for meditation. The contemplating monk then selects a suitable lonely place, sits down cross legged, holds back erect, having made mindfulness rise up in front of him (*parimukhaṃ satiṃ upaṭṭhapetvā*) and purifying his mind of five hindrances (*pañca-nīvaraṇe*) to spiritual progress. His mental impurities being thus almost eliminated by knowledge he is to start meditation.

Dissociating mind from evil desires he tries to concentrate his mind on a certain object (*kammaṭṭhāna*). At first his mind roams around the object of meditation (*savitakka savicāra*), but derives joy out of seclusion and enters and abides in the first stage of meditation (*paṭhama-jhāna*). In the second stage of meditation, his mind does not roam (*avitakka-avicāra*) about but is concentrated on the object of meditation (*cetaso ekodi-bhāvaṃ*) becomes internally serene and enjoys pleasure emanating from concentration (*samādhija pītisukhaṃ*).

In the third stage of meditation (*tatiya-jhāna*) his mind rises above pleasure and displeasure and attains mental equanimity. He is still attentive and clearly conscious, feels happy and watchful of what is happening in his body and mind.

By getting rid of previous pleasure and sorrow he enters and abides in the fourth stage of meditation (*catuttha-jhāna*) and remains undisturbed by any kind of feeling of happiness or its opposite and attains perfect equanimity. After perfecting himself in the meditation he tries to comprehend the four truths, viz., suffering, its origin, its removal and the path leading to its removal and gives up craving entirely and becomes *arhant*, the emancipated.

Buddha advises the monks to practise five more higher stages of meditation called *samāpatti*, viz., the stage of infinite space (*ākāsanañcā-yatana*), the stage of infinite consciousness (*viññāṇañcāyatana*), that of nothingness (*ākiñcaññā-yatana*), that of neither perception nor non-perception (*nevasaññānāsaññā-yatana*) and the stage of stopping of perception and feeling (*saññāveda-yitanirodha)*.

The word jhāna chiefly refers to the four meditative absorption of the fine-material sphere (rūpa-jjhāna or rūpāvacarajjhāna). They are achieved through the attainment of full (or ecstatic) concentration, during which there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances (pañca-nīvaraṇa). The state of consciousness is one of the full alertness and lucidity. This high degree of concentration is generally developed by the practice of one of the forty subjects of Tranquillity Meditation (Samatha-Kammaṭṭhāna). Often also the four immaterial spheres (arūpa-ayatana) are called absorptions the immaterial or formless sphere (arūpajjhāna or arūpāvacarjjhāna).

In the Ariyapariyesanā sutta and the Mahāsīhanāda sutta of the Majjhima Nikāya Buddha speaks of his yogic training and life under two great yogis of ancient India, Ārāḷa kālāma and Rudraka Rāmaputra and acquired upto the third and fourth samāpatti, i.e., the plane of nothingness (*ākiñcaññāyatana*) and the stage of neither perception nor non-perception (*nevasaññānāsaññāyatana*) respectively of meditation. But being not satisfied with this acquirement Buddha went to the forest of Uruvelā, (modern Buddhagayā) and practised *haṭhayoga* (controlling the breathing) for six years. In the Mahāsaccaka sutta of the Majjhima Nikāya Gautama himself describes his practice in detail : "While he was subduing, restraining and dominating his mind, with teeth clenched, the tongue pressed against the palate, sweat poured from his armpits" (*dantebhi dantamādhāya jivhāya tāluṃ āhacca*

cetasā cittam abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti), Majjhima Nikāya, I p.242. It is surely the method of *haṭhayoga* and it has similarity with the description of 'khecari' posture (*Yogaśikhopaniṣad,* Chap. V, Vs 39-43).

Then he decided to meditate on non-breathing meditation (*appāṇakaṃyeva jhānaṃ jhāyeyyaṃ*). It is similar to *Kumbhaka.* Then he stopped breathing in and breathing out through the mouth and the nose and there came to be an exceedingly loud noise of winds escaping by the auditory passages (*mukhato ca nāsato ca assāsapassāse uparundhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti*). Again he stopped breathing in and breathing out through the mouth and through nose and through ears, exceedingly loud winds rent his head (*mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparundhesu adhimattā vātā muddhani āhaninta*). Again, he stopped breathing in similar way and he came to have very bad headaches (*sīse sīsavedanā honti*). Again, he stopped breathing in the same way, then very strong winds cut through his stomach (*adhimattā vātā kucchiṃ parikantanti*). This is also a condition of Kumbhaka. Again, he stopped breathing in the same way, then there came to be a fierce heat in his body (*adhimatto kāyasmiṃ ḍāho hoti*). During the practice of this sort of meditation, his unsluggish energy (*viriya*) and unmuddled mindfulness are set up but that painful feeling persisted without impinging on his mind. All these are different varieties of *Kumbhaka* or *appāṇaka jhāna* (Skt. *Aprāṇakadhyāna*) which Gautama practised for many years before attainment of enlightenment (*sambodhi*).

In all the stages of samāpatti upto the *Nevasaññā nāsaññāyatana* i.e. sphere of neither perception nor non-perception though the temporary cessation of mental function and the attainment of bliss of liberation are possible the object of mind is existence (*bhava*) and not *Nibbāna,* as even then sensational knowledge and attention of mind towards object perceived through senses remain present. Above that stage, that is in the stage of ninth *samāpatti* (*Saññāvedayita-nirodha)* i.e., "stopping of perception feeling and object of mind is *Nibbāna* but not *bhava* or existence. In that samāpatti there is no relation between sense-knowledge and object perceived through senses. In outward view the condition of a dead person is almost the same as the person engulfed in the meditational stage of 'stopping of perception and feeling', in that condition no other sign of life exists except heat of the body. It is said in the *Mahāvedalla sutta* of the *Majjhima Nikāya.* "Your reverence, the bodily activities (*kāyasaṅkhāra),* i.e., inbreathing and out-breathing of

the dead thing passed away, have been stopped, have subsided, the vocal activities (*vacīsaṅkhāra*) i.e, speaking power, have been stopped, have subsided (niruddha paṭipassaddha), the mental activities (*cittasaṅkhāra*) i.e., perception and feeling (in the language of Patañjali, *cittavṛtti*) have been stopped, have subsided, the vitality is entirely destroyed (*āyu parikkhīṇo*), the heat allayed (*usmā-vūpasantā*), the sense-organs are entirely broken asunder (*indriyāni paribhinnāni*). But in that monk who has attained the stopping of perception and feeling (*saññā-vedayita-nirodha samāpatti*), although his bodily, vocal and mental activities have been stopped, have subsided, his vitality is not entirely destroyed, his heat is not allayed, his sense-organs are purified. This is the difference between a dead thing, passed away and that monk who has attained the stopping of perception and feeling" (Middle Length Sayings, I. pp.356-57). This attainment is otherwise called 'attainment of the freedom of mind' (*cittavimutti-samāpatti*) which is of four kinds, signless (*animitta*), immeasurable (*appamāṇo*); nothingness (*ākiñcañña*) and voidness (*śuññatā*).

"Through the total overcoming of the perceptions of matter, however, and through the vanishing of sense-reactions and the non-attention to the perceptions of variety, with the idea, 'Boundless is space', he reaches the sphere of Boundless Space (ākāsānañcāyatana) and abides therein.

"Through the total overcoming of the sphere of boundless space, and with the idea 'Boundless is consciousness', he reaches the sphere of Boundless Consciousness (viññāṇañcāyatana) and abides therein.

"Through the total overcoming of the sphere Boundless Consciousness, and with the idea : 'Nothing is there', he reaches the sphere of Nothingness (ākiñcaññāyatana) and abides therein.

"Through the total overcoming of the sphere of Nothingness, he reaches the sphere of Neither Perception nor Non-perception (nevasaññā-nāsaññāyatana) and abides therein".

"Thus the first absorption is free from five things (i.e., the hindrances, nīvaraṇa, q.v.), and five things are present (i.e., the Factors of Absorption, jhānaṅga). Whenever the monk enters the 1st absorption, there have vanished : Sensuous Desire, I'll-will, Torpor and Sloth, Restlessness and Scruples, Doubts; and there are present : Thought-conception (vitakka), Discursive Thinking (vicāra), Rapture (Pīti), Joy (Sukha) and Concentration (Samādhi). In the 2nd absorption there are present : Rapture, Joy and concentration; in the 3rd! Joy and Concentration; in the 4th : Equanimity (upekkhā) and Concentration".

The four absorptions of the Immaterial Spheres still belong, properly speaking, to the 4th

absorption as they possess the same two constituents. The 4th fine-material absorption is also the base or starting point (pādaka-jhāna) for the attaining of the Higher Spiritual Powers (abhiññā, q.v).

In the Abhidhamma, generally a fivefold, instead of a fourfold division of the fine-material absorptions is used : the 2nd absorption has still the constituent 'Discursive Thinking' (but without Thought-conception), while the 3rd, 4th and 5th correspond to the 2nd and 3rd and 4th, respectively, of the fourfold division.

This fivefold division is based on Sutta texts like the Aṅguttara Nikāya.

Jhāna in its widest sense (e.g. as one of the 24 conditions or paccaya), denotes any, even momentary or weak absorption of mind when directed on a single object. Nyanatiloka Buddhist Dictionary.

Samatha, i.e., tranquillity identical with concentration (*samādhi*), and *vipassana,* i.e., insight, identical with wisdom (*paññā*) form the two branches of Buddhist meditation in mental development. 'Tranquillity' is an unperturbed, peaceful and lucid state of mind attained by strong mental concentration. Not aiming mainly at the development of wisdom, but aiming mainly at the development of perfect peace and tranquillity of mind to practise meditation and contemplation is the mental culture of tranquillity (*samathabhāvanā*). Tranquillity frees the mind from impurities and inner obstacles and gives it greater penetrative strength. Along with the *samathabhāvanā* aiming mainly at the development of wisdom to practise meditation and contemplation is the mental culture of insight (*vipassanā-bhāvanā*). 'Insight' (vipassanā) is the penetrative understanding by direct meditative experience of the impermanency (*anicca*), unsatisfactoriness (*dukkha*) and impersonality (*anattā*) of all material and mental phenomena of existence. It is insight that leads to entrance into supermundane states of holiness and to final liberation.

In the method of meditation or on the Yoga, Buddha introduced the application of mindfulness (*satipaṭṭhā-na*) in order to control and systematise meditation. Such introduction of the application of mindfulness is a unique contribution of Buddha in the development of mental culture in any of the Indian religions. Neither in the Pātañjala Yoga philosophy nor in any Brahmanical or Jaina texts it is found. It is said in the Cullavedalla sutta of the Majjhima Nikāya, whatever is one pointedness of mind (*cittassa ekaggatā*), this is the concentration (*samādhi*). The four applications of mindfulness (*cattāro satipaṭṭhānā*) are the distinguishing marks of concentration (*samādhinimitta*), the four right efforts are the requisites of concentration (*samādhi-parikkhāra*);

whatever is the practice (*āsevana*), the development (*bhāvanā*) the increase of these very things (*bahulikamma*) this is herein the development of concentration (*samādhi bhāvanā*).

In the *Mahasatipaṭṭhāna sutta* of the *Dīgha Nikāya* and the *Satipaṭṭhāna sutta* of the *Majjhima Nikāya* the four applications of mindfulness or contemplative awareness are dealt with in detail.

JHĀNA-PACCAYA (Skt. Dhyānapratyaya), i.e., contemplation as condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is a type of causal relation, in which the relating thing (paccaya-dhamma) may be one of the dhyāna or meditation factors or constituents, viz., vitakka (initial application of the mind), pīti (pleasure) or sukha (happiness), ekaggatā (one pointedness), somanassa (joy or gladness), domanassa (grief) and upekkhā (indifference or neutrality) present in the stage of meditation (jhāṇaṅga), and the paccayuppana dhammas are the types of consciousness, with the exception of twice fivefold viññāṇa and the material qualities in co-existence with the seven constituents. Paṭṭhāna (I. p.9) defines it : Jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ sampayuttānaṃ ca rūpānaṃ jhānapaccayena paccayo. Jhāna means contemplation of an object. It aims at the objective straightway and steadily like that of a hunter with the arrow. It is through the influence of one or other of the jhāna factors mentioned above in its causal relation to its co-existent properties that in all action we are to carry out our object, to attain the goal. Without it, it is not possible to make or take even a single right step. The mind's movement from object to object is very rapid and factor is like a chain by which it is bound to a stake.

Ñ

ÑĀṆA (Skt. Jñāna), 'knowledge, comprehension, intelligence, insight', is a synonym for Paññā (q.v.) see also vipassanā.

ÑĀṆADASSANA-VISUDDHI (Skt. Jñānadarśana-viśuddhi), 'purification of knowledge and vision is the last of the seven Purifications and a name for Path-knowledge (maggañāṇa), i.e., the penetrating realization of the paths of Stream-winning, Once-Returning, Non-Returning or Arahatship. Visuddhimagga (XXII) furnishes a detailed explanation of it.

In Aṅguttara N. II. p. 4 ñāṇadassana apparently means the Divine Eye (dibbacakkhu, s. abhiññā), being produced through concentrating the mind on light.

ÑĀṆA-VIPPHĀRA IDDHI (Skt. Jñānavisphāra-ṛddhi) the 'Power of Penetrating Knowledge' is one of the magical powers (Iddhi, q.v.).

ÑĀYA, 'right method', is often used as a name for the noble eightfold path,

e.g. in the Satipaṭṭhāna Sutta, Majjhima N. (I).

T

TAṆHĀ (Skt. Tṛṣṇā), craving.

Tṛṣṇā is derived from tṛṣ–thirst for, so in the Buddhist sense, craving stands for the thirst which is given in the doctrine of Four Noble Truths (Cattāri ariya-saccāni) as cause (samudaya) of suffering or dukkha (Saṃyutta Nikāya V.p. 421; Vinay-apiṭaka, I. p. 10). This craving or thirst (taṇhā) is classified as (1) the desire or craving for gratification of the senses (kāmataṇhā, Skt. kāmatṛṣṇā), (2) the desire for prolong existence of life (bhava taṇhā) and the desire for precipitous self destruction (vibhavataṇhā).

Taṇhā is the chief root of suffering, and of the ever containing cycle of rebirths. Corresponding to the six sense-objects there are six kinds of craving. Craving for visible objects, sounds, odour, tastes, bodily contacts, mental impressions (rūpataṇhā, sadda, gandha, rasa, phoṭṭnabba, dhamma). Taṇhā (craving) is the second aryan truth of the origination of suffering (dukkha-samudaya ariya-sacca). The main characteristics of taṇhā are that it leads rebirth to rebirth (ponobha-vikā), associated with lustful attachment (nandirāga sahagatā) and pursues pleasures at every turn (tatratatrābhan-dini: Vinaya Piṭaka I.p. 10).

So taṇhā (craving) generates grief (taṇhāya jāyati soko : Dhammapada, v. 216) and that eradication or extinction of craving (taṇhakkhaya) makes one triumph over all grief (taṇha-kkhayo sabbadukhhaṃ jināti; ibid., v. 354). For this Buddhist goal Nibbāna is called taṇha-kkhaya).

In the formula of Dependent origination (paṭiccasamuppāda) craving (taṇhā) is given as the cause, which leads to grasping of things of the world (upādāna) which in turn prolongs the life process in saṃsāra (bhava).

TAṆHAKKHAYA (Skt. Tṛṣṇākṣaya), extinction of craving, is identical with extinction of cankers (āsavakkhaya, q.v.) and the attainment of emancipation or arahatship.

TAṆHĀ-NISSITA-SĪLA (Skt. Tṛṣṇā-niśrita śīla) i.e., morality based on craving or desire. Aṅguttara Nikāya says, "Based on craving is that kind of morality which has come about by the desire for a happy existence, e.g. 'O' monks that by this morality I might become a godlike or heavenly being."

TATRA-MAJJHATTATĀ (Skt. Tatramadhyasthatā) i.e., equanimity, i.e., balance of mind (literally, remaining here and there in the middle) is the name of a high ethical quality (upekkhā). It is one of good mental factors (sobhana cetasikā) found in all wholesome mental states of consciousness (kusala-citta).

Balance of mind is not the hedonic indifference which is a sensation of neither pain nor pleasure (adukkha-m-asukha), a neutral aspect of feeling, the zero-point between joy and sorrow. Balance of mind is more intellectual, mental equipoise or even-mindedness, whereas the indifference or neutrality towards feelings which might be considered as equanimity.

Thus balance of mind (tatramajjhattatā or upekkhā) is one of the seven factors of enlightenment (sambojjhaṅga) and one of the illimitables (appamañña) and sublime mental abodes (brahma-vihāra).

Buddhaghosa says, "Tatramajjhattatā is called the 'keeping in the middle of all things. It has as characteristic that it affects the balance of consciousness (citta) and mental factors, that it prevents excessiveness and deficiency, or that it puts an end to partiality; as manifestation that it keeps the proper middle". (Visuddhimagga, pp. 466-67).

TATHATĀ, suchness, designates the firmly fixed nature (bhāva) of all things whatever. the only passage in the Pali canon where the word occurs in this sense, is found in the Kathāvatthu (p.186). In the Mahāyāna Buddhism the term 'tathatā' is used to signify the ultimate truth or Nirvāṇa. See N. Dutt, Aspects of Mahāyāna Buddhism with its Relation to Hīnayāna (Chapter : Doctrine on Nirvāṇa).

TATHĀGATA : The perfect one, lit., the one who has thus gone (Tathā+gata) or thus come (tathā+āgata). This is an epithet of the Buddha used by him when speaking of himself which is frequently mentioned in the Suttas.

To the often asked questions, whether the Tathāgata exists after death (Hoti Tathāgato paraṃ maraṇā ti) or the Tathāgato does not exist after death (Na hoti Tathagato paraṃ maraṇā ti) or does not Tathāgata exist and not exist after death (Hoti ca na hoti Tathāgato paraṃ maraṇā ti) or does Tathāgato neither exist nor not exist after death (Neva hoti na na hoti Tathāgato paraṃ maraṇā ti), Saṃyutta N. II pp. 109 ff says that in the highest sense (paramattha, q.v.) the Tathāgata, cannot, even at life time, be discovered, how much less after death, and that neither the five groups of existence ('khandha, q.v.) are to be regarded as the Tathāgata, nor can the Tathāgata be found outside these corporeal and mental phenomena. Throughout the Buddhist literature, whether Hīnayā-nic or Mahāyānic, and the writings of modern scholars, the problems concerned this question have been discussed. For details see N. Dutt, Early Monastic Buddhism, Vol. I. pp. 76-83; Development of Buddhism in Uttar Pradesh, pp. 209-217).

TATHĀGATA-BALA, the ten powers of the Perfect One (Tathāgata or Buddha), same as Dasa-bala, q.v.

TADAṄGA-PAHĀNA (Skt. Tadaṅga-prahāṇa), overcoming or abandoning by the opposite, is one of the five kinds of overcoming (pahāna, q.v.), "Overcoming by the opposite is the overcoming by opposing this or that thing that is to be overcome, by this or that factor of knowledge belonging insight (vipassanā, q.v.) just as lighted lamp dispels the darkness of the night. In this way, the 'personality-belief' (sakkāya-diṭṭhi, q.v.) is overcome by determining the mental and corporeal phenomena .... the view of uncausedness of existence by investigation into conditions. The idea of eternity by contemplation of impermanancy ...... the idea of happiness by contemplation of misery". Patisambhidāmagga I27.

TADĀRAMMAṆA-CITTA, registering consciousness. According to Buddhist psychology, it is the last stage in the complete process of cognition (citta vīthi) consisting of fourteen stages (Ref. Visuddhimagga, p.457) immediately before death-consciousness (cuticitta). It does not occur with the consciousness of the absorptions nor with supramundane consciousness but only with large or distinct objects of the sensuous sphere, (kāmāvacara).

TITTHĀYATANA, the three articles of (heretical) beliefs. In the Aṅguttara Nikāya (I.p. 173) they are declared as leading to inactivity (akiriyā), namely, (1) the belief that, all happiness (sukha) and woe (dukkha) are produced through former karma (prenatal actions - pubbakata hetu). This is the teaching of Nigaṇṭha Nāthaputta i.e., Mahāvīra, the leader of Niggaṇṭhas, the modern jains. The fault with this doctrine is that it does not account for that happiness and woe which either are the result of the present life's good or bad action or are associated with the corresponding actions.

(2) that everything is uncaused (ahetu appaccaya).

It is the doctrine of Makkhali gosāla.

(3) that everything is created by God (issaranimmānahetu).

According to the above three doctrines man is not responsible for his actions, so that all moral exertions become useless.

TIRATANA (Skt. Triratna), three jewels or three gems, which by all Buddhists are revered as the most venerable things, are the Buddha, the Dhamma and the Saṅgha, i.e., the Enlightened one, the Law of doctrine of deliverance discovered realized and proclaimed by him; and the Community of disciple monks and those who live in accordance with the law. The contemplations of three jewels, viz. Buddhānussati, Dhammānussati and Saṅghānussati belong to the ten recollection (anussati) included in the list of subject of meditation (kammaṭṭāna, q.v.).

TI-LAKKHAṆA (Skt. Trilakṣaṇa), three characteristics of Buddhist thought. The characteristics (tilakkhaṇa) of existence or existing things of phenomenal world are anicca (impermanence), dukkha (suffering or misery) and anattā (soullessness or unsubstantiality or unreality). It is said by Buddha in the Aṅguttara Nikāya (I.p. 286) : Whether Perfect ones (Tathāgatā) appear in the world, or whether perfect ones do not appear in the world, it still remains firm condition, an immutable fact and fixed law (ṭhitā va sā dhātu dhammaṭṭhitatā dhamma-niyāmatā) that all karmic formations are impermanent (sabbe saṅkhārā aniccā), that all karmic formations are subject to suffering (sabbe saṅkhārā dukkhā), that all worldly phenomena i.e., five aggregates (pañca-kkhandhā) what constitute living body are without soul (sabbe dhammā anattā). According to the Dhamma-pada (vs. 277-79); When one realises the impermanence, misery and unreality of all created things (saṅkhārā), this is the way to purity (visuddhi).

TISARAṆA (Tri śaraṇa), three refuges, in which every faithful adherent of the Buddha inclusive of both monks and lay-devotees (upāsakā-upāsikā) puts his whole trust, consist, in the Buddha, the Dhamma and the Saṅgha.

The Buddha is the Blessed one (Bhagavā) perfectly emancipated (arahaṃ), well enlightened (Sammā-sambuddha), proficient in knowledge and conduct (vijjācaraṇasampanna), faring well (sugata), the knower of worlds (lokavidū), incomparable leader of men to be tamed (anuttara-purisa-damma-sārathī) and the teacher of gods and men (satthā devamanu-ssānaṃ). The Dhamma is Buddha's doctrine of deliverance, a well proclaimed (svākkhāto), visibly bears fruit in the present life (sandiṭṭhiko), timeless (akāliko), inviting of inspection, lit. come and see (ehipassiko), leading onwards (opanayiko) and it is personally and inwardly experienced by the wise (paccattaṃm veditabbo viññūhi). The community of Buddha's disciples (Saṅgha) has entered on the good way (supaṭipanno), is upright (ujupaṭipanno), is righteous (ñāyapaṭi-panno), has entered on the proper way (sāmicipaṭipanno), is worthy of offerings (āhuneyyo), fit for hospitality (pāhuneyyo), fit for gifts (dākkhi-ṇeyyo) and fit for reverential salutation (añjalikaraṇīyo) as an incom-parible field of merit for the world (anuttaram puññakkhettaṃ lokassa). The threefold Refuge in pāli, by uttering of which one may outwardly profess one's faith, is still the same at present day as in the Buddha's time, namely :

"I take refuge in the Buddha (Buddhaṃ saraṇaṃ gacchāmi). I take refuge in the Dhamma (Dhammaṃ saraṇaṃ gacchāmi). I take refuge in the Saṅgha (Saṅghaṃ saraṇaṃ gacchāmi) Ref. Khuddaka-pātha.

TECĪVARIKAṄGAṂ (Skt. Traicīvarikāṅga) i.e., the practice of wearing triple robe. Buddha instructed his disciples to wear triple robe (tecīvara), namely, waist cloth (antaravāsa), shoulder cloth (saṅghāṭi) and upper garment (uttarāsaṅgha) as it was the most gentle form of garments for Buddhist monks. But in early period the practice of using only triple robe but not more, even for washing or colouring one must manage with these three robes only were adopted, by some of the monks. So the practice of using only triple robe was included in the list of rigorous ascetic practice (dhutaṅga). Buddhaghosa says, 'Triple robe-wearer's practice is observed with one of the following statements; I refuse a fourth robe; I observe the triple-robe-wearer's practice. There are also three grades of ascetic monks here, strict, moderate and soft.

These are the advantages : The monk who is a triple-robe-wearer is content with the robe as a protection for the body, such advantages as these are attained, avoidance of storage of cloth, lightness in travelling; abandonment of the lust for extra robes; simplicity of life through a limited set for what is proper and the production of the fruits of fewness of wishes (Visuddhimagga, p.65).

TEJO-KASIṆA (Skt. Tejakṛtsna), i.e., fire or heat as an object of meditation. (kammaṭṭhāna).

Fire may be the flame of a lamp, fire in an oven, or jungle-fire. The fire may also be specially prepared, in that case, some faggots are to be collected and a pile made of them near a tree and then it should be set on fire. A suitable screen with a hole about four fingers wide is to be placed between the fire and the adept.

The adept (contemplating monk) now is to look at the fire without minding the faggots or the smoke or its colour, even its heat. He should utter the word 'tejo' or any of its synonyms and acquire the 'uggaha' and paṭibhāga nimittas and proceeds along the course of meditation (see Paṭhavī kasiṇa).

TE-VIJJA (Skt. Trividyā), one endowed with the threefold (higher) knowledge. In Brahmanism it means 'knower of three Vedas, namely, Ṛg. Sāma and Yajur. But in Buddhism it means one who has realised the three kinds of knowledge, to wit : Remembrance of former births (Pubbenivāsā-nussatiñāṇa q.v.), the Divine eye (Dibba-cakkhu, q.v.) and extinction of all cankkers (Āsavakkhaya-ñāṇa. q.v.). See Abhiññā. q.v.

TRIKĀYA, threefold body of the Buddha.

The Mahāyānists incorporated the Nirmāṇakāya conception of the Mahāsaṅghikas into their Trikāya theory, adding the two others, Sambho-gakāya and Dharmakāya, the former approaching the

Mahāsaṅghika conception of the transcendental Buddha, and the latter being a new philosophic conception of the Mahāyānists.

NIRMĀṆAKĀYA

The Mahāyānic texts tried to show, on the one hand, that the Hīnayānists were wrong in their belief that Śākyamuni was really a man of flesh and blood and that relics of his body existed, while on the other hand, they introduced the two conceptions of Nirmāṇakāya and Buddhakāya. Whatever is said to have been done by Śākyamuni is accounted for by these texts as the apparent doings of a phantom of the Buddhakāya, a shadowy image created to follow the ways of the world (lokānuvartana) in order to bring conviction to the hearts of the people that the attainment of Buddhahood was not an impossibility. As the Buddhas possess the knowledge of all that is to be done (kṛtyānuṣṭhānaj-ñāna), they can take any form they desire for the illumination of the various classes of beings. The Mahāyānic conception of the Nirmāṇakāya is essentially the same as that of the Mahāsaṅghikas.

The Prajñāpāramitās in their quaint way refer to the Nirmāṇakāya or Rūpakāya. The Pañcaviṃśati sāhasrikā Prajñāpāramitā says that a bodhi-sattva, after acquiring all the necessary dharmas and practising prajñāpā-ramitā, becomes sambuddha. He then render service to beings of all loka-dhātus (worlds) of the ten corners at all times by Nirmāṇamegha (Nirmāṇa clouds). This is called the Nairmāṇika-kāya).

Some of the Yogācāra texts furnish us with the following information regarding the conception of Nirmāṇa-kāya as prevailing among the Yogācārins :

i) The Sūtrālaṅkāra explains the Nirmāṇakāya to be those forms which are assumed by Buddhas to render service to beings of the various worlds. It generally refers to the human form that Buddha takes in order to make a show of his acquiring the ordinary arts and crafts required by an average man, living a family life and then retiring from it and ultimately attaining Nirvāṇa by a recourse to ascetic practices.

ii) The Vijñaptimatratāsiddhi tells us that the Nirmāṇakāya is meant for Śrāvakas, Pratyekabuddhas, Pṛthagjanas (common men) and Bodhisattvas who are yet not in one of the ten bhūmis. It may appear in all lands whether pure or impure. The Chinese commentaries on the Siddhi mention the various ways in which Buddha can transform body or another's body or voice, and his or others' mind, to suit his purpose.

He could transform his voice as to produce sounds from the sky. His thoughts were supramundane (Lokottara) and pure (anāsrava). He appeared in his Nirmitakāya as Śākyamuni with a mind (citta) suited to the ways of the world. He could also

impose his thoughts on the minds of others.

iii) The Abhisamayālaṅkārakārikā states that there are four kāyas, of which the Svābhāvikakāya is real, and the three others, viz, Dharmakāya (=Svasambhogakāya), Sambhogakāya (= Parasambhogakāya) and Nirmāṇakāya are saṃvṛta (i.e. unreal); these are meant for Buddhas, Bodhisattvas and Śrāvakas respectively. According to it, the Nirmāṇakāya was intended for Śrāvakas and Bodhisattvas who are not yet in one of the ten bhūmis. It describes the Nirmāṇakāya as body unsevered from the real kāya, and as the actions performed by it are similarly unsevered from the kāya, they should be regarded as asaṃsāra (transcendental, i.e., not worldly). Then it proceeds to show that the thirty-seven kinds of purificatory actions performed by the Nirmāṇakāya are really the actions of the Dharmakāya. The thirty-seven actions as explained by it, are the thirty-seven steps through which a Nirmāṇakāya passes after its inception.

In short, the Kārikā wants to say that the whole course of life of a Bodhisattva, extending through incalculable births, is nothing but the Nirmāṇakāya, a thing not separate from the Dharmakāya, as, in fact, according to the Mahāyāna philosophy, all creations are neither the same as, nor different from, the dharmadhātu.

iv) The Laṅkāvatāra Sūtra explains the relation of Nirmāṇakāya to Dharmakāya. It states that Nirmitabuddhas are not produced by actions, the Tathāgata is neither in them nor outside them.

It gives also the interesting information that Vajrapāṇi Bodhisattva serves as an attendant on the Nirmi-tanirmāṇa-buddhas, and not on the real Buddhas, and that the function of such a Buddha is to preach and explain the characteristics of dāna, śīla, dhyāna, samādhi, citta, prajñā, jñāna, skandha, dhātu, āyatana, vimokṣa and vijñāna.

SAMBHOGAKĀYA

We have seen that the Rūpakāya or Nirmāṇakāya was meant for the Śrāvakas, Pratyekabuddhas, Pṛthagjanas and Bodhisattvas who are not in one of the ten bhūmis, so another kāya had to be devised, a very subtle kāya, for the benefit of all Bodhisattvas. This is called Parasambhogakāya, as distinguished from Svasambhogakāya, a similar subtle body perceived by the Buddhas alone. It is this Parasambhogakāya which plays the role of a preacher of the various Mahāyāna sūtras, the scenes being mostly laid either at Gṛdhrakūṭa the only place in the three dhātus considered pure and suitable for the appearance of a Sambhogakāya or in the Sukhāvati-vyūha, or in one of the heavens.

These Bodhisattvas again have their own tutelary Buddhas, who according to the Māhayāna metaphysics, possessed the same Dharmakāya as Śākyamuni.

Now let us see what was their conception of the kāya of this Buddha. According to the Śatasāhasrikā and the Pañcaviṃśātisāhasrikā, it is an exceedingly refulgent body, from every pore of which streamed forth countless brilliant rays of light, illuminating the lokadhātus as innumerable as the sands of the Ganges. When this body stretched out its tongue, innumerable rays of light issued forth from it, and on each ray of light was found a lotus of thousand petals on which was seated a Tathāgatavigraha (an ·image of the Tathāgata, a sort of Nirmāṇakāya), preaching to Bodhi-sattavas, Gṛhasthas (householders). Pravrajitas (recluses) and others the dharma consisting of the six pāramitās. After a Siṃhavīkrīḍita samādhi his body illuminated the trisāhasramahāsahasra lokadhātu just as the bright clear sun or the full moon illuminates the world. Buddha then shows his Prakṛtyātmabhāva (real form) to all the worlds. The several classes of gods as well as the men of the four continents, Jambudvīpa, Aparagodāna, etc. see thing prakṛtyāt-mabhāva and think that the Tathāgata is sitting before them and preaching the doctrine. From this body again issue forth some rays of light by which all beings of all lokadhātus see Śākyamuni Buddha preaching the Prajñāpāramitā to his saṅgha. (Though this conception of the refulgent body of Buddha found currency in the Prajñāpāramitās, the expression Sambhogakāya was still unknown to them. It was unusually called by them Prakṛtyātmabhāva (natural body) or Āsecanakātmabhāva (all-diffusing body).

If the Kārikās of Nāgārjuna on the Tathāgatakāya be examined, it also becomes apparent that Nāgārjuna was interested in giving an exposition of the real kāya (i.e., Dharmakāya or Svabhāvakāya) only. To him the distinction of Sambhogakāya and Rūpakāya was unimportant, as both of them were unreal.

We see that up to the time of Nāgārjuna, the conception of Sambhogakāya was not distinguished from that of Rūpa or Nirmāṇakāya. The Laṅkāvatāra presents us first with this conception, calling it Niṣayanda or Dharmatāniṣyanda-Buddha and it seems that the term Sambhogakāya was not yet current.

The Sūtralaṅkāra also does not distinguish Sambhogakāya into Svasam-bhoga and Parasambhoga. It says that with this body Buddhas enjoy the dharmas and it is different according to the different lokadhātus, implying thereby that a Buddha of each lokadhātu has his own

Sambhogakāya which is different from those of other Buddhas of other Buddhakṣetras.

The Suvarṇaprabhāsa and the Abhisamayālaṅkārakārikā tell us that the Sambhogakāya is a very subtle body of Buddha. It is endowed with all the mahāpuruṣa signs and is generally assumed by Buddhas for imparting the higher and metaphysical truths to the advanced Bodhisattvas. The Suvarṇaprabhāsa also does not speak of the two forms of Sambhogakāya to be found in the Vijñaptimātratā Siddhi.

The Siddhi says that there are two Sambhogakāyas called Parasambhogakāya and Svasambhogakāya. The former is seen by Bodhisattvas, while the latter is seen by the Buddhas of the various lokadhātus, and not by Bodhisattva. As regards refulgence, illimitability and immesurability there is no difference between these two kāyas.

The recast version of the Pañcaviṃśatisāhasrikā refers to the Sambho-gakāya, and does not, like the Kārikā, distinguish between Dharmakāya and Parasambhogakāya, the reason being that in the original version of the Pañcaviṃśati, there must have been, as in the other Prajñāpāramitās, the conceptions of only two kāyas, and not of three or four.

DHARMAKĀYA

The three kāyas, of which we have so far spoken belong strictly to the realm of saṃvṛti, worldly and transcendental, and as such they were treated as Rūpa or Nirmāṇa-kāya by the early Mahāyānists, including Nāgārjuna. The only real kāya of Buddha is the Reality as conceived by the Mahāyānists, and is not different from the things or beings of the universe. The Kārikā and the Siddhi call it Svābhāvika or Svabhāva Kāya. It is according to them, immeasurable and illimitable. It is devoid of all marks (i.e., mahāpuruṣalakṣaṇas) and is inexpressible (niṣprapañca). It is possessed of eternal, real and unlimited guṇas. It has neither citta nor rūpa, and again it is not different from them. There is one and only one Dharma-kāya. Buddhas may have their individual Sambhogakāyas but they have all one Dharmakāya. It can only be realised within oneself and not described, for that would be like the attempt of the blind man to describe the sun, which he has never seen.

The Aṣṭasāhasrikā and other Prajñāpāramitās, though unrelenting in their negation of every possible statement about the reality, never assert that Tathatā or Śūnyatā or Dharmakāya in its real sense is also non-existing. The statements like tathatāvikārā nirvikārā vikalpa nirvikalpa (Suchness is immutable, unchangeable, beyond percept and distinctions) show rather a positive conception of the Reality than a purely

negative one. In regard to the Dharmakāya also Aṣṭasā-hasrikā makes similar statements.

The conception of Dharmakāya was of special interest to the Yogācārins. The Laṅkāvatāra in describing it says that (Dharmatā) Buddha is without any substratum (nirālamba) and lies beyond the range of functioning organs of sense, proofs or signs and hence beyond the vision of Śrāvakas, Pratyekabuddhas or the non-Mahā-yānists. It is to be realised only within one's own self. The Sūtralaṅkāra calls it Svābhāvika-dharmakāya. It is one and the same kāya in all Buddhas, very subtle, unknowable and eternal. The Triṃśikā explains the Dharmakāya as the transformed āśraya (substratum) the ālayavijñāna—the transformation being effected by knowledge (jñāna) and the suppression of the two evils viz. kleśāvaraṇa and jñeyāvaraṇa. The Āloka on the Abhisamayālaṅkāra-kārikā also explains the Dharmakāya in a similar way. According to it, there are two kinds of Dharmakāya, one being the Bodhipakṣika and other dharmas, which are themselves pure and productive of clear knowledge (niṣprapañcajñānātmakā) and the other, the transformed āśrayas of the same, which is then called Svabhāvakāya. Professor Stcherbatsky supplies us with nearly the same information that we find in the Āloka from some source, which he does not mention. He says that 'according to the early Yogācāras the Dharmakāya is divided into Svabhāvakāya and jñānakāya the first is the motionless (nitya) substance of the universe, the second is anitya, i.e., changing, living'. Evidently what the professor means by jñānakāya is the Dharmakāya, consisting of the Bodhipakṣika and other dharmas of the Āloka. That the Svabhāvakāya is the nityakāya, as pointed out by him is also supported by the Suvarṇaprabhāsa and other texts.

The goal of Bodhisattvas is to realise the Dharmakāya. Every being has the Dharmakāya, or the Dharmakāya comprises all beings of the world, but as they are blinded by avidyā do not realise this fact that he is the same as the Dharmakāya. The Āloka on the Kārikā enumerates the steps through which a Bodhisattva passes, and point out that the last step of a Bodhisattva is to realise the Dharmakāya (dharmakāyābhisambodhena bhaviṣyati), after which it becomes easy for him to assume any one of the four kāyas. In the Laṅkāvatāra we notice that Mahāmati is anxious to know how a Bodhisattva after completing the ten bhūmis can attain the Tathāgatakāya or Dharmakāya and go to any one of the Buddhakṣetras or Heavens. The Laṅkāvatāra also describes in rosy colours the prospect of attaining Dharmakāya. It says that a Bodhisattva after attaining the Mahādharmamegha in the ninth

bhūmi is adorned with many jewels, and sits on a lotus in a jewelled place surrounded by other Bodhisattvas of his status. He comprehends their illusory nature of all things. He is anointed (abhiṣeka) by Vajrapāṇi as a son of Buddha. He then goes beyond the bhūmi of Buddhasattvas by realising within himself the dharmanairātmya and confronts the Dharmakāya. The Triṃśikā says that just as Vimuktikāya is the goal of the arhats, so Dharmakāya is the goal of the Bodhisattvas. It shows that as the arhats by getting rid of kleśāvaraṇa obtain a purified kāya, so also a Buddha by getting rid of both kleś āvaraṇa and jñeyāvaraṇa obtains the Dharmakāya. For details see N. Dutt, Aspects of Mahāyāna and its Relation to Hīnayāna, pp.96-128.

TH

THĪNA-MIDDHA (Skt. Styāna middha), sloth and torpor or drowsiness (PED). The compound is frequently occurs in the canonical texts to signify hindrance (nīvaraṇa, q.v.) to jhāna and spiritual life and finally to attainment of arahatship (Vinaya-piṭaka, II. 200, Dīgha N. I. pp. 71, 246; III. pp. 49, 234, 278. Saṃyutta N. I.p. 99; III. V 277. Aṅguttara N. III. p.69. Itivuttaka 27; Dīgha N. I.pp. 71, 246, III. pp. 49, 234, 278. Aṅguttara N. III. 69; Visuddhimagga, p.469).

THERAVĀDA (Skt. Sthaviravāda), i.e., doctrines of the Elders. It is the most primitive and orthodox school of Buddhism and is a name of the oldest form of Buddha's teachings, handed down to us in the Pali language. Practically the whole Pali literature comprises doctrinal teachings delivered and preached by the Buddha and his early disciples in the form of discourses, poems, verses (gāthās), pithy sayings and dialogues. According to the tradition preserved in Srilanka, especially the Dīpavaṃsa, the name Theravāda is derived from the fact of having been fixed by five hundred elders of the Buddhist order (saṅgha), soon after the parinirvāṇa of the Buddha : pañcasatehi therehi dhammavinayo ca saṅgīto therehi katasaṅgaho theravādoti vuccati.

Theravāda is the only one of the old schools of Buddhism that has survived even today among the people of India, SriLanka, Myanmar, Thailand, Cambodia, Laos and Bangladesh, those whom the Mahāyānists have called Hīnayānists. The Ceylonese tradition gives the alternative name of Vibhajjavāda to Theravāda. The term Vibhajjavāda is also applied to Sarvāstivāda or other sects as well. "It is very likely that the term 'Vibhajjavāda implied that the adherents belonged to the main sect with some special views, for which they distinguished themselves as 'Thera-vāda-Vibhajjavāda' or 'Sarvāstivāda-Vibhajjavāda' (A. C. Banerjee, Buddhism in India and Abroad, p.80, fn. 7).

The Theravādins had a Tripiṭaka consisting of the Vinayapiṭaka, Suttapiṭaka and the Abhidhammapiṭaka with commentaries written by the great scholars like Buddhadatta, Buddhaghosa, Dhammapāla, sub-commentaries by others and also the manuals and poetry composed in Pali. The entire Theravāda doctrine may be summarised in the first discourse the Dhammacakkappavattana sutta delivered by the Buddha to the group of five monks (pañcavaggiya-bhikkhū) after his attainment of Enlightenment (bodhi), the realisation of the truth that the worldly phenomena are of this conditioned dependent origination (idapaccayatā paṭiccasamuppāda) and so they are impermanent (anicca), unsubstantial and without soul (anattā) and source of misery (dukkha). The discourse of the Turning of the Wheel of Law (Dhamma-cakkappavattana Sutta) which contains the ethical code of early Buddhism, explains the four noble truths (cattāriariya-saccāni), namely, suffering (dukkha), cause or origin of suffering (dukkha-samudaya), cessation of suffering (dukkha-nirodha) and the path leading to the cessation of suffering (dukkha-nirodhagāminī-paṭipadā) otherwise called Noble Eight-fold Path (ariya-aṭṭhaṅgika-magga), viz. right view (sammādiṭṭhi), right resolution or thought (sammā-saṅkappa), right speech (sammāvācā), right action (sammā kammanta), right livelihood (sammā-ājīva), right effort (sammā-vāyāma), right mindfulness (sammāsati) and right concentration (sammā-samādhi). The Eight-fold path is also called Middle Path (majjhimā paṭipadā) as it avoids the two extremes, namely, too much attachment and indulgence in sensual pleasure (kāme kāmasukhallikānuyogo) and self mortification (attakilamathānu-yogo), both of which are painful, ignoble and not for achieving the ultimate goal (dukkho anariyo anattha-saṃhito) and take up the middle way for attainment of perfect Enlightenment and Nirvāṇa. The eightfold path, again, may be divided into three divisions, namely, sila (morality), citta (mental culture) and paññā (wisdom). Sīla consisting of perfect speech, action and livelihood of the Path comprises avoidance of any kind of bad activity and performance of good virtues (sikkhāpada) as described in Pali Literature. It is said e.g. sabbapāpassa akaraṇaṃ, kusulassa upasampadā, sacittapariyodapanaṃ, etaṃ Buddhāna-sāsanaṃ. Sīla (good conduct) forms the foundation of religious life. By sīla we generally mean ten moral precepts or abstinences for the monks to observe, namely, refraining from killing (pāṇātipātā veramaṇī), theft (adinnādānā veramaṇī), unchastity (abrahmacariyā veramaṇī), telling falsehood (musāvādā veramaṇī), taking intoxicating drinks (surāmeraya-

majja-pamādaṭṭhānā veramaṇī), taking meal at late hours (vikālabhojanā veramaṇī), enjoying worldly amusements (naccagītāvāditā visūkadassanā veramaṇī), wearing garlands and using unguents and ointments (mālāgandha-vilepana-dhāraṇa-vibhūsanaṭṭhānā veramaṇī), sleeping on a high, large bed (uccāsayanā mahāsayanā veramaṇī) and accepting gold and silver (jātarūpa rajata-paṭiggahaṇā veramaṇī). Among these ten the laities and common men must observe first five rules (pañcasīla) and good householders who observe uposatha must observe the first eight precepts (aṭṭhasīla).

By citta (mental training) or samādhi (concentration) it is meant that mind should be cleansed of impurities and then the adept should begin concentration in two ways—samathabhāvanā and vipassanā. The objects (kammaṭṭhāna) for samatha bhāvanā (development of tranquillity) are usually forty, ten kasiṇas (mind-occupying objects); earth (paṭhavī), water (āpo), fire (tejo), wind (vāyo), blue colour (nīlakasiṇa), yellow (pīta), red (lohita), white (odāta), light (āloka) and limited space (paricchinnākāsa kasiṇa); ten impurities (asubha), namely, swollen corpse (uddhumātaka), the livid (vinīlaka), the corpse full of pus (vipubbaka), cut up (vicchiddaka), mangled (vikkhāyita), scattered (vikkhitta), cut and dismembered (hata-vikhhitta), bloody thing (lohita), worm infested (puluvak) and the skeleton (aṭṭhika), ten recollections (anussati) such as Buddha (Buddhānussati), doctrine (dhamma), order of monks (saṅgha), morality (sīla), giving (cāga), god (devatā), death (maraṇa), body (kāyagatā-sati), inhaling and exhailing (ānāpānasāti) and recollection of peace (upasa-mānussati), four formless (āruppas), namely, field of infinite space (ākāsānañcāyatana), sphere of infinite consciousness (viññāṇañcāyatana), sphere of nothingness (ākiñcaññā-yatana) and the sphere of neither consciousness nor unconsciousness (nevasaññā-nāsaññāyatana); four boundess states (brahma-vihāras), namely, friendliness or loving kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and indifference (upekkhā), repulsion in taking food (āhāre paṭikkulasaññā) and analysis of four elements in body (catudhātuvavatthāna). Vipassanā (development of wisdom) is the penetrative understanding by direct meditative experience of the impermanency, misery and impersonality of all material and mental worldly phenomen. It is 'insight' that leads to entrance into supermundane states of holiness and to final liberation (nibbāna) which can be achieved through seven stages of purification viz. the purification of morality (sīlavisuddhi), the purification of mind (cittavisuddhi), the purification of overcoming doubt

(kaṅkhāvitaraṇa-visuddhi), the purification by knowledge and vision of what is path and not path (maggāma-ggañāṇadassanavisuddhi), the purification of knowledge and vision (ñāṇadassanavisuddhi).

Paññā (wisdom), the third division of the Eight-fold Path consists of right view (sammādiṭṭhi) and right thought (sammā-saṅkappa) removes avijjā and makes a disciple to comprehend the four-fold truth and chain of dependent origination (paṭiccasamuppāda) which is divided into twelve links, viz. avijjā paccayā saṅkhārā (through ignorance are conditioned impressions or the rebirth-producing volitions), saṅkhārā-paccayā viññāṇaṃ (through impression is conditioned consciousness), viññāṇapaccayā nāmarūpo, nāmarūpa paccayā saḷāyatanaṃ (through the mental and physical phenomena are conditioned six base - five sense organs and consciousness), saḷāyatanapaccayā phassa (contact), phassapaccayā vedanā (feeling), vedanā-paccayā taṇhā (craving), taṇhā-paccayā upādānaṃ (clinging), upādāna-paccayā bhavo (becoming), bhava-paccayā jāti (rebirth), jāti paccayā-jarāmaraṇa (old age and death); soka-parideva dukkha-domanassa (sorrow-lamentation-pain and dejection).

For his disciples Buddha formulated the method of meditation (jhāna-dhyāna) practising which they could attain arahathood and realize emancipation (vimutti). The method runs thus: The contemplating monk selects a suitable lonely place, sits down cross-legged, holds back erect, having mindfulness rise up in front of him and purifying his mind of five hindrances (pañca nīvaraṇaṃpahāya) to spiritual progress and mental impurities have thus eliminated by knowledge he is to start meditation. Dissociating mind from evils desires he tries to concentrate his mind on a certain object (kammaṭṭhāna). At first his mind roams about the object of meditation (savitakka-savicāra), but derives joy out of seclusion, and enters and abides in the first stage of meditation (paṭhamajjhāna). In the second stage of meditation (dutiyajjhāna), his mind does not roam about (avitakka avicāra) but is concentrated on the object (cetaso ekodibhāva) becomes internally serene and enjoys pleasure due to concentration (samādhija pītisukhaṃ). In the third stage (tatiyajjhāna) his mind rises above pleasure and displeasure and attains mental equanimity. He is still attentive and clearly conscious, feels happy and watchful of what is happening in his body and mind. By getting rid of former pleasure and sorrow he enters and abides in the fourth stage of meditation (catutthajjhāna) and remains undisturbed by any kind of feeling, happy or unhappy, attains perfect equanimity. He then becomes able to comprehend the four noble truth and attains emancipation.

Buddha prescribed for the another set of thirty-seven requisites of Enlightenments (bodhipakkhiyā-dhammā, q.v.), practices of which are conducive to Nirvāṇa. These dhammas, classified into seven groups, contain the whole teaching of the Buddha. It is not necessary that the disciple of Buddha should fulfil all the seven categories of the thirty-seven dhammas for the attainment of emancipation, as it will be enough if one or two of them are fully practised. They are as follows :

I. Four applications of mindfulness (satipaṭṭhāna, q.v.), viz. kāya, citta, vedanā, dhamma-satipaṭṭhāna.

II. Four right efforts (padhāna).

III. Four ways of supernormal powers (iddhipāda).

IV. Five dominant faculties (indriya).

V. Five mental powers (bala).

VI. Seven factors of Enlightenment (sambojjhaṅga).

VII. Eight-fold path (aṭṭhaṅgika-magga).

D

DASAKAMMAPATHA (Skt. Daśa-karmapatha), i.e., ten different ways of karma or volitional activity. Karma in early Buddhism is analysed both from wholesome or meritorious (kusala) and unwholesome or demeritorious (akusala) view points; pure (suci) and impure (asuci) and good (sādhu) and bad (asādhu) and so we find different sets of kammapathas such as dasa-kusala-kammapatha and dasa-akusala kammapatha in the Pali texts (Dīgha Nikāya, III, pp. 71, 269 & Saṃyutta Nikāya II p. 166; Aṅguttara Nikāya V pp. 54, 57, 266, 268).

Kammas or volitional activities are divided into three as physical (kāyakamma), verbal (Vacīkamma) and mental (Manokamma), and therefore the kammapathas, either kusala or akusala, are also divided into three mentioned above. Out of ten akusalakammapathas three are physical (kāyakamma), namely, 1. destruction of life (pāṇātipāta), 2. stealing (adinnā-dāna), 3. sexual misconduct or unlawful sexual intercourse (kāmesu micchācāra); four are verbal namely, 4. lying (musāvāda), 5. slander (pisunāvācā), 6. harsh speech (pharusāvācā), 7. frivolous talk (samphappalāpa) and three are mental activity, namely, 8. covetousness (abhijjhā), 9. illwill (vyāpāda), and 10. wrong view (micchā diṭṭhi).

The ten ways or forms wholesome activity (dasa kusala kammapatha) consist in abstaining from above ten unwholesome activity as stated below.

DASAKUSALA KAMMAPATHA (Skt. DAŚA KUŚALA - KARMA-PATHA) i.e., Ten courses of moral or meritorious actions are : abstinence (1) from life taking or killing living beings (pāṇāṭipātā paṭivirato) instead

to be ashamed of roughness, full of mercy, compassionate to all living creatures (lajji dayāpanno sabbapāṇabhūtahitānukampi).

(2) From taking what is not given or theft (adinnādānā paṭivirato) i.e., from grasping what is not his own and instead taking only what given and passing life in honesty and purity of heart (dinnādāyī sucibhūtena antaro viharati).

(3) From wrong conduct in sensual pleasure or unlawful sexual intercourse (kāmesu micchācārā paṭivirato) and living chaste life (brahmacāri).

(4) From false speech or lying (musā vādā paṭivirato) instead speaking truth and faithful and trust-worthy words (saccavādi, theto paccayiko).

(5) From calumnious words or slander (pisunāvācā paṭivirato) instead speaking words that make for peace (samaggārāmo) ....

(6) From harsh speech (pharusāvācā paṭivirato) instead speaks word which is pleasant to the ear, lovely, reaching to the heart (vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā).

(7) From frivolous talk (samphappalāpā paṭivirato), instead speaking that is meaningful.

(8) From covetousness (abhijjhā) i.e., being disinterested (vigatābhijjhālu).

9. From ill will i.e., having good will or friendliness (vyāpādaṃ pahāya) and

10. From wrong view (micchādiṭṭhi) i.e., having right view (sammādiṭṭhi). Abstinence means avoidance.

DASABALA (Skt. Daśabala), one who is endowed with ten supernormal powers (bala). This is an epithet like the Jina or Tathāgata or Bhagavā, used for the Buddha. These powers consist of ten intellectual and spiritual attainments or forms of knowledge by virtue of which he becomes leader over others and speak fearlessly in any kind of assembly. Here "knowledge is considered as power because in itself it is unshakable and props up and lends support to the one who possesses it (nāma hi akampiyaaṭhena upathambhanaṭṭhena ca balaṃti vuttaṃ : Majjhima, N. Aṭṭhakathā, V. p. 11).

In the Mahāsīhanāda Sutta of the Majjhima Nikāya (I. pp. 69-71) Buddha himself enumerates these powers which are designated as Tathāgata-bala. It is evident that these powers are intended to show the Buddha's greatness as a teacher (satthā), who has to be a fearless public speaker and debator, if he were to succeed in his mission as a moral and spiritual leader of mankind. The commentary, however, observes (Majjhima N. Aṭṭha-kathā, II. p. 26) these ten are only an aspect of a Tathāgata's intellectual powers (ñāṇa-bala) which include many other aspects such as the knowledge pertaining to the four grounds of self-confidence (catuvesārajjañāṇa). They

are designated as Tathāgata-bala because they are found only in Tathāgatas constituting one of their unique characteristics (Majjhima N. Aṭṭha. II p.25; Aṅguttara N. Aṭṭh. V.p. 10).

The definition of the first bala (Power of knowledge) runs as follows : "The Tathāgata knows, as it really is, the causal occasion (of a thing) as such and what is not causal occasion as such" (Tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, Majjhima N.I, p.69). The definition of the first bala (power) shows that Tathāgata is able to see through intricate problem realistically and to arrive at a correct judgement. As the commentary explains (Majjhi-ma N. Aṭṭha II. p.28; Aṅguttara N. Aṭṭh I.p. 12) it is the ability to see the possibility (ṭhāna) and the impossibility (aṭṭhāna) of events and things by analysing them in terms of causal relationships (hetupaccaya). Or he knows the cause and non-cause of situations (kāraṇākāraṇaṃeva jānāti-Aṅguttara N.Aṭṭh. V.p. 16). It is the knowledge of truth and error (ṭhānāṭṭhānañāṇa) in any given context. This knowledge is of two kinds : 'paṭivedha' implying insight into phenomena and 'desanā' implying Tathāgata's greatness as a preacher bringing welfare to others (ibid. pp. 12, 27).

The definition of the second Tathāgata bala runs thus, "Tathāgata understands, according to reality and with reason and cause the results of past, present and future acquisition of karma" (Tathāgato atītānāgata paccupannānaṃ kamma-samādānānaṃ ṭhānaso hetuso vipākaṃ yathābhūtaṃ pajānāti; Majjhima N. I, p. 70) the different kinds of actions (kamma) and their consequences (kammanta-raṃ vipākantaraṃ jānāti).

Majjhima N. Aṭṭha II p.31; Aṅguttara N Aṭṭh V. p.16).

From the definition of this bala it is quite evident that the Buddha is able to comprehend perfectly the theory of kamma. He knows how wholesome (kusala) and unwholesome (akusala) volitional activities (kamma) bring about results accordingly. "This bala enables him to understand the nature of life comprehensively also to see how and why human suffering exists. It is specially helpful in his activities as a teacher as it enables him to understand the needs of each disciples individually according his or her karmic make-up. It is with the help of this bala that he applies the theory of cause and effect to the ethical field and shows how it operates therein".

The definition of the third bala (power): "The Tathāgata comprehends, as it really is, the course leading to all borns i.e., how being are led to all forms of existence" (Tathāgato sabbatthagāminiṃ, paṭipadaṃ yathābhūtaṃ pajānāti). This may be explained thus "Tathāgata knows how beings are led to different forms of existence as happy or unhappy according to their kamma". In this

sense he knows the range of kamma, as it were (kammaparicchedam jānāti, Aṅgut-tara N. Aṭṭh. V. p.16). Majjhima N. Aṭṭh. II p.31.

According to fourth bala Tathāgata comprehends as it really is the world with its many different elements i.e., various and diverse features (Tathā-gato anekadhātu-nānādhātu lokaṃ yathābhūtaṃ pajānāti, Majjhima N. I, p.70, the commentaries Majjhima N. Aṭṭh II 29; Aṅguttara N. Aṭṭh V. 14) explain the term anekadhātu as the element of eye etc. (cakkhudhātādīni) referring thereby to the elements involved in sense-perception as eye, ear, etc., these comprise the six sense-organs, their objects and the corresponding six sense consciousness. The term nānādhātu (all kinds of elements) is explained as "the multiplicity of elements resulting from (these elements) varieties of manifestation" (tesaṃ yeva vilakkhaṇattā nānāppakāra-dhātu). This account clarifies that Tathāgata's knowledge with regard to the world and the individual is quite comprehensive.

According to the fifth bala. Tathāgata knows realistically the diverse characters of beings i.e., the different inclinations of people (Tathāgato sattānaṃ nānādhimu-ttikataṃ yathābhūtaṃ pajānāti), Majjhima N. I.p.70). The Aṅguttara N.Aṭṭhakathā (V. p.14) explains this definition that Tathāgata knows the different kinds of men's dispositions (adhimuttikatā) such as lowly (hīna), highly (paṇīta), etc. This type of accurate understanding of facts of figure of men becomes a power (bala) dealing with people, specially to a social reformer like the Tathāgata who would have to properly guide his innumerable disciples after studying their individual nature and character in every particular. Thus the Tathāgata knows their dispositions and temparments (ajjhāsayādhimuttiṃ eva pajānāti, Aṅguttara N. Aṭṭh V. p.16).

The sixth bala (power) is the ability to know the spiritual potential of others, in all its various aspects. It is defined in the Mahāsihanādasutta thus : "The Tathāgata comprehends, as it really is, efficiency of spiritual faculties of other beings, of other persons" (Tathāgato parasattā-naṃ parapuggalānaṃ indriya-paropariyattaṃ yathābhūtaṃ pajā-nāti). The spiritual faculties (indriya), viz. faith (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and wisdoṃ (paññā), are those basic requirements for the attainment of the desired goal of Nirvāṇa. The Tathāgata knows whether these are keen (tikkha) or dull (mudu), efficient or otherwise (parabhāvañca aparabhāvañca etc., Aṅguttara N Aṭṭh V. pp. 15,16). This unique power of understanding completely the emotional and intellectual make-up of others helps him to instruct his followers according to the needs of the occasion and

individual. It also helps him to bring recalcitrant individual under control and guide them properly.

The definition of the seventh Tathāgata bala runs as follows :- "The Tathāgata comprehends as they really are the defilement or the purification of, the emergence from one to another regarding stages of meditation, deliverances, concentration and attainments" (Tathāgato jhāna-vimokkha-samādhi-samāpattīnaṃ saṅ kilesaṃ vodānaṃ vuṭṭhānaṃ, yathābhūtaṃpajānāti), Majjhina N. I. p.70). This indicates that the Tathāgata has a comprehensive understanding of the different mental exercises that lead to final deliverance. This becomes a power (bala) in his activities as a Teacher (Satthā) in guiding his disciples along the path of deliverance.

The eighth bala is the power of knowledge that enables the Tathāgata to remember his former births (pubbenivāsānussatiñāṇa). "Tathāgata remembers man's former births as one birth, two births, three, four, five, thousand, many an of integration and that of disintegration" (Tathāgato anekavihitaṃ pubbenivāsaṃ anussarati ekam pi jātiṃ dvepi jātiyo, etc.).

It is the knowledge of continuity of the group of five aggregates (khandha-santati). This knowledge helps him to substantiate the theory of kamma (action) and rebirth, which is one of the main doctrines of the Buddha.

The ninth bala enables the Tathāgata with his purified divine eye, surpassing that of men to see how beings pass from one existence to another, he comprehends that beings are mean, excellent, beautiful and ugly, well-going, ill-going according to the consequence of the deeds, etc. (Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne uppajjamāne hīne paṇīte suvaṇṇe duvvaṇṇe yathākammupage satte pajānāti). This power of knowledge which is technically designated as cutupapātañāṇa (knowledge) about death (cuti) and rebirth (upapāta) which proves the Buddhist theory of kamma.

The tenth bala (power) of Tathāgata is knowledge (ñāṇa) concerning the destruction of cankers (āsavakkhaya) and is defined in the words : "Tathāgata, by the destruction of cankers, enters on and abides in freedom of mind, freedom through wisdom that are cankerless, having realised them here and now through his own super knowledge" (Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, Dīgha N. II p.71). That is to say this is the extinction of all āsavas (cankers) which is identical with the perfection of the Buddhist religious life.

In the Buddhist Sanskrit texts such as the Dharmasaṃgraha and the

Mahāvastu-avadāna too, the term Daśabala (or Dasabala) as an epithet of the Buddha, frequently occurs with variations in the lists of bala (Ref. Encyclopaedia of Buddhism, vol. IV pp. 314-318).

DAŚABHŪMI, ten stages of spiritual progress.

The difference between Hīnayāna and Mahāyāna, centres round the conception of the highest truth, which, according to the Hīnayānists, is pudga-laśūnyatā only, while, according to the Mahāyānists, it is both pudgala and dharma-śūnyatā. This difference is also evident in the various stages of progress chalked out by the two schools. The Hīnayānists recognize four stages called sotāpatti, sakadā-gāmi, anāgāmi and arahatta, and mention specifically the attainments of an adept as he passes from one stage to another, obtaining in the last stage complete knowledge, which, according to them, is the same as that attained by Buddhas. The Mahāyānists likewise recognize ten (according to the Bodhisattvabhūmi twelve) stages of progress, through which a Bodhisattva passes in order to have complete emancipation and become a Buddha.

As the Mahāyānists hold that an insight into dharmaśūnyatā is the only means of attainment of the highest knowledge, and that an insight into pudgalaśūnyatā equips an adept for proceeding higher up and realising dharmaśūnyatā, they divide their stages of progress into two sections. The first, comprising the first six bhūmis, leads an adept to the realisation of pudgalaśūnyatā, while the second, comprising the last four bhūmis gives him the real knowledge, dhar-maśūnyatā or dharmasamatā. One may reasonably say that the description of the six bhūmis is simply a Sanskritised form of the Pali passages, which deal with the stages of sanctification. Hence, the real addition of the Mahāyānists is the last four bhūmis, viz. Dūraṅgamā, Acalā, Sādhumati, and Dharmameghā.

The most difficult task of an adept both in Hīnayāna and Mahāyāna is the fulfilment of the conditions laid down for passing from the state of a pṛthagjana (Pali puthujjana), ordinary man of the world to that of an Ārya (a man capable of attaining the highest knowledge). The Mahāyānists demand that one must develop Bodhicitta before he can be entitled to commence the practices of bhūmis.

About the pre-Bodhisattva stage we come across very often in the Prajñāpāramitās and other Mahāyāna works a general remark that a being who has performed meritorious acts (avaropitakuśalamūla), served many previous Buddhas (pūrvajinakṛtādhikāra), and has had many kalyāṇamitras (spiritual guides) is destined to attain Bodhi. In a slightly different manner the Sūtrālaṅkāra says that a

being who has developed Adhimukti (aspiration) through innumerable aeons, filled himself with merits as the sea is by water, gone through the preliminary purification by the observance of the Bodhisattva discipline, becomes wise by learning śāstras, and makes his mind soft and pliable, is entitled to exert himself in bhāvanā (i.e., repeated darśana) and benefit by the teachings of Buddha.

It is in the Madhyamakāvatāra that we find mention of a pre-Bodhisattva stage called the Adhimukticaryābhūmi. Bodhisattva is placed just before the first bhūmi and consists essentially of excessive (adhimātra) practices of the adhimukti (aspiration). He is a future Bodhisattva because he has not developed Bodhicitta. He is therefore said to be in the adhimukticaryābhūmi, i.e., he has been aspiring to become a Buddha by following the doctrines of Mahāyāna.

The Bodhisattvabhūmi is more explicit with regard to the pre-bodhisattva stage; the technical name given by it is prakṛticaryā. It divides this stage into two, Gotravihāra and Adhimukticaryāvihāra. These two preparatory stages can not be strictly called bhūmis.

The Gotravihāra is described in the Bodhisattvabhūmi : A person who is gotrastha i.e., belongs by nature to a noble class of beings, is endowed with the qualities, high aims, and good dharmas of a Bodhisattva. The gotravihāra makes it possible for one to exert himself for the attainment for the other bhūmis but does not carry further.

The Adhimukticaryāvihāra is the name given to the first attempts made by a Bodhisattva to develop bodhicitta, the noble aspiration. In this bhūmi the Bodhisattva actually starts on his march to the tathāgatavihāra, while in the gotravihāra he gives only an indication of same. When he completes the duties of the Adhimukticaryā, he can be said to have done the work preliminary to the first bhūmi, he practises bhāvanās in a limited degree, and is incapable of retaining what is acquired.

Daśabhūmis are in detail as follows :-

I. PRAMUDITĀ, an adept as soon as he brings his mind up to the pitch described above goes beyond the pṛthagjanabhūmi, plane of an ordinary being and becomes definitely a Bodhisattva. He can now be regarded as member of the Tathāgata family, becomes irreproachable (anavadya) by any taint relating to birth (sarvajātivādena), ceases from worldly existences, proceeds on in the transcendental existences, becomes established in the Bodhisattvadharmatā and well established in the rank of a Bodhisattva, comprehends sameness, and is destined to be icluded in the family of Tathāgatas of all times past, present and future and

ultimately attains sambodhi. Such Bodhisattvas while in this bhūmi have prāmodya (joy), prasāda (faith), prīti (pleasure), utplāvanā (elation), udagri (exaltation), uśī (fragrance), utsāha (energy), and become asaṃrambha (devoid of pride), avihiṁsā (devoid of malice) and akrodha (devoid of anger). The Jinaputras become joyous on remembering the Buddhas, their dharmas, the Bodhisattva practices, the pāramitā purifications, etc. They are pleased also because they know that they are out of worldly matters, nearing the Buddha-bhūmi, the Jñānabhūmi, and cut off from births in hell or any lower form of existence. They are the refuge of all beings, and are always within the close view of the Tathā-gatas. They are devoid of all sorts of fear because they have no love for self or for things. They do not expect any service from others, on the other hand, they are prepared to render service to all beings. As they have no conception of self, they cannot have any fear of death, as they know that when they are dead, they will always be with Buddhas and Bodhisattvas.

Then the Bodhisattvas having sublime aspiration and mahākaruṇā as their forethought engage themselves in the attainment of further merits. On account of their having in a greater degree śraddhā, prasāda, adhimukti, avakalpanā, kṛpākaruṇā, mahāmaitrī and having a firm mind endowed with hrī, apatrapya, kṣānti, sauratya, and admiration for the doctrines, and being helped by spiritual guides (kalyāṇamitras) they become well-established in the first bhūmi). They now take the following mahāpra-ṇidhānas (resolutions) :

i) to perform the worship of Buddhas in every possible manner and as completely as possible;

ii) to preserve and protect the doctrine of Tathāgatas;

iii) to watch the Buddhotpādas of all the worlds and to accompany the Bodhisattvas in their last existence from their descent from the Tuṣita heaven up to their mahāparinirvāṇa;

iv) to practise all the bhūmis along with the pāramitās;

v) to ripen all beings and help them in attaining omniscience;

vi) to purify all Buddhakṣetras by paying them visits;

vii) to comprehend the endless distinctions that exist in the things of all lokadhātus;

viii) to persuade all Bodhisattvas to develop the one aspiration and collect merits therefore, and to realise, the one and the same basis of all Bodhisattvas, to attend upon all Buddhas, to see buddhotpādas whenever wished for, to pass through the various forms of existence with his own body, to be accomplished in the doctrines of Mahāyāna and to propagate Mahāyāna;

ix) to perform the duties of a Bodhisattva, to do righteous acts by

body, speech, and mind, to realise the Buddhadharma all at once, to remove afflictions by faith, to obtain a body like that of the Mahābhaiṣajyarāja or be like the wish-fulfilling gem and to obtain speech which will never be fruitless; and

x) to attain Sambodhi in all lokadhātus, to take without moving a hairbreadth from the right path his birth as an ordinary human being, to retire from the world, perform miracles, attain bodhi under the bodh-tree, preach the dharmacakra and attain ultimately the mahāparinirvāṇa.

While in the Pramuditā bhūmi, the Bodhisattvas take innumerable praṇidhānas, of which the ten mentioned are the chief. While in the first bhūmi they develop compassion and love and apply themselves to mahātyāga (i.e., giving up everything) of ordinary wealth, sons, wives, etc.).

They gain the power to ripen beings through gifts (dāna) and affable words (priyavadya) and adhimukti (strong desire). Over and above these, they gain the other two saṁgraha-vastus (elements of popularity) but not yet the insight into the unlimited knowledge. Of the ten pāramitās their dānapāramitā is of an extraordinary nature. A Bodhisattva who has attained the first bhūmi is entitled to become a king of Jambudvīpa and be a righteous ruler with mind always turned towards Buddha, Dharma and Saṅgha, and the Bodhisattva practices and omniscience. Wishing to become a leader of men, he renounces the world, takes ordination and in a moment enters into a hundred samādhis, sees a hundred Buddhas, traverses over a hundred lokadhātus and performs other extraordinary things.

II. VIMALĀ OR ADHIŚĪLA : A Bodhisattva who has well practised the first bhūmi and seeks the second develops ten cittāśayas, viz., ṛju (plain), mṛdu (soft), karmaṇya (pliable), dama (submissive), śama (tranquil), kalyāṇa (beneficial), asamṛṣṭa (unclogged), anapekṣa (indifferent), udāra (noble), and māhātmya (magnanimous).

When these āśayas are developed he is established in the second bhūmi, Vimalā. He then quite naturally refrains from prāṇātipāta (taking life), adattādāna (stealing), kāmamithyācāra (misconduct), anṛtavacana (telling lies), pisunavacana (malignant speech), paruṣavācana (harsh speech), saṃbhinnapralāpa (frivolous talks) and becomes anabhidyā (non-avaricious), avyāpannacitta (devoid of malevolence), and comes to possess samyak-dṛṣṭi (right view). He then thinks that all beings suffer on account of not avoiding the said ten akuśalakarma-pathas. He therefore must persuade them to follow the right conduct, and with that object in view, he must himself first observe them.

While in this bhūmi he can see many Buddhas, worship them and transfer the merit thus acquired to the attainment of Bodhi. He receives the Kuśalakarmapathas from these Buddhas and fulfils them in many kalpas. He gets rid of mātsarya (covetousness) and carries out fully the precept of liberality. Of the four saṁgrahavastus, he increases priyavadya (affability) in a great measure, and of the ten pāramitās he improves the śīlapāramitā in a great degree but no so the other pāramitās.

Should a Bodhisattva after the attainment of the second bhūmi desire material prosperity, he can become a righteous cakravartin with seven ratnas and so forth.

III. PRABHĀKARĪ OR ADHICITTAVIHĀRA : A Bodhisattva who has completed the second bhūmi and seeks the third should develop the following ten cittāśayas : śuddha (pure), sthira (firm), nirvid (disgustful), avirāga (non-detached), avinivṛta (non-returning), dṛḍha (strong), uttapta (energetic), atṛpta (never satisfied), udāra (noble) and māhātmya (magnanimous).

While in the third bhūmi the Bodhisattva realises that the constituted things are impermanent, full of sufferings, have momentary origin and decay, are without beginning and end, and are subject to the causal law. He understands the misery and despair as issuing from attachment to saṃskāras, and so he applies his mind to the attainment of Tathāgatajñāna, which he finds as unthinkable, immeasurable and above all misery and despair, and where there is neither, fear nor trouble, and by attaining which one can save beings. He then develops ten more cittāśayas.

Realising this state of things, the Bodhisattva again resolves to rescue beings and strive for them. He then thinks over the means by which he can rescue them and finds that it is possible only by anāvaraṇavimokṣajñāna (the unscreened knowledge of emancipation). He observes that it is attainable only by hearing and practising the dharma. So he turns his mind to perfecting himself in the dharma and resolves to sacrifice all earthly wealth and enjoyment and undergo all sorts of suffering. He now sees that mere purification in speech and action would not be sufficient and that he must observe the dharmas and anudharmas. With that end in view, he practises the dhyānas, the four brahmavihāras, viz., maitrī, karuṇā, muditā, and upekṣā, and acquires the abhijñās, viz., ṛddhividhā (power of reading the thoughts of others), pūrvanivāsānusmaraṇa (power of remembering former births), and divyacakṣu (supernatural power of vision).

He sees many Buddhas, hears their discourses and follows their directions. He comprehends that all dharmas are non-transmigrating, non-decaying and are only subject to cause

and condition. The fetters of Kāma, Rūpa, Bhava and Avidyā become weak, those due to wrong views (micchādiṭṭhi) having been already destroyed. He gets rid of rāga, dveṣa and moha, and the following āśayas are purified: kṣāntisauratya (forbearance with gentleness), akhilya-mādhurya (sweetness without hindrance), akopya (non-anger), akṣubhita (non-agitation), alobhita (non-covetousness) anunnāmāvanāma (non-elation and non-depression), sarvakṛtapratikṛtānam niṣkāṅkṣā (non-desire for remuneration for works done), aśāṭhyamāyāvitā (non-deceit) and agahanatā (non-mysteriousness). Of the four saṃgrahavastus, he increases arthacaryā in a great measure, and of the ten pāramitās he improves kṣāntipāramitā, but not the rest.

In this description of the third bhūmi it will be noticed that the Bodhisattvas apart from the extraordinary qualities peculiar to them commence practising the eight dhyānas (jhānas), the four brahmavihāras, and the six abhijñās. Their fetters relating to Kāma, Rūpa, Bhava, and Avidyā become weak, and those due to dṛṣṭi are destroyed. Their rāga, dveṣa, and moha are completely destroyed.

IV. ARCIṢMATĪ OR BODHIPAKṢYAPRATISAṂYUKTĀDHIPRAJÑĀVIHĀRA

A Bodhisattva passes from the third to the fourth bhūmi after acquiring the ten dharmālokas, i.e., after obtaining insight into sattvadhātu (world of sentient beings), lokadhātu (various worlds), dharmadhātu (universe), ākāśadhātu (space), vijñānadhātu (world of consciousness), kāmadhātu (world of desire), rūpadhātu (world of forms), ārūpyadhātu (world of formlessness), udārādhyāśayādhimu-ktidhātu (spheres of noble intention and aspiration) and māhātmyādhyāśayādhimuktidhātu (spheres of magnanimous intention and aspiration).

He becomes an accomplished member of the Tathāgata family by acquiring the following ripeners of knowledge, unbending aspiration, implicit faith in the three ratnas, clear perception of the origin and decay of saṃskāras of the non-origination of things in reality, of the incoming and outgoing of the world, of saṃsāra (worldly existences) and nirvāṇa (cessation), and of the actions of beings of the various spheres.

He practises the four smṛtyupasthānas (earnest thoughts) and exerts to acquire further merits and preserve the merits already acquired and not to commit evil actions any more. He practises the ṛddhipādas, the five indriyas and balas, the seven bojjhaṅgas and the eight mārgas.

In this bhūmi he gets rid of satkāyadṛṣṭi and its relevant factors and performs actions leading only to sambodhi.

In this bhūmi he becomes smṛtimān, i.e., does not get bewildered, matimān for having clear knowledge, gatimān for knowing the sense in which a sūtra is uttered, hrīmān for preserving himself as well as others, dhṛtimān for practising the disciplinary rules, and buddhimān for being proficient in ascertaining what is proper and improper and such other things. His desire and energy for acquiring further merits and rendering service to beings become greater and greater. He pleases the beings by means of all the four saṃgrahavastus, by showing his rūpakāya, by giving discourses on the doctrines, on the Bodhisattva practices, on the greatness of Tathāgatas, on the evils of the world, on the virtue of acquiring Buddhajñāna, and by performing miracles. For establishing the Buddha dharma he also acquires the secular sciences, viz., mathematics, medicine, poetry, drama, metallurgy, astronomy, etc.

He sees the Buddhas, and hears the dharma from them. He renounces the world, becomes a dharmabhāṇaka. Of the ten pāramitās, he likes dhyāna-pāramitā.

V. SUDURJAYĀ OR SATYA-PRATISAṂYUKTĀDHIPRAJÑĀ-VIHĀRA

A Bodhisattva passes from the fourth to the fifth bhūmi by developing the cittāśayaviśuddhisamatā (uniformity at parity of intention) relating to the following ten matters of doctrines of the past, present and future Buddhas, moral precepts, mental discipline, removal of wrong views and doubts, knowledge of the right and wrong path, practice of the Bodhipa-kṣikadharmas, and the duty of elevating beings morally.

In this bhūmi, on account of the repeated practice of the various Bodhipakṣikadharmas, the possession of a still more purified intention, the comprehension of Tathatā (thatness) of all dharmas, and the further increase of his aspiration, compassion, love, etc., he understands the four Āryasatyas. He becomes proficient in understanding the

a) Conventional truth (saṃvṛti) on account of catering to the wishes of other beings;

b) Transcendental truth (paramārtha) on account of following only one path;

c) Truth of signs (lakṣaṇa) by realising the generic and particular characteristics of things (svasāmānyalakṣaṇa);

d) Truth of analysis (vibhāga) by knowing the various divisions of dharmas;

e) Truth of overcoming (nistīraṇa) on account of knowing the real condition of skandhas, dhātus, āyatanas etc.;

VI. ABHIMUKHĪ OR PRATĪTYA-SAMUTPĀDAPRATISAṂYUKTĀ-DHIPRAJÑĀVIHĀRA

A Bodhisattva, on the completion of the mārgas, passes to the sixth bhūmi and realises the ten kinds of

sameness, viz., the sameness of all dharmas on account of their being (i) animitta (baseless), (ii) alakṣaṇa (signless), (iii) anutpāda (originless), (iv) ajāta (unborn), (v) vivikta (detached), (vi) ādiviśuddha (pure in the very beginning), (vii) niṣprapañca (inexpressible), (viii) anayūha-niryūha (non-taken and non-rejected),(ix) māyāsvapnapratibhāsapratisrutkopama (similar to dream, illusion, or echo), and (x) bhāvābhāvādvaya (identity of existence and non-existence).

Looking upon all things in this manner, the Bodhisattva through his deep faith reaches the sixth bhūmi but does not yet attain the anutpattikadharmakṣānti (faith in the non-origination of things by nature). As mahākaruṇā predominates in his mind, he pities the beings who, on account of their ignorance, think of the things of the world as originating decaying and possessing a soul (ātman). Not knowing the truth, they walk along the wrong path, are moved by merits and demerits, and thus have some abhisaṃskāras (thought constructions). The thought seed (citta bījam) thus produced by the abhisaṃskāras becomes contaminated (sāsrava) being full of upādāna (attachment to existence) and productive of birth, old age, death and rebirth. Then by the thought creation of karma-kṣetra (fields of action), ignorance and desire, a net of views is woven, from which come name and form (nāma-rūpa), from them arise in succession the five organs of sense, contact, feeling (vedanā) abhinandana (enjoyment) combined with tṛṣṇā (desire), attachment (upādāna), desire of existence (bhava), and five skandhas distributed five classes of beings (gatipañcaka). These beings fade into old age, despair, etc. The Bodhisattva comprehends that there is really no doer of these, which, being by nature uncreated by any power (anābhoga, śāntilakṣaṇa), disappear and there is no destroyer of them. The Bodhisattva further realises that the non-comprehension of the highest truth is avidyā (ignorance) and avidyā is the source of saṃskāras, which produce the first citta-vijñāna with its concomitant (sahaja) the four upādāna-skandhas, from which arise name and form and gradually the mass of suffering. The tree of suffering grows without any doer or feeler.

Through his comprehension of the law of causation from the ten different standpoints and on account of his being convinced of the fact that there is no doer or feeler, and no creator (asvāmika), and that all things are subject to cause and condition and devoid of any essence and essentially non-existing, the Bodhisattva realises the śūnyatā-vimokṣa-mukha (release of essencelessness). Then by comprehending that the bhavaṅgas are by nature extinct (svobhāva-nirodha) he does not notice any dharmanimitta (basis of dharmas) and thus he attains release of borelessness. Lastly, an account of his understanding the

śūnyatā and animittatā of all bhavāṅgas, he does not really seek any vimokṣa, though he keeps up the appearance of doing so out of compassion for the innumerable beings, hence he obtains apraṇihita-vimokṣamukha (release of desire-lessness). Keeping mahāka-ruṇā before him, he completes the bodhyaṅgas when are still incomplete, and being convinced of the fact that the saṃskāras proceed from the assemblage of, or connection with, materials, that are by nature non-originating and non-decaying he turns his mind to asaṅgajñāna (knowledge free from attachment) called Prajñāpāramitāvi-hāra and develops it greatly. He now practises all the ś ūnyatā, animitta and apraṇihita samādhis and develops ten āśayas for rising higher and higher in the spiritual attainments and goes beyond every possible chance of fall to Śrāvaka or Pratyeka-buddha stages. Of the ten pāramitās he greatly develops the prajñāpāramitā.

A Bodhisattva by passing through these bhūmis attains all the qualities of an arhat besides those which are indispensable to a Bodhisattva. He is now an arhat because, as the Laṅka-vatāra says, he is now free from the thought-constructions (vikalpa) of dhyāna (meditation), dheya (objects of meditation), samādhi (concentration), vimokṣa (release), bala (powers), abhijñā (higher knowledge), kleśa (afflictions) and duḥkha (misery).

VII. DŪRAṄGAMĀ OR SĀBHI-SAṂSKĀRA-SĀBHOGA-NIRNI-MITTA-VIHĀRA

A Bodhisattva after completing the bodhisattvamārga enters into the seventh bhūmi. He now commences practising a different and superior path aided by the ten kinds of knowledge of expedients (upāyaprajñājñāna). The ten kinds are as follows : He

i. (a) possesses a mind well-trained by the meditations of śūnyatā, animitta and apraṇihita; (b) appears as if acquiring a collection of great merits and knowledge;

ii. (a) comprehends the essence-lessness (nairātmya-niḥsattva) of all dharmas; (b) does not give up the four apramāṇavihāras, viz., karuṇā, maitrī, muditā and upekṣā;

iii. (a) collects the best of all merits; (b) does not cling to any dharma;

iv. (a) remains detached from the three dhātus; (b) shows also his doings in the three dhātus;

v. (a) frees himself absolutely from all afflictions (kleśas); (b) performs actions needed for eradicating rāga, dveṣa etc. of beings;

vi. (a) realises the non-duality (advaya) of all things which are like mirage, echo etc.; (b) shows also his various actions, discriminations, and immeasurable aspirations;

vii. (a) develops a mind well aware of the sameness of all Buddhakṣetras;

viii. (a) merges himself in the dharmakāya of all Buddhas; (b) shows also his rūpa-kāya with its major and minor lakṣaṇas;

ix. acquires the voice of the Tathāgata; and

x. (a) comprehends the time distinguished as past, present and future as one moment (ekakṣaṇatryadhvānubodham); (b) shows also for the sake of the world his existence in the various kalpas.

For even a moment he does not remain dissociated from mārga-abhinirhāra (activities relating to the path), and jñānābhirhāra (activities relating to jñāna). He completes all the ten pāramitās and the four saṃgrahavastus, four adhiṣṭhānas and thirty-seven bodhipakṣika dharmas. He is now endowed with kāyakarma and vākkarma, pure according to the aspiration of the Bodhisattva, the ten kuśalakarmapathas practised by samyaksambuddhas and performs spontaneously the functions connected with the worldly arts and crafts (śilpasthānakarmasthāna) which were mastered by him in the fifth bhūmi and is now the teacher of beings of the three thousand worlds and has no equal in āśaya (aspiration) and exertion (prayoga) excepting, of course, those Bodhisattvas who are in the higher bhūmis. He has now in front of his mind all dhyānas, samādhis, samāpattis, abhijñās and vimokṣas, which will be completed in the following bhūmis. He now practises many samādhis and goes beyond the śrāvaka and pratyekabuddha bhūmi and approaches the Prajñājñānavicāraṇabhūmi.

He attained nirodha in the sixth bhūmi, and in the seventh, he entered into and arose out of it but it should not be thought that he is subject to nirodha because he is above the delusion (vitarkadoṣa) of the Śrāvakas, viz., that nirodha is saṃskṛtātyanta vyupaśama (the ultimate cessation of the constituted things). It is one of the excellences of Bodhisattvas that they rise up to, and remain in, the bhūtakoṭi-vihāra (i.e., ultimate possible state of sentient existence) but are never subject to nirodha.

Armed with great powers, meditation, and knowledge of expedients, he manifests himself in the world, shows his aspiration for Nirvāṇa, and surrounds himself with a large number of followers, but he remains mentally detached from everything. According to his praṇidhāna he appears in the tridhātu to rescue beings from misery, but he is not contaminated by the worldly impurities. Though he has the Buddhajñāna he shows himself as belonging to the class of Śrāvakas or Pratyekabuddhas, or even as subject to the snares of Māra and the influences of heretical teachers, going even so far as to sever himself from the Buddhadharma, take to worldly rites, or the enjoyments of the worlds and heavens.

He sees many Buddhas, hears from them the law, and acts according to their directions. His faith in the abstruse dharma (gambhīra-

dharmakṣānti) is purified. He greatly develops the upāyakauśalya-pāramitā.

VIII. ACALĀ OR ANĀBHOGA NIRNIMITTA VIHĀRA.

A Bodhisattva after completing the seven bhūmis and purifying the mārga by means of knowledge and expedients, collecting merits, forming the great resolutions (mahāpraṇidhānas), establishing himself in the four adhiṣṭhānas (viz., satya, tyāga, upaśa-ma and prajñā), and so forth, he comprehends that all things are without origin, growth, sign, decay, change and are by nature non-existent, and that their beginning, middle and end are all the same, in short, he comprehends the tathatā (thatness) of all things. He goes beyond the thought-constructions due to citta and manovijñāna and knows that all dharmas are same like ākāśa and thus he establishes himself in the anutpattikadharmakṣānti (the faith that things have no origination). As soon as he acquires kṣānti he is established in the eighth bhūmi (Acalā) and is above all enjoyments. He is possessed of dharmas which are spontaneous (anābhoga), and hence, has no anxiety for matters relating to kāya, vāk and citta, is free from all thought-constructions produced by the movements of thought and is established in the vipāka-dharmas (completion). He does not, in fact, practise the rules of conduct (samudācāras) of Buddhas, Bodhisattvas and Śrāvakas. He is now asked by the Buddhas to exert for acquiring the ten balas and four vaiś āra-dyas which he up till now has not acquired, and also to take into consideration the ruffled, afflicted, deluded state of mind of the ignorant people. He is then reminded of one of his previous resolutions that dharmatā (i.e., dharmas being without origin, decay and continuity) is not for Tathāgatas only but that the Śrāvakas and Pratyekabuddhas should also be made to realise it. He is then asked by Buddhas to exert for possessing like them immeasurable body, knowledge, worlds, refulgence, purity of voice and limbs, dharmālokas, kṣetras, sattvas and the variety of dharmas of the ten corners of the universe. The possession of 'immeasurables' is of great value, far surpassing all the merits and knowledge acquired in the previous seven bhūmis, because the merits and knowledge acquired hitherto were by means of exertion (sābhoga-karmaṇā) while in the present bhūmi the merits and knowledge are acquired spontaneously.

On account of his acquiring spontaneously the upāyakauśalyajñāna (knowledge of expedients) and as the result of his efforts to acquire omniscience, he comes to know how and when a world comes into being, continues to exist, and then disappears, and which karma is responsible for it. He understands the smallness, greatness, i.e., every minute detail of four elements, of the various classes of

sentient beings, and their fields of action. Such detailed knowledge is needed by a Bodhisattva, because he must appear among those sentient beings just as one of them in order to make them feel that he is same as them and that it is possible for every sentient being to become a Buddha.

He develops ten vaśitās (control) over āyu (span of life), cetas (mind), pariṣkāra (requisites), karma (action), upapatti (origin i.e., birth), adhimukti (aspiration), praṇidhāna (resolution), ṛddhi (miracles), dharma (doctrines) and jñāna (knowledge).

The Bodhisattva at this stage can be said to possess inconceivable, incomparable, immeasurable knowledge, and his actions are always faultless. He now possesses the praṇidhānas, adhiṣṭhānas, pāramitās, mahāmaitrī, mahākaruṇā, dhāraṇi, pratibhāna, etc., in short, all dharmas which make a Buddha. Hence, this bhūmi is called Acalā and there is no possibility of his going back from this bhūmi (avivartyabhūmi). He is now a member of the Buddha family, and may be said to possess the Buddha gotra. He is henceforth constantly attended by all the gods and Vajrapāṇi.

IX. SĀDHUMATĪ OR PRATISAṂVID-VIHĀRA

A Bodhisattva after acquiring and developing the apramāṇa jñānas, dhāraṇīs, samādhis, abhijñās, minute knowledge of the lokadhātus, balas, and the vaiśāradyas of the Tathāgata mentioned in the previous bhūmi, enters into the ninth bhūmi. At this stage, he knows truly whether the dharmas are good, bad or indifferent, pure or impure, worldly or transcendental, conceivable or inconceivable, definite (niyata) or indefinite (aniyata), constituted or unconstituted. He knows the duties of the Śrāvakas, Pratyekabuddhas, the Bodhisattvas, and the Tathāgata-bhūmi. By the intelligence thus derived, he knows correctly the habits or the nature of thoughts of beings, their afflictions (kleśa), actions (karma), faculties (indriya), aspiration (adhimukti), elements (dhātu), desire and intention (āśayānuśaya), birth according to desires (vāsanānusandhi) and the rāśis (i.e., gotras). He knows the multifarious nature (nānatva) of thoughts (citta), afflictions, karma, etc.

The Bodhisattva in this bhūmi is in a position to have a very minute knowledge of the aims and qualities of every being and so he is now capable of deciding the way in which a being is to be guided to the goal. He therefore modifies his teachings according to his judgement.

He also takes the form of a dharmabhāṇaka (preacher of dharmas) in order to preserve the doctrines of the Teacher. On account of his immeasurable knowledge, he preaches the dharma in various ways, adopting the four pratisaṃvids (branches of logical analysis). By the practices of this pratisaṃvids and working as a dharma preacher he becomes a receptacle of dharma

utterances. Possessed of dhāraṇis and pratibhānas he preaches the dharma to beings of all lokadhātus and does the same in an infinite number of ways.

Even in this bhūmi he continues his own spiritual practices and never gets out of the sight of Buddhas. He greatly develops the bala-pāramitā. If he wishes, he can now become a Mahābrahmā.

X. DHARMAMEGHĀ OR PARAMA-VIHĀRA

A Bodhisattva on completion of the duties of the ninth bhūmi passes to the tenth. Now he masters countless samādhis, and as the result, a lotus of infinite splendour and size appears and he is found to be seated on it with an equally resplendent body and established in the samādhi of omniscience (sarvajñānaviśeṣābhiṣeka) surrounded by countless Bodhisattvas who are yet in any one of the nine bhūmis and all looking at him. The rays of light issue forth from his body and make all beings happy. While he is thus seated on the lotus, rays come forth from the Tathāgatas and consecrate him as Samyak-sambuddha possessed of omniscience, and hence this bhūmi is called Abhiṣekabhūmi.

He now knows thoroughly how the world and its dharmas appear and disappear, the innumerable functions of a Buddha, the countless bodhisattva-vimokṣamukhas, samādhis, dhāraṇis, etc. He is now possessed of such smṛti-kauśalya (expedients of memory) that he can hold all dharmas showered on him (dharmameghā) by infinite Buddhas. He can perform any kind of miracle. In this bhūmi he greatly develops the jñāna-pāramitā.

It is after the tenth bhūmi that a Bodhisattva becomes a Tathāgata, and so the Laṅkāvatāra Sūtra calls this stage Tathāgata bhūmi. The Śatasāhasrikā Prajñāpāramitā also remarks that a Bodhisattva in the tenth bhūmi may be called a Tathāgata.

In the Hīnayāna literature one does not expect any account corresponding to that of the last four bhūmis. (See N. Dutta, Aspects of Mahāyāna Buddhism and its Relations to Hīnayāna, pp. 238-285).

DASAVATTHU (Skt. Daśavastu), the ten disputed points of Buddhist monastic discipline maintained as lawful by the Vajjian monks of Vesāli. All these practices, except the practice called āciṇṇa, have been traced back to the Vinaya texts and found to be prohibited as being contrary to certain rules of discipline and amounting to either a nissaggiyapācittiya, a pācittiya or a dukkaṭa offence.

In the Second Buddhist Council held at Vesāli these ten points were declared as unlawful and not in accordance with the Vinaya rules. As a result a serious division took place in the Buddhist Saṅgha. In course of time the Buddhist church was divided into more than eighteen schools.

There are seven accounts that deal with these ten points, they are the

(1) Theravāda Pali tradition preserved in (a) Vinaya, Cullavagga, Ch.XII, (b) Dīpavaṃsa, Ch. IV and V., (c) Mahāvaṁsa, Ch. IV, (d) Samantapāsādikā, VI. pp. 1298-99, (e) Mahāvaṃsaṭīkā, pp. 156-7; and (f) the Chinese translation of the Samantapāsādikā (Taisho, No. 1462, Vol. 24, p. 677), the Chinese translations of the following Vinayas: (2) Sarvāstivāda (Taisho, No. 1435, Vol. 23, p. 450 ff.), (3) Mahiśāsaka (Taisho, No. 1421, Vol. 22, p. 192), (4) Dharmaguptaka (Taisho, No. 1428, Vol. 22, p. 968), (5) the Vinayakṣudrakavastu, another Sarvāstivāda Vinaya (Taisho, No. 1451, Vol. 24, p. 411), (6) the Vinayamātṛkā Śāstra, Pi-ni-mu-lun or Pi-ni-mu-ching (Taisho, No. 1463, Vol. 24, p. 819) and (7) the Tibetan Vinaya (Dulva, vol. 11) translation of which is given in Rockhill's *The Life of the Buddha*, London, 1884.

All accounts speak of the ten practices but they do not agree as to what these ten were; and clear that different schools understood differently.

The list was preserved by means of ten words, and the Pali list consists of (1) siṅgiloṇakappa, (2) dvaṅgula, (3) gāmantara, (4) āvāsa, (5) anumati, (6) āciṇṇa, (7) amathita, (8) jalogimpātuṃ, (9) adasakaṃ nisīdana and (10) jātarūparajata. At the end of these ten words is found another word by meaning, permissible or lawful. So the question is : "Are these ten practices lawful?" The difference of opinion comes to an interpretation of these ten practices.

1. Siṅgiloṇa vatthu; salt (loṇa) in a horn (siṅga). First dispute according to the Theravāda Vinaya.

2. According to the Theravāda interpretation this practice of Dvaṅgula vatthu means eating a meal at the wrong time, i.e., when the shadow of the sun showed two fingers breadth after noon.

All are in agreement in interpreting one aspect of the practice, i.e., eating after noon; they differed as to how monks should eat after the mid-day meal.

This is found prohibited in the Suttavibhaṅga as amounting to an offence of expiation (pācittiya, No. 37), for eating at the wrong time (vikāla bhojana, Vin.II., p. 306).

3. Gāmantara vatthu among the villages, or in another village, has been interpreted by the Theravādins as 'having eaten and being satisfied, a monk may go to the village and eat there a second meal that is not left over'. 'That a monk, having had one meal in one village, may take another meal in a near village' is the interpretation given by the Sarvāstivāda Vinaya and the Dharmaguptaka Vinaya.

This practice is found prohibited in the Suttavibhaṅga as amounting to an offence of expiation (pācittiya, No. 35, Rockhill, op. cit., p. 175).

4. Āvāsa, residence, according to the Theravāda Vinaya and the Sarvāstivāda Vinaya is that 'several residences belonging to one parish (boundary-sīmā) may carry out separate formal acts (uposatha-kamma).'

This practice is found prohibited in the Uposathasaṃyutta as amounting to an offence of wrong-doing (dukkaṭa) for going beyond Vinaya rules (Vinaya Piṭaka, II, p. 306).

5. Anumati, consent, sanction, approval, according to the Theravāda tradition means that an incomplete order of monks may without prior sanction of the absentee monks, carry out, in their absence, a formal act (uposatha-kamma), with the intention of securing their sanction afterwards.

The Cullavagga (Vinaya, P. II, p.306) says that this practice was prohibited by the Buddha in Campā. It amounts to an office of wrong-doing (dukkaṭa).

6. Āciṇṇa, 'customary practice, habitually indulged in', according to the Theravādins, is that 'monks may follow the practices of his teacher, right or wrong merely because his teacher has practised it'. The ruling given in the Council is that this practice is sometimes allowed, and sometimes not, as the case may be.

7. Amathita.. 'not churned' according to the Theravāda and the Dulva, is that having eaten and being satisfied, the monks may drink a kind of milk product which has passed the stage of milk but has not turned curd, i.e., half milk-half curd. This practice has been prohibited in the Suttavibhaṅga as being an offence of expiation No. 35, Rockhill, p.175).

8. Jalogi vatthu a kind of liquor, means 'drinking liquor that is not fermented. The Cullavagga (Vinaya. II 307) tells that this practice is prohibited in the Suttavibhaṅga as an offence of expiation (pācittiya, for drinking liquor).

9. Adasaka-nisīdana vatthu, seat (nisīdana) without border (a-dasaka), according to Theravāda tradition is 'sitting upon a rug or piece of which has no border'. This practice is prohibited in the Suttavibhaṅga as an offence of expiation (Pācittiya No. 89, Rockhill, op. cit., p.175).

10. Jātarūparajata vatthu, gold and silver mentioned in all the vinayas. For details see Encyclopaedia of Buddhism IV p. 324, N. Dutt, Early Monastic Buddhism, Vol. II, pp.31-38.

DASASIKKHĀPADA (Skt. Daśaśikṣāpada), a set of ten precepts prescribed for the course of training to be followed by the Buddhist novices (sāmaṇera) under a thera or senior monk. The Buddha prescribed these ten precepts, which are nothing but moral rules (sīlas) when sāmaṇeras increased in numbers in the Buddhist saṅgha (Vinaya Piṭaka, I, p.83). These ten precepts are otherwise called dasasīla.

The precepts (sikkhāpadas) are all negative by nature i.e. all are abstainings (veramaṇī) from some

misconducts which are unsuitable for a novice or a Buddhist monk. These are abstinences (1) from taking life i.e., from killing living beings (pāṇātipātā veramaṇī sikkhāpadaṃ); (2) from taking what is not given i.e., theft (adinnādānā); (3) from unholy life, i.e., from sexual misconduct (abrahmacariyā veramaṇī); (4) from telling lie (i.e., musāvādā veramaṇī); (5) from any state of indolence (pamāda) due to the use of intoxicants i.e., from taking liquor (surāmeraya - majjapamodaṭṭhānā); (6) from taking meal after midday (vikālabhojanā veramaṇī); (7) from attending the performances as dances, song, instrumental music (naccagītavāditavisūkadassanā veramaṇī); (8) from using garlands, scents, ointments, ornaments and all sorts of decoration (mālāgandha vilepanadhāraṇa maṇḍana vibhūsanaṭṭhānā vermaṇī); (9) from sleeping on high and luxurious bed (uccāsayanā mahāsayanā veramaṇī); and (10) from accepting gold and silver (jātarūpa-rajata-paṭiggahanā veramaṇī, Ref. Vinaya Piṭaka, I, p. 83, Khuddakapāṭha, p. 1).

Numbers 1, 2, 4, 5 and 3 in modified form i.e., Kāmesu micchācārā in place of abramhacariyā, those five are known as five precepts (Pañcasīla) chanted by laities (upāsaka-upāsikā) in their daily life (niccasīla) or on occasions.

Numbers 6, 7, and 8 are to be found combined with five are known as aṭṭhasīla or uposathasīla meant for laymen to be observed on fasting day.

DĀNA : 'Alms-giving', liberality, offering, "He who gives alms, bestows, a fourfold blessing : he helps to long life, good appearance, happiness and strength. Therefore long life, good appearance, happiness and strength will be his share, whether amongst heavenly beings or amongst men". (Aṅguttara N, II, p. 63).

"Five blessings accrue to the giver of alms : the affection of many, noble association, good reputation, self-confidence, and heavenly rebirth". (ibid, III, p. 39).

Liberality, especially the offering of robes, food, etc. to the monks, is highly praised in all Buddhist countries of Southern Asia as a fundamental virtue and as a means to suppress man's inborn greed and egoism. But, as in any other good or bad action, so also in offering gifts, it is the noble intention and volition that really counts as the action, not the mere outward deed.

Alms-giving or liberality (dāna) constitutes the first kind of meritorious activity, the two others being morality (sīla. q.v.) and Mental Development (bhāvanā), s. puñña-kiriyāvatthu. Liberality (cāga) forms one of the 10 recollections (anussati. q.v) and alms-giving one of the 10 perfections (s. pārami).

DIṬṬHA-DHAMMA-VEDANĪYA-KAMMA (Skt. Dṛṣṭadharmavedanīyakarma), action ripening during life time or immediately effective action.

This action is experienced in this very life i.e., the kamma whose fruit is to be experienced in this present life.

Buddhaghosa explains in his Visuddhimagga (p.601) "Herein, kamma is fourfold to be experienced here and now (diṭṭhadhamma-vedanīyakamma), to be experienced in rebirth or next life (upapajjavedanīyakamma), to be experienced in some subsequent birth (aparāpariya-vedanīyakamma), lapsed kamma or ineffective to produce kamma result (ahosi kamma). Of these, the first volition, moral or immoral, out of seven classes of consciousness in a single process of apperception is known as karma, the fruit of which is experienced in this very life".

DIṬṬHI (Skt. Dṛṣṭi from dṛś, to see) : from philosophical standpoint, religious belief, guiding principle, regulative out-look. (In this sense it is identical in meaning with dassana) insight, vision. Also heretical view, dogma or theory (Saṃyutta N, III, p, 202).

The best introduction to the term diṭṭhi which in Buddhism has a wide and varied connotation is through a study of specific instances in different contexts. In a discussion on the fourfold distortions in the sphere of Buddhist thought (vipallāsa), the Aṅguttara Nikāya (II. p.52) lists together with diṭṭhi two other terms, saññā and citta, taking them to be more or less synonymous, at least functionally, though not etymologically. In this context, these terms refer to the manner in which the Buddhist perceives, thinks of or views himself and the world in the religio-philosophical context. The use diṭṭhivipallāsa (distortion of view) implies that the word diṭṭhi in this context stands for the accepted and approved manner in which the Buddhist must view himself and the world.

Another instance of the use of the term diṭṭhi to represent the doctrinal core of Buddhism, a thorough grasp of which is deemed essential for the working out of one's salvation process, is noted in the Nidāna Saṃ yutta (II. pp. 43f) where the knowledge of paccayas, with regard to their origin, cessation, etc. qualifies a Buddhist disciple (ariyasāvaka) to be called one who possesses true vision. The terms used here to refer to this are diṭṭhi and dassana (ayaṃ vuccati ariya-sāvako diṭṭhi sampanno iti pi dassana-sampanno iti pi : op. cit.). By this is meant a knowledge of the entire philosophy of causal genesis which traces back the ills of life like decay and death (jarāmaraṇa) to avijjā or alternatively points out how the ills of life are successively generated through the basic error of avijjā. Avijjā is the absence of the correct vision, the true insight with regard to the real nature of things which alone holds the key to the resolving of the conflict of life or dukkha.

Confirming as it were this approved sense of the word diṭṭhi, Buddhist texts use the term diṭṭhipatta

or 'vision-gained' with reference to the subsequent, attainments of the Aryan disciple who enters the Buddhist path of salvation as a dhamma-nusāri (q.v.) at sotāpatti-magga. From sotāpattiphala up to Arahattamagga, both included, he continues to be called diṭṭhipatta through these six successive stages. On attaining Arahattaphala finally he is referred to as paññāvimutta (q.v.).

The use of the term diṭṭhi in a yet another non-derogatory normative sense, we discover in the Kosambiya Sutta (Majjhima N, I, pp.322 f.). In this context it could best be translated as guiding principle or regulative outlook which is recommended to the Buddhist disciple and is considered very desireable for his religious life and spiritual development. The commentary to the sutta defines this as 'right view connected with the way' (maggasampayutta sammādiṭṭhi) or view at the stage of sotāpatti magga.

On the other side, the word diṭṭhi with associated derogatory meanings like dogma, heresy or extremist view, stands in such combinations as diṭṭhi-anusaya (Saṃyutta N.V. p.60), diṭṭhiparāmāsa (Majjhima N, I, p. 130). In all these contexts the word diṭṭhi implies mistake and misleading views, which have their origin outside the Buddhist fold, with regard to the self and the world (attā and loka) and the moral implications of action and reaction (kamma and vipāka).

A good example of the former, i.e., of view relating to the self and the world, occurs in the Alagaddūpama Sutta of the Majjhima Nikāyas N, I, p. 135 f. where it is listed as the last item of the six bases of false beliefs or diṭṭhiṭṭhāna, the other five being the association of an egoistic idea of self with regard to each of the five constituents, starting with rūpa, which make up the being or pañcakkhandha. There the identification of the self with the world (so loko so attā) and their eternality (nicco, dhuvo, sassato...) are both assetted. In a beautiful exposition in the Aggivacchagotta Sutta of the Majjhima Nikāya (I, pp. 484 ff.), the Buddha clarifies his own position with regard to what are generally held, ten in number, as standard diṭṭhis.

Proceeding on its analysis, the Mahācattārīṁsaka Sutta of the Majjhima N. (III, p. 71f) presents sammādiṭṭhi at mundane level consists in the rejection of the micchādiṭṭhi which denies the efficacy of kamma, etc. Sammādiṭṭhi, is as an antidote, that one has to use to shatter the micchādiṭṭhi (Sammādiṭṭhissa bhikkhave micchādiṭṭhi nijjiṇṇā hoti, op. cit. p.76).

Sammādiṭṭhi is none other than the wisdom (paññindriyaṃ paññābalaṃ) of the ariyan way (ariyamaggaṃ bhāvayato... op. cit. p.72). This is the true diṭṭhi of the Buddhist disciple, the basis of his religion, safeguards against the distortion of which are provided under diṭṭhi-vipallāsa. Elaborating this definition of sammā-

diṭṭhi which is said to come to the Buddhist disciple as he develops himself in the Aryan way, the Dīgha Nikāya refers to it as the knowledge of the four Noble Truths. (II, p.311).

Thus the true and correct diṭṭhi in Buddhism is constituted by the awareness of the three-fold characteristics of the phenomenal world or tilakkhaṇa and the four noble truths or catusaccañāṇa while sakkāyadiṭṭhi or belief in an enduring and lasting self, which is the basis of all other derivative diṭṭhis, stands opposed and opposite to what is held as correct vision in Buddhism. See Encyclopaedia of Buddhism, IV, p. 638.

DIṬṬHIPARĀMĀSA (Skt. Dṛṣṭiparāmarśa), primarily means dogmatic adherence to views. The word parāmāsa (from parā-mṛś) is defined by Buddhagosa (Dhammasaṅgaṇi Aṭṭhakathā, p.49) as parato āmasaññā parāmāso. The PED gives an explanatory translation of this definition as follows : "they handle dhammas as other" (than what they really are, e.g. they transgress the real meaning of anicca, etc. and say nicca). The Atthasālinī translation renders the word into English as 'reversion'. Often the word parāmāsa is rendered as perversion (Dialogues of Buddha III p.43). The word abhinivesa (inclination, adherence, dogmatic clinging) considered as being synonymous with parāmāsa. Thus it is apparent that the word parāmāsa connotes the shades of meanings contained in both terms upādāna (clinging) and vipallāsa (perversion), see DIṬṬHIUPĀDĀNA, DIṬṬHIVIPALLĀSA, q.v.

The Alagaddūpama Sutta very clearly and lucidly stated the Buddhist position with regard to dogmatic adherence to any type of view. Therein it is said that the dhamma, which is compared to a raft, is meant only for the purpose of crossing over the sea of saṃsāra and not for grasping dogmatically. The sutta goes on to add that when the dhammas themselves are to be discarded once they have served the purpose of crossing what is there to be said about the adhammas (i.e., what is got in accordance with the dhamma). See. Encyclopaedia of Buddhism, IV. p.642-43.

DIṬṬHIPPATTA (Skt. Dṛṣṭiprāpta), the vision possessed one, an aryan person who has attained to (patta) the vision (diṭṭhi) that the conditioned things (saṅkhāras, q.v.) are dukkha, (q.v.) and that the cessation thereof is bliss (sukha, Papañcasūdanī, II. p.52). A diṭṭhippatta is one of the seven aryan individuals (ariyapuggala) referred to in the texts (Dīgha N III. 105, 254; Majjhima N. I. p.439; Visuddhimagga p 659).

The person who considers saṅkhāras to be devoid of substance (anattā) and, having great vision, acquires the faculty of wisdom (paññindriya) - at the ex-moments of transcendental attainment called sotāpatti-phala, sakadāgāmi magga,

sakadāgāmiphala, anāgāmimagga, anāgāmiphala and arahattamagga, and is called a diṭṭhipatta. The same person at the moment of sotāpatti-magga, i.e., the initial moment of transcendental attainment - is referred to as dhammānusārī while at the highest moment, i.e., the arahatta-phala which he is certain to attain, is called a paññāvimutta" (Visuddhi-magga, p.659). According to the Theravāda Abhidhamma, are two consecutive moments, (khaṇa), the former immediately leading to the latter. To conceive of two separate individuals, one in the moment of magga and another in that of phala, is, therefore, practically impossible, it is only a theoretical assumption. Here the same person at the moment of sotāpatti-magga is called dhammā-nusārī while at the next moment, i.e., the sotāpattiphala, is referred to as diṭṭhippatta. Similarly, the same person at the moment of arahatta-magga, is known as diṭṭhippatta while at the next moment the sotāpattiphala, is referred to as diṭṭhippatta. Similarly the same person at the moment of arahatta-magga, is known as diṭṭhi-ppatta while at the next moment i.e., arahatta-phala is called the paññāvi-mutta. So, a dhammānusārī necessarily become a diṭṭhippatta while a diṭṭhippatta finally ends up as a paññāvimutta.

In the Abhidharma-samuccaya (p.86) of Asaṅga, a basic compendium of Mahāyāna Buddhism, dṛṣṭiprāpta occurs in a list of twenty-seven individuals classified and treated on the basis of spiritual fruition (phala) they have attained. The dṛṣṭiprāpta is none other than the dharmānusārī in the stage where he attains spiritual fruition (ibid. 88), the dharmānusārī being the person who, possessed of sharp faculties applies himself to attain that fruition i.e., realisation of truth (ibid. 88). This means that the person in the stage during which he strives to grasp the truth is called a dharmānusārī, whereas in the stage of the realisation of truth is referred to as dṛṣṭiprāpta. (Encyclopaedia of Buddhism, Vol. IV, p.643).

DIṬṬHIVIPALLĀSA (Skt. Dṛṣṭiviparyāsa), perversion of views, literally means distortion of view-point. In the Buddhist texts vipallāsa or distortion is seen to spread over three areas, viz, (a) distortion of perception (saññāvipallāsa), (b) distortion of thought (cittavipallāsa) and (c) distortion of view point (diṭṭhivipāllsa).

The term vipallāsa implies the distortion of the Buddhist world view, the Buddhist's view of himself and the world, i.e., viewing them in terms of anicca (transitory), dukkha (unsatisfactoriness) and anattā (soullessness). Consequently vipallāsa distorts and negates the Buddhist way of life which leads to release. To this group of threefold characteristics (tilakkhaṇa), asubha or unwholesomeness is added as a fourth. Thus vipallāsa or distortion in the three areas of perception (saññā), thought (citta) and

view point (diṭṭhi) is generated through the failure to appreciate and recognise these attributes as being truly characteristic of life (Aṅguttara N. II. p.52; Visuddhimagga, p.683).

DIṬṬHIVISUDDHI (Skt. Dṛṣṭiviśuddhi), by purification of view is meant the understanding according to reality, of mind and corporeality (nāma-rūpa)... which is founded on undeludedness (paññā) as base, which in manifold ways determines mind and corporeality after overcoming all belief in a personality (attā). It is third of the seven stages of purity outlined in the Rathavinīta Sutta (Majjhima, N-I. p.147f) and elaborated in the Visuddhi-magga (pp.587-597). By it is meant the determining correctly the true nature of nāma-rūpa (q.v.) or mind-matter complex which constitutes a being (nāma-rūpānaṃ yāthāvadassana ibid. p.597). The Rathavinīta Sutta's process of purification or visuddhi, purification towards the release from saṃsāra, in seven stages appears to work through the three stages of the samādhi (citta) and paññā. The commentary to the sutta (Majjhima N. Aṭṭha II. 158) points out that the single complex concept of paññā (whose emergence in the Buddhist scheme of salvation as a product of philosophical maturity is to be noted) in this scheme of visuddhi is divided into five sub-categories and is headed by diṭṭhivisuddhi. Thus as an initial stage of paññā, or the gateway to paññā, as it were, it gives an insight into the first truth, namely, dukkha, while the succeeding kaṅkhāvitraṇa-visuddhi, by its grasp of the sequence of causal relationships that states the samudaya-sacca and the maggāmagga-ñāṇa dassanavisuddhi illumines one with regard to the magga sacca. Thus by these mundane aspects of knowledge starting with diṭṭhi visuddhi the three truths are grasped, it is thus that the last two stages of visuddhi, viz. paṭipadāñāṇa-dassana-visuddhi and ñāṇadassana-visuddhi finally lead the disciple to the goal (nirodha) of release in Nibbāna, (See Encyclopaedia of Buddhism, IV. p.644).

DIṬṬHI-UPĀDĀNA (Skt. Dṛṣṭi-upādāna), adhering to false views, the second of the four attachments or clingings, the other three being attachment to the pleasures of the senses (kāmupādāna), attachment to rites and ceremonies (sīlabbatupādāna) and to the views of individuality (attavādupādāna) (Dīgha N. III, 230; Dhammasaṅgaṇi, 1215; 1536).

The Cūḷasīhanāda Sutta of Majjhima Nikāya, refers to these four kinds of grasping and mentions that only the first type is known to some recluses and brahmins, to some others also the second (diṭṭhi-upādāna) and even the third, but the adherence to the false view of individuality (attavādupādāna) is comprehended only by the followers of the Buddha.

The false views (diṭṭhi) here referred to, therefore, do not appear

to include the false view of individuality.

The origin of this kind of grasping is said to be craving, etc. in the usual sequence of dependent origination (paṭiccasamuppāda).

DIBBACAKKHU (Skt. Divyacakṣu), i.e., divine eye.

It is otherwise called 'sattānaṃ cutūpapātañāṇa' and is one of the six supernormal knowledges or powers (chaḷabhiññā, q.v.) attainable through the utmost perfection in the mental concentration (samādhi, q.v.) and through penetrating insight (vipassanā, q.v.), other being magical or miraculous powers (iddhividhā, q.v.); divine ear (dibba sota, q.v.); penetration of the mind of others (ceto-pariyañāṇa, q.v.); remembrance of former existences (pubbenivāsānussati, q.v.) and extinction of all cankers (āsavakkhaya-ñāṇaṃ, q.v.).

The stereotyped description of dibba-cakkhu is met with in the Pali Nikāyas thus :

"With the divine eye, the pure one, he sees beings vanishing and reappearing (cavamānā upapajjamānā), low and noble ones (hīne paṇīta), beautiful and ugly (suvaṇṇe duvvaṇṇa), sees how beings are reappearing according to their deeds (yathā kammupage) : These beings, indeed, followed evil ways in bodily actions, words and thoughts (kāyavacīmanā duccartena samannāgatā), insulted the noble ones (ariyānaṃ pavādakā), held evil views and according to their evil views they acted (micchādiṭṭhiyā). At the dissolution of their body, after death, they have appeared in lower world, in painful states of existence, in the world of suffering, in hell (kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā). Those other beings, however, are endowed with good action, words and thought, have appeared in a happy states of existence, in a heavenly world (ye sattā kāye-vace-mane sucaritena samannāgatā ariyānaṃ anupavādakā sammā-diṭṭhikā sammādiṭṭhikamma-samā-dānā te kāyassabhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā-Mahāsakuladāyī Sutta, Majjhima N).

DIBBA-SOTA (Skt. Divya śrotra), i.e., divine ear.

It is one of the six supernormal powers (chaḷabhiññā, q.v.) attainable through the utmost perfection in mental concentration (samādhi q.v.) and panetrating insight (vipassanā), others being magical powers (iddhividhā, q.v.); penetration of the mind of others (parassa ceta-pariyañāṇaṃ, q.v.); divine eye (dibba cakkhu, q.v.), remembrance of former existences (pubba-nivāsānussati) and knowledge of extinction of all cankers (āsavakkhaya). The stereotyped text met with in the Pali Nikāyas runs thus:

Divine ear (dibba-sota) is that by which the accomplished monk hears sounds both heavenly and human, far and near (dibbāya sotadhātuyā

visuddhāya atikkanta-mānusikāya ubhosadda suṇanti - dibbe ca manusse ca ye dure santike ca).

DIVĀVIHĀRA, "the day-rest" and relaxation or rest during day-time after mid-day meal. This is done frequently as a normal practice by the Buddha and his disciples inside a room when they were residing in monastery.

Even when they were on tour, they would select a cool place like the shade of a tree for divāvihāra (Somā bhikkhuṇī divāvihārāya Andhavanaṃ upasaṅkami-aññatarasmiṃ rukkha-mūle nisīdi (Saṃyutta N. I. pp.129, 312). or a park (ibid III p.91) or the bank of river (Mahāvastu, II p.264). or a lake (Vinaya Piṭaka I p.28). Having returned from alms begging and having taken meal they used to retire into secluded place for the day-rest in sitting posture.

This divāvihāra lasted for about two or three hours until they would have tiredness or fatigue and till the heat of the sun subsided, for, it is said that they rose from relaxation in the evening and joined religious discussions. (sāyaṇhasamayaṃ paṭisllānā vuṭṭhahi, Saṃyutta N. III p.92).

While residing in a monastery (vihāra) the Buddha used to take day-rest (divāvihāra) after his mid-day meal as a daily (pacchābhattakicca) and regular routine work. The Sumaṅgalāvilāsinī (pp.45-8) says that after the mid-day meal the Buddha used to give instructions to monks assembled in the inner closet (gandhakuṭi), answer questions put to him by them and give them subjects of meditation, when they took leave of him he retired for rest (divāvihāra) if it was felt necessary. After some time he got up and either participated in the discussion of monks, or preached to the people assembled in the dhammasabhā.

DĪGHAṄGULITĀ (Skt. Dīrghāṅgulitā). One of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.) who either the Buddha or a universal monarch (cakrabartī rājā) as enumerated in the Dīgha Nikāya (II p-17, III, p-150), Brahmāyu Sutta of the Majjhima Nikāya and a few Buddhist Sanskrit texts, is Dīghaṅgulitā, i.e., long fingers or toes possessed by a great man. The Sumaṅgalavilāsinī (p.446) explains that "some fingers of the common men are long and some are short. But the fingers and toes of a superman are long, they are thick at root (mūle thūlā), and gradually slender at points like a monkey's (anupubba gantvā agge tanukā) and the colour of his fingers is like a wick rolled in refined oil mixed with yellow orpiment (haritāla).

The Lalitavistara (p.75), the Mahāvyutpatti (p.6) and the Bodhisattvabhūmi (p.259) also state that the great man has long fingers. The Gaṇḍavyūha Sūtra (p.309) describes that the Buddha's fingers are long with round and long points. His toes touch

equally the earth and equally rise from the earth.

The Arthaviniścaya sūtra (p.288) also states that his fingers and toes of hands and feet are long.

DUKKHA (Skt. Duḥkha) (1) 'Pain', painful feeling, which may be bodily and mental.

(2) 'Suffering, ill'. As the first of the four Noble Truths and the second of the three characteristics of existence (ti-lakkhaṇa) the term dukkha is not limited to painful experience, as under (1), but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena, which, on account of their impermanence, are all liable to suffering : and this includes also pleasurable experience. Hence 'unsatisfactoriness' or 'liability to suffering' would be the truth does not deny the existence of pleasurable experience, as it is sometimes wrongly assumed. In this context Buddha said: "seeking satisfaction in the world, monks, I had pursued my way. That satisfaction in the world I found. In so far as satisfaction existed in the world, I have well perceived it by wisdom. Seeking for misery in the world, monks, I had pursued my way, that misery in the world I found. In so far as misery existed in the world, I have well perceived it by wisdom. Seeking for the escape from the world, monks, I had pursued my way. That escape from world I found. In so far as escape from world existed, I have perceived it by wisdom'.

If there were not satisfaction to be found in the world, beings of world be attached to the world... if there were not misery to be found in the world, beings would not repelled by the world.. if there were no escape from the world, beings could not escape therefrom." (Aṅguttara N. I, pp.249 f).

DUKKHA-ARIYASACCA, This is first Aryam truth of suffering or conflict (dukkha ariya-sacca, Skt. duḥkha-āryasatya), that is to say, a universal fact but not the absolute truth that all component objects are full of suffering (sabbe saṅkhārā dukkhā), it is a conditional truth that everything is sorrowful, if things are component, they cannot form a harmonious whole. All component things are by nature disharmonious. It is thus lack of harmony which is the essence of dukkha, conflict.

The traditional statement of suffering (dukkha) is found in the Dhammacakkappavattana sutta first and also others of the Nikāyas. The Buddha declared, Birth is suffering (jātipi dukkhā), ageing is suffering (jarā-pi dukkhā), death is suffering (maraṇaṃ -pi dukkhaṃ), sorrow, lamentation, physical and mental pain, despair, are suffering (sokaparideva-domanassupāyāsā pi dukkhā), association with the disliked is suffering (appiyehi sampayogo dukkho), separation from the liked or dear one is suffering (piyehi vippayogo dukkho), not to get what one wishes that also is suffering (yaṃ picchaṃ na labhati taṃ pi dukkhaṃ),

in brief, five aggregates as objects of attachment are suffering (saṅkhittena pañcupādā-nakkhandhā dukkhā).

That is to say birth (jāti) is the existence and the appearance of the aggregates (khandha). Ageing (jarā) means decrepitude, broken teeth, graying hair, wrinkled skin, the dwindling of the life span, the collapse of the sense organs. Death (maraṇa) is the falling away, the passing, the breaking up the aggregates, the destruction of the controlling faculty of vital principle. Sorrow (soka) is burning of mind, mental pain. Lamentation (parideva) is the senseless talk, wailing sorrowful murmuring. Pain (dukkha) may be physical and mental. Physical pain is the uneasy painful feeling of bodily contact, whereas mental pain is the uneasy painful feeling of mental contact or consciousness. In short the five aggregates of material quality (rūpa), perception (saññā), feeling (vedanā), mental formation (saṅkhāra) and consciousness (viññāṇa) are source of suffering. The five aggregates of clinging' i.e., the entire psycho-physical combination of an individual life are suffering (Pañcupādānakkhadhā-dukkhā).

The logic as propounded by the Buddha reveals that the association with uncongenial and undesired objects or state of things, separation with things, desired objects or state of things and disappointment from not obtaining the desired object is suffering. Thus at every step of human life which is full of problems, there exists suffering (dukkha) in the form of disharmony or insufficiency. The world is full of problems, and so full of suffering. According to Buddha the world is established on suffering, is founded on suffering (dukkhe loko patiṭṭhito, Saṃyutta Nikāya, I.p. 40). Everything is bound by suffering, unsatisfactori-ness and conflict - conflict between our desires and their non-fulfilment in life. Every person is living in the world of problems and sufferings, the problems of an individual, the problems of each family, or of community or of country or nation. Problems of food, clothing and shelter, problems of social life and surroundings are confronting us continuously and at every moment many new problems are cropping up before us in some form or other as we see for ourselves.

Again, dissatisfaction of human mind makes these problems all the more acute, complex and longstanding. This dissatisfaction and discontent further bring forth distrust and friction not only among the individuals but also among the communities and nations. There is thus constant struggle amongst different nations of the world. Sad doubts and distrust have grown in the pessimistic people of the world. Constant arms race has been going on among the nations. The distrust and misunderstanding, hatred, malice and enmity in the mind of the people are the resultant of the frustration due to

dissatisfaction. Life according to Buddhism is only full of sufferings. Through sense faculties man is attracted to sense objects. But the pleasures derived from sensual gratifications and enjoyments are not lasting but bring forth suffering (dukkha) - Dhammapada, v. 186.

Conflict or suffering (dukkha) may assume different forms. It may be sorrow (soka) which is suffering resulting from loss (vyasana) of relations (ñāti), wealth (bhoga), health (aroga), virtue (sīla) or opinions (diṭṭhi), (Dīgha N.III. p. 235; Aṅguttara N. III. p. 147; Vinaya Piṭaka IV p. 277). Here the conflict (dukkha) arises from the untoward circumstances arising in life's associations. Pain (dukkha) is physical discomfort (kāyika asāta) in which the conflict is due to feelings repugnant to the senses. Grief (domanassa) is mental suffering (cetasika asāta), a conflict arising from regret at failure. Despair (upāyāsa) is a mental reflection on external circumstances which have gone beyond control. It is the absence of hope. Disharmony is a conflict, whether it is the dwindling of vitality (āyuno saṃhāni) which is called old age and decay (jarā) or complete dissolution of the aggregates of the composition (khandhānaṃ bheda) which is called death (maraṇa). In the Dīgha Nikāya (II p. 305) it is said. "To be associated with things one dislikes, to be separated from things one likes, not to get what one wishes that also is conflict."

All this, however, is suffering (dukkha) and disharmony in life, life is complex and any complex is a conflict (dukkha). Thus the Buddha's first Noble Truth is not a mere statement about disharmony in life, it cultivates in his statement that life itself is disharmonious "the five aggregates of clinging, i.e. the entire psycho-physical combination of an individual life, are suffering" (pañcūpādānakkhandha dukkha). The very fact of striving, proves the existence of a conflict even in happiness. That is why happiness never satisfies. One always wants more, both in depth and duration, in space and in time. But in the midst of enjoyment and bliss there creeps in the fear of final frustration and impermanence. That is life, the complex life, which bears in itself the seed of conflict. The struggle for life is also the essence of life. And that indeed is called conflict (idaṃ vuccati dukkhaṃ).

DUKKHA DUKKHATĀ (Skt. Duḥkha-duḥkhatā), state of suffering is its natural form. It is the bodily or mental feeling of pain as actually felt.

Birth, again, disease, death, association with the unloved, dissociation or separation with the loved and not getting what one wants to get are the ordinary and natural suffering (dukkha-dukkhatā).

It forms one of the three feelings of pain or painful states (Dukkhatā, q.v.).

DUKKHATĀ, (abstr. noun from dukkha), Skt. duḥkhatā), state of

suffering, painfulness, unpleasantness, the unsatisfactoriness of existence.

According to Dīgha Nikāya (III. p. 216) and Saṃyutta Nikāya (V.p. 56) there are three kinds of suffering :-

1) Dukkha-dukkhatā i.e., suffering as pain. It is bodily or mental feeling of pain as actually felt.

2) Saṅkhāra-dukkhatā, i.e., the suffering inherent in the formation. It refers to the oppressive nature of all formations of existence (i.e., all conditional phenomena), due to their continual arising and passing away; this includes also experiences associated with neutral feelings.

3) Vipariṇāma dukkhatā i.e., the suffering in change. It refers to bodily and mental pleasant feelings, "because, they are the cause for the arising of pain when change. Visuddhimagga, p.499.

To remove these three kinds of suffering one should cultivate and follow the eight-fold path.

DUKKHA-NIRODHA-ARIYASACCA (Skt. Duḥkhanirodha-āryasatya), Noble truth of cessation of suffering. In the Dhammacakkappavattana sutta the Buddha says : Idaṃ bhikkhave dukkhanirodha ariyasaccaṃ - yo tassa yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti, anālayo, i.e., "O monks, it is the entire waning, cessation, abandoning, rejection, liberation and detachment from that craving, that is called the (third) Noble Truth of cessation of suffering or conflicts, Vinaya P. I. p. 10, where that craving has arisen, there also it must be abandoned and dissolved, namely, in the senses and in the will for "whereover there in the world something attractive and delightful, there this craving will vanish if abandoned; if dissolved, it will cease". Then "through the entire waning and cessation of craving comes the cessation of clinging (upādāna-nirodha), through the cessation of clinging comes the cessation of becoming (bhavanirodha), with the cessation of this karmic action of becoming rebirth (jāti) will come to an end, and then will also cease decay (jarā), death (maraṇa), suffering, sorrow, pain, grief and despair" (Saṃ yutta N.II. p. 70). And thus is brought about the cessation of this entire mass of suffering (dukkhakkhandhassa nirodha). The absolute ending and cessation of suffering or conflict is called attainment of Nibbāna.

DUKKHA-NIRODHA-GĀMINĪ PAṬIPADĀ-ARIYA-SACCCA (Skt. Duḥkha-nirodha-gāminī-pratipad-āryasatya) is the method of achieving cessation of suffering.

According to the Dhammacakka-ppavattana sutta the Middle Path (majjhimā paṭipadā) is also called the Noble eight-fold Path (ariya-aṭṭhaṅgika-magga) for it contains eight factors, namely, right view (sammādiṭṭhi), right resolution or thought (sammā-saṅkappa), right speech (sammāna-vācā), right action

(sammā-kammanta), right livelihood (sammā-ājīva), right endeavour (sammā-vāyāma), right mindfulness (sammā-sati) and right concentration (sammā-samādhi). The four Noble Truths are to be treated as formula for application to everything perceived. That these four truths constitute formula not only to analyse the doctrine of suffering but also others. In the Sammādiṭṭhi Sutta of the Majjhima Nikāya (I), while giving exposition of what is right view (sammādiṭṭhi), Sāriputta takes up, for instance, āhāra (food), dukkha (suffering), jarāmaraṇa (old age and death), Jāti (birth), bhava (becoming), upādāna (clinging), taṇhā (craving), vedanā (feeling), phassa (contact), saḷāyatana (six spheres of sense-organ), nāmarūpa (mind and body), viññāṇa (consciousness), saṅkhāra (impression) and avijjā (ignorance), the last twelve are factors (nidāna) of Paṭiccasamuppāda (chain of cause of dependent origination) and applies to each of them the fourfold formula, examining it in this way : Take up for consideration a material or an immaterial thing ascertain its origin and inquire how it ceases. In pursuance of this method Sāriputta defines Sammādiṭṭhi through āhāra (food), āhārasamudaya (cause of origin of food), āhāranirodha (stopping or cessation of food, i.e., how food decays) and āhāranirodhagāminī-paṭipadā (the method in which the decay of food happens) possesses Sammādiṭṭhi. The first truth relates āhāra which is of four kinds, namely kabaliṅkāra āhāra (material food), phassa (impingement enjoyable by senses), mañosañcetanā (mental volition), viññāṇa (consciousness). The second truth is āhārasa-mudaya, i.e., āhāra comes into existence on account of taṇhā (craving). The third truth is āhāra-nirodha (cessation of āhāra, i.e. the ceasing of āhāra when the taṇhā is extinct). The fourth truth is the way in which āhāra ceases; it happens by the practice of the eightfold path (ariya-aṭṭhaṅgika-magga). This is same in the cases of dukkha, jarāmaraṇa, etc. The promulgation of the Four Noble Truths by the Buddha is comparable to the method followed by physician. A physician at first diagnoses the disease, next he finds out the cause of origin of the disease, thereafter he determines the removal and cure of disease and lastly he applies the medicine for removal of disease. Just as sufering (dukkha), cause of origin of suffering (dukkha-samudaya), cessation of suffering (dukkha-nirodhā) and the path leading to cessation of suffering (dukkha-nirodha-gāminī-paṭipadā) which Buddha promulgates generally as Four Noble Truths. H. Kern in his Manual of Buddhism (pp. 46-47) writes, "that these four satyas are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of making, exactly as in th Yoga doctrine". For instance, the

Yoga-ṣūtra of Patañjali (II, 15) says : Yathā cikitśāśastram caturvyūham, rogo rogahetur ārogyam bhaiṣajyam iti evam-idam api śāstram catur vyūham eva tad yathā saṃsāraḥ saṃsārahetur mokṣo mokṣopāya iti, i.e. Just as the science of medicine has four sections dealing with the diagnosis, cause and cure of diseases and their remedies, so also this science of spiritual healing has four sections dealing with an examination of the nature of the things of the world, the cuase of their origin, their removal, and the factors that bring about the removal.

The Middle Path or the Noble Eight-fold Path consists of eight good practices as mentioned above. It is path which helps to improve the process of cleansing one's speech, action and thought and leads a man towards self-development and self-purification and finally to achieve summum bo-num of life. In the Mahāli Sutta of the Dīgha Nikāya (I. pp. 156-157) Buddha says, this path is called a method for the realisation of certain conditions (ayameva ariyo aṭṭhaṅgiko maggo..... ayaṃ paṭipadā etesaṃ dhammānaṃ sacchikiriyāya) for the sake of which the brethren lead a religious life (bhi-kkhu brahmacari-yaṃ caranti); and those conditions (dhamma) are more sublime than heavenly pleasures, for they culminate in the realisaticn, in the present life, of that emancipation of mind and wisdom, which is Arahantship (āsa-vānaṃ khayā anāsvaṃ cetovimuttiṃ paññā-vimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati).

Buddha taught that the path leads to the cessation of suffering or conflict, the path produces virtue and insight, which leads to the tranquilli-sation, deliverance and the supreme insight of enlightenment. This path (paṭipadā) covers a man's moral life (sīla), his power of concentration (samādhi) and his understanding of the truth (paññā). Viewed from this Triple aspects the eightfold path (aṭṭhaṅgika-magga) may be divided into three sections, the section of moral conduct (sīla), mind control or mental development under section of concentration (citta or samādhi) and wisdom under intellectual section (paññā). Out of traditional order of eight factors of the path, right speech (sammā vācā), right action (sammā kammanta) and right mode of living (sammā ājīva) form the sīla section (sīla kkhandha), right endeavour (sammā vāyāma), right mindfulness and right concentration (sammā samādhi) form the samādhi section (samādhikkhandha) and right view or understanding (sammādiṭṭhi) right thought or resolution (sammā saṅkappa) form the wisdom section (paññākkhandha) which leads to insight into the truth (Majjhima Nikāya I. p.301). These three sections are inter related and they go together supporting each other. For instance, moral precepts (sīla) strengthens concentration (samādhi) which promotes wisdom (paññā).

DUKKHA-SAMUDAYA-ARIYASACCA: The second noble truth is the DUKKHA-SAMUDAYA-ARIYASACCA (Skt. Duḥkha-samudaya-āryasatya) i.e., the Noble truth of the cause of conflict or suffering. Buddha says, "Idam, bhikkhave, dukkhasamudayam ariyasaccaṃ, yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī-kāmataṇhā bhavataṇhā, vibhava-taṇhā" i.e., "This O monks, is the noble truth concerning the origin of suffering (dukkha). Verily it is desire (taṇhā) causing the rebirth or renewal of existence accompanied by sensual delights, seeking satisfactions now here then there (tatra tatrābhinandinī); that is to say, the craving for the gratification of the passions (kāmataṇhā), the craving for everlasting future life (bhavataṇhā) or craving for ending of existence i.e., non-existence (vibhavataṇhā)" Dhammacakkappavattana Sutta, Vinaya P. I. p. 10. It is the will to enjoy life here, the will to live elsewhere or the will to end life's consequence, which gives rise to conflict. Buddha has searched into the sources and origin (samudaya) of suffering and has come to discover that selfish desire or craving is the basis of our all problems, both individual and collective. These problems make our life all the more complex. Greed, thirst, ambition, desire denote, craving which makes us selfish, and power-loving and absolutely indifferent to the needs and claims of others which create dissatisfaction and conflict in the individual man or general mass. Craving is found passionate lust and strong desire for getting this or that and consequently leads a man towards suffering, craving for the gratification of the passions (kāmataṇhā) arises and becomes rooted in the senses. Attractive forms, melodious sound, delightful tastes, and alluring feelings in the senses of the body, are all perceived in the mind which conceives an attachment to them. On the other hand, ugly forms (rūpa), discording sounds, nasty tastes, etc. cause displeasure in the mind which results in aversion. But whether it is an attachment to the pleasing sensation, or an aversion from the unpleasant ones it narrows the mind. Those sensations intensify the will to enjoy (kāmataṇhā) which developes into a clinging in them (upādāna). But in this very clinging lies the fulness of the misery of bondage. For the pleasures of the senses are not lasting; they too, are complex, leading to entanglement and disharmony.

In this manner then arises the craving for permanency in the impermanent. It is craving for permanent existence (bhava-taṇhā) which, although expressing itself in many forms is always based on a wrong view of individuality (sakkāyadiṭṭhi).

There is still another way in which the mind might try to solve the conflict

of life, namely, by refusing to see its complexity and conditionality. For, then, life becomes a succession of events without any consequence. It is the extreme view of Materialism, called Annihilationism (uccheda-diṭṭhi). This craving for annihilation (vibhavataṇhā) is not so much a desire for the end of life, as a belief that actions in this life will have no further consequences. It is a view, therefore, which encourages joyful living to the utmost, as with death everything is finished. But it is impossible for an individual to break away from a life in which his process of action is so entangled with that of others, that any attempt of isolation can only complicate the complex more. Thus, even this craving for the annihilation of the consequences of action does not solve the problem, but is the source of a more intense conflict.

Thus, desire for the pleasures of the senses (kāmataṇhā) leads to conflict (dukkha), because it is an attachment to a wrong value which can never give the satisfaction hoped for. Desire for continued existence (bhava-taṇhā) is a source of conflict because it is a search for the permanent in the impermanent. Desire for the annihilation of the consequences of life (vibhava-taṇhā) produces more conflict, because of its tendency towards isolation, which produces a sharper contrast between the delusive opposites of self and others.

Such is the second Noble Truth (ariyasacca), the truth about the origin of conflict (dukkhasamudaya).

DUKKHĀNUPASSANĀ, contemplation on suffering, see vipassanā, q.v.

DUCCARITA (Skt. Duścarita), Evil conduct, is threefold : in deeds, words and thoughts. See Kammapatha, q.v.

DŪRAṄGAMĀ, see Daśabhūmi.

DEVATĀNUSSATI (Skt. Devatānusmṛti), contemplation on gods or deities (devatā).

It is the sixth subject of the practices of meditation by recollection (Dīgha Nikāya, III p.28; Visuddhimagga, p.197). This is a kind of meditation on gods like cātumahārājikā, etc. and their special qualities and merits by which they have obtained their celestial position.

The Aṅguttara Nikāya (III. p. 237) describes the procedure of this meditation thus : "an aryan disciple, O Mahānāma, develops his contemplation on deities in this manner; there are deities of the realm of the Four Kings (devā cātummahārājikā), there are deities higher than that. And those deities were possessed of faith (saddhā) such that on dying here they were reborn there, and such faith is present in me too. And those deities were possessed of virtue or morality (sīla) ..... of learning (suta) ...... of generosity (cāga) ..... of understanding (paññā)

such that when they died here they were reborn there and such understanding is present in me too - on the occasion, Mahānāma, on which a noble disciple recollects the faith, the virtue, the learning, the generosity and the understanding that are both his own and those of deities on that occasion his mind is not diseased by greed (lobha), or obsessed by hate (dosa) or obsessed by delusion (moha), his mind has rectitude on that occasion, being inspired by deities."

By practising devānussati an impure mind can be purified. When a noble disciple of Buddha contemplates on the five qualities mentioned above, then his mind is calmed, delight arises in him and defilement of mind is abandoned (Aṅguttara N. I. p.210). His mind is not obsessed by lust (rāga), ill-will (dosa) and delusion, he, upright on heart becomes free from the fivefold sensuous pleasure (Aṅguttara N. III p.313). Visuddhimagga pp. 197, 225f.

DOMANASSA (Skt. Daurmanasya), dejection, melancholy, grief, is one of the five types of feeling.

Domanassa is mental pain, (cetasikaṃ dukkhaṃ, cetaskaṃ asātaṃ, Saṃyutta N. V. p. 209; Dīgha N. II, p.306, Netti, p. 12) in contrast to physical pain (kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ), Dīgha N. II. p.306, Majjhima N. I. p.313, sārīrika dukkha vedanā, A II p.145), Aṅguttara N. II. p.145.

The Peṭakopadesa (p.118) says that physical pain is the cause of mental pain, but the Visuddhimagga (p.504) points out how one suffers from physical pain as a result of mental pain.

The direct opposite of domanassa is somanassa and the term appaccaya, i.e., dissatisfaction, is synonymous with domanassa (Dīgha N. I. p. 3, Dīgha N. Aṭṭhakatthā Ip. 52).

Domanassa coupled with abhijjhā i.e., covetousness used in the canonical texts (Majjhima N.I p. 340; III p.2; Aṅguttara N. II. p.16).

Satipaṭṭhāna Suttas of the Dīgha Nikāya and the Majjhima Nikāya speak of getting rid of abhijjhā domanassa, i.e., dejection due to covetousness. The Majjhima Nikāya Aṭṭhakatthā (I. p.244) equates abhijjhā with kāmacchanda (desire for sense pleasure) and domanassa with vyāpāda i.e., ill-will, two strongest constituents of the five mind defiling hindrances (Encyclopaedia of Buddhism, Vol. IV. p.662).

DOSA-CARITA (Skt. Dveṣa-carita), the hatred natured, one of the six types of men, others being the greedy natured (rāgacarita), the stupid or dull-natured (mohacarita), the faithful-natured (saddhā-carita), the intelligent natured (buddhi-carita), and the ruminating or speculative-natured (vitakka-carita). For details see Visuddhimagga pp.101 ff.).

DVATTIṂSĀKĀRA (Dvātriṃśat ākāra), i.e., "Thirty-two aspects, which refer to thirty-two parts of constituents of the human body. The Buddhist view of the human body, from the anatomical point of view, is that it is composed of thirty-two constituents. The term dvattiṃsākāra first occurs in the Khuddakapāṭha, a late text included in the Khuddaka Nikāya and in the commentaries and also in the Visuddhimagga (p.249 ff.) of Buddhaghosa. In earlier texts, e.g. Dīgha N. II, 293; Majjhima N. I. 57; Aṅguttara N. V. 169, only thirty-one constituent parts of the body are mentioned in connection with first satipaṭṭhāna, the kāyagatāsati.

The thirty-two parts are 1. hair of head (kesa), 2. hair of body (loma), 3. nails (nakha), 4. teeth, (danta), 5. skin (taca), 6. flesh (maṃsa), 7. sinews (nahāru), 8. bones (aṭṭhi), 9. marrow (aṭṭhimiñja), 10. kidney (vakka), 11. heart (hadaya), 12. liver (yakana), 13. pleura or right lung (kilomaka), 14. spleen (pihaka), 15. lungs (papphāsa), 16. large intestines (anta), 17. small intestines (antaguṇa), 18. gorge (udariya), 19. exerment (karīsa), 20. bile (pitta), 21. phlegm (semha), 22. pus (pubba), 23. blood (lohita), 24. sweat (seda), 25. fat (meda), 26. tears (assu), 27. serum (vasa), 28. saliva (kheḷa), 29. snot (siṅganikā), 30. fluid (lasikā), 31. urine (mutta) and 32. brain (matthalunga). Buddhaghosa explains the silence of matthalunga in the suttas that it is included in the aṭṭhimiñja. "It is perhaps due to the fact that Buddhist theory of body is advanced not for the sake of scientific knowledge, but for the purpose of educating the yogin with the doctrine of anicca dukkha and anattā by showing that the body is composite organism and there remains nothing that can be called a body when analysed and also for the purpose for infusing aversion to one's own body by showing that the body is full of loathsome impurities (pūraṃ nānāppakārassa asucino, Dīgha Nikāya II p.293)".

These thirty-two parts form a subject for meditation, contemplation on these parts severally is referred to as a kammaṭṭhāna and it occurs under various titles in the texts. It forms an aspect of kāyāupassanā (q.v.) in the two Satipaṭṭhāna Suttas of the Dīgha Nikāya and Majjhima Nikāya and an aspect of Kāyagatā-sati in the Kāyagatā Sutta (Majjhima N. III. p.90). It is called asubhasaññā (perception of loathsome objects) in the Girimānda Sutta of the Aṅguttara Nikāya (V. p.108) and Paṭikkulamanasikāra and the Kāyagatāsati in the Visuddhimagga (p.240 f.).

Dh

DHAMMA (Skt. Dharma) conveys various meanings; lit. bearer (from dhṛ, to hold support that which forms a foundation), constitution, nature of a thing, norm, law, doctrine, justice, righteousness, quality, object of mind,

phenomenon. In all these meanings the term 'Dhamma is to be met with in the Piṭaka texts. Buddhaghosa in his commentaries (e.g. Sumaṅgalavilāsinī, I. p.99, Dhammapada Aṭṭhakathā I, p.22) gives a fourfold meaning of the term dhamma, viz. (1) guṇa, quality, virtue applied to good conduct; (2) desanā, to preaching and moral instruction; (3) pariyatti, to the ninefold collection of text of Buddhist scriptures (navaṅga satthusāsana); (4) nissattā (nijjīvatā) to cosmic (non-animistic) law, e.g. "all dhamma, phenomenā are impersonal (nijjīva), etc. Another and none adequate fourfold definition by Buddhaghosa is given in the Dhammasaṅgaṇi Aṭṭhakathā p. 38, (1) pariyatti or doctrine as formulated; (2) hetu or condition (in place of desanā) or causal antecedent; (3) guṇa, or moral quality or action; and (4) nissattā-nijīvatā or 'phenomenal' as opposed to 'the substantial', 'noumenal', 'animistic entity'. Here 'hetu' is illustrated by hetumhi ñāṇaṃdhamma paṭisambhidā; "analytical knowledge in dhammas means insight into condition, causal antecedent", Vibhaṅga, p.293. Thus, the analytical knowledge of the Law (dhamma) is explained in the Visu-ddhimagga, Ch. XIV and Dhamma-saṅgaṇi as hetumhi ñāṇa, knowledge conditions.

The dhamma, as the liberating law discovered and proclaimed by Buddha, is summed up in the four noble Truths. It forms one of the three Gems (Tiratana) one of the ten Recollections (anussati), Dhamma, as object of mind (dhammāyatana) may be anything past, present or fututre, corporeal or mental, conditioned or not, real or imaginary. As the sixth sense object dhamma is the counterpart 'mano'! manasā dhammaṃ viññāya "apperceiving presentations with the mind" (Saṃyutta N. IV, p.185). For details see PED; Encyclopaedia of Buddhism IV. pp. 438 f.

DHAMMA-CAKKA (Skt. Dharma-cakra), the wheel (realm) of the Law, is a name for the doctrine 'set rolling' (established) by the Buddha, i.e., the four noble truths. It is said in the Saccavibhaṅga Sutta of the Majjhima N. (III). "The perfect one, O monks, The Holy one, fully Enlightened one, in the Deer Park, at Isipatana near Benaras, has set rolling (established) the unsurpassed wheel of Law."

DHAMMA-ṬHITI-ÑĀṆA (Skt. Dharma-sthitijñāna), knowledge of the fixity of Law. It is a name for that 'insight which is leading up to the entrance into one of the four super-mundane paths (vuṭṭhānagāminī-vipassanā, q.v.). In the Susīma Sutta of Saṃyutta Nikāya (II. p.119) this (ascending) insight is called the 'Knowledge of the fixity of law, namely. "At first, Susīma, there exists the knowledge of the fixity of law, and later the knowledge of Nirvāṇa (cf. Visuddhimagga, Chapter - XXI).

DHAMMA-VICAYA-SAMBOJJHAṄGA (Skt. Dharmavicaya-sambodhyaṅga): 'Investigation of the Law as factor of Enlightenment, is one of the seven factors of enlightenment (bojjhaṅga, q.v.) see Bodhipakkhīyadhamma, q.v.).

DHAMMASATIPAṬṬHĀNA (Skt. Dharma-smṛtyupasthāna) i.e., application of mindfulness in mind-object or mental phenomenon.

It is otherwise called dhammānupassana (Skt. dharmānupaśyanā). In the exercise of application of mindfulness in mind-object (dhamma), the contemplating monk becomes aware of five hindrances (pañca nīvaraṇa), namely, desire for sense-pleasure or greed (kāmacchanda or abhijjhā), ill-will (vyāpāda), sloth and torpor (thīnamiddha), restlessness and worry (uddhacca-kukkucca), doubt or hasitation of mind (vicikicchā), thus, for example, "when a subjective desire for sense-pleasure (kāmacchanda) is present, he comprehends that he has a subjective desire for sense-pleasure (atthi me ajjhattam kāmacchando ti pajanāti); when it is not present (natthi) he comprehends that he has no subjective desire for sense-pleasure. He further comprehends the uprising (uppāda) of unproduced or getting rid of produced or no future uprising or removed desire for sense-pleasure. In this way he comprehends other nīvaraṇas also. He knows in detail the nature and function of each of the constituents of a being (upādāna-kkhandha), namely, material form (rūpa), feeling (vedanā), perception (saññā), mental impression (saṅkhāra) and consciousness (viññāṇa), how they arise, and how they decay.

He knows in the same way as he did previously each of twelve bases and field of mental activity i.e., six external and six internal sense-bases (āyatana), the eye and visual object (cakkhuṃṃ ca rūpaṃ ca), ear and sound (sota-sadda), nose and smell (ghāna-gandha), tongue and taste (jivhā-rasa), body and tactile objects (kāya-phoṭṭhabbo), mind and mental object or thought (mana-dhamma).

In the same way he comprehends the seven factors of enlightenment (satta bojjhaṅga), namely, constituents of mindfulness (sati-sambojjaṅga), investigation of doctrine (dhamma-vicaya), energy (viriya), rapture or pleasure (pīti), mental tranquillity (passaddhi), concentration (samādhi) and equanimity as factor or enlightenment (upekkhāsambojjhaṅga) and perceives and understands the four aryan truth (cattāri ariyasaccāni): This is suffering (idaṃdukkhaṃ). This is the cause or origin of suffering (ayaṃ dukha samudayo): This is the cessation of suffering (ayaṃdukkha-nirodho) and this is the way of cessation of suffering (ayaṃdukkho-nirodhagāminī paṭipadā).

DHAMMĀNUPASSANĀ (Skt. Dharmānupaśyanā), contemplation of mind-

objects, is identical with dhamma-satipaṭṭhāna and is one of the four applications of mindfulness (Sati-paṭṭhāna, q.v.).

DHAMMĀNUSSATI (Skt. Dharmānu-smṛti), i.e., contemplation on the Buddha's doctrine (dhamma). It is the second in list of six (or ten) contemplations (anussati, q.v.) found in the canonical and the non-canonical Pali texts (Dīgha Nikāya, III, pp. 250, 280; Aṅguttara Nikāya, I, pp. 30,42f. Visuddhimagga, pp. 197-294) and the Sanskrit Buddhist literature.

According to Vimuttimagga, dhamma signifies both Nibbāna and the practices leading to Nibbāna and the text enumerates them as follows: the four applications of mindfulness (satipaṭṭhāna, q.v.), the four right efforts (sammappadhāna, q.v.), the five powers (bala, q.v.), the seven factors of enlightenment (bojjhaṅga) and the Noble Eightfold Path (ariya-aṭṭhaṅgika-magga) while according to Visuddhimagga, dhamma means the teachings of Buddha as well as ninefold supramundane states (Lokuttarā dhammā), - P. V. Bapat, Vimuttimagga and Visuddhimagga, A Comparative Study, 1937, p.66.

An ardent contemplator practising dhammānussati is expected to go into lonely place, sit cross-legged and directing his attention reflects frequently on the qualities of Buddha's doctrine (dhamma), namely, the dhamma is well proclaimed (svākkhāto), visibly bears fruit in the present life (sandiṭṭhiko), timeless (akāliko), inviting of inspection or literally come and see (ehipassiko), leading onwards (opanayiko) at that it is to be personally and inwardly experienced by the wise (paccattaṃ vedibbo viññūhi).

When contemplating on the dhamma (dhammānussati) the mind of the adept does not become possessed by lust (rāga), hate (dosa) and delusion (moha); it becomes upright and detached from fivefold sensuous pleasures (kāmacchanda), Aṅguttara N. III 312.

The mind being totally directed towards the dhamma his faith in the Buddha and the dhamma increases.

The contemplation on the dhamma would serve a spiritual guard to any type of transgression (dukkaṭa) which arouses in him a sense of moral shame (hiri) and fear (ottappa) with regard to his imminent act of trangression.

Discussing the role of anussati, the Aṅguttara N. III p.285 states further that the development of anussati insulates the aryan disciple against the normal vicious and evil traits of the world (visamagatāya) and that he consequently accords fully with the Norm (dhammasotaṃ samāpanno dhammā-nussatiṃ bhāveti) with his mind upright the zealous contemplator becomes enthusiastic about the spirit and essence of the dhamma; he experiences joy that accompanies the

dhamma; in one so joyous is born zest (pīti), the body of him whose mind is zestful becomes calm, with his body calmed he experiences happiness (sukha) and the mind of happy one is concentrated (Aṅguttara III 285, v.p. 329; Path of Vimutti p.190).

DHARMAKĀYA — the highest spiritual body of Buddha, see Trikāya, q.v.

DHARMAGUPTAKA (Pali Dhammaguttā) — an offshoot of Mahīśāsaka (Pali Mahiṃ sāsaka) who originated from Theravāda school of Buddhism (Mahiṃsāsakānaṃ dve bhedā aparakālamhi jāyatha/sabbatthavādā Dhammaguttā duvidhā vijjitha bhikkhavo — Dīpavaṃsa, Ch. V). Out of the Mahīśāsakas developed only the Dharmaguptakas. In the Abhidharmakośa (IV. 39) there is a reference to the Dharmaguptas mentioning that they would not accept the Prātimokṣa rules of the Sarvāstivādins as authoritative on the ground that the original teachings of Buddha were lost. About the literature of the Dharmagupta sect, the only information we have is that it had a Vinaya text of its own (Nanjio, 1117) and the Abhiniṣkramaṇa-sūtra containing the biography of Buddha, which most probably written in mixed Sanskrit and translated it into Chinese about 280-312 A.D., (S. Beal has translated into English under the title 'The Romantic Legend of Sākya Buddha'), belongs to this sect. Prof. Przyluski furnishes us with the information that the Tripiṭaka of this sect had the following texts :

Vinayapiṭaka — Bhikṣu-prātimokṣa, Bhikṣuṇī-prātimokṣa, Khandhaka, Ekottara.

Sūtrapiṭaka — Dīrgha-āgama, Madhyama-āgama, Ekottara-āgama, Saṃyukta-āgama, Kṣudraka-āgama.

Abhidharmapiṭaka — Difficult (texts), Not-difficult (texts), Saṃgraha, Saṃyukta.

Prof. Przyluski, on the basis of the commentary of K'oueiki on Vasumitra's treatise, remarks that the Dharmaguptaka sect was noted for its popularity in Central Asia and China. De Groot mentions in his Code du Mahāyāna en Chine (p.3) that the Prātimokṣa of this sect was actually in use as the disciplinary rules in all the monasteries of China. The first formula translated into Chinese in 152 A.D. by Kuang-Sang-Kai who was a Sogdian, belonged to this sect, so also the other text (kie-mo) translated in 254 A.D. by T'an-tai, who was a Parthian. Buddhayaśas, a native of Kipin (modern Kashmir) introduced the Vinaya of this sect into China and from this Prof. Przyluski concludes that this sect has its centre in the northwest (Le Councile de Rājgṛha, pp.325-6). He also identifies Dharmagupta with Yonaka Dhammarakkhita, who, according to Ceylonese chronicles, was sent to Aparantaka to preach Buddhism.

About the doctrine of this sect, it fairly agreed with the Mahāsaṅghikas in regard to their doctrinal viewpoints though it was a co-branch of the Sarvāstivāda. The doctrine specially attributed to the Dharmaguptakas are as follows :—

(i) Gifts made to the Saṅgha are more meritorious than those to the Buddha, though Buddha was included in the Saṅgha. This is a view contrary to that of the Mahīśāsakas.

(ii) Gifts made to stūpa are meritorious. This opinion is opposed to that of the Śaila schools.

(iii) Vimukti (emancipation) of the Śrāvakayāna and Buddhayāna is the same, though there may be difference in the paths leading to emancipation. This view is in agreement with that of the Sthaviravādins.

(iv) Heretic cannot gain five supernatural powers (abhijñās).

(v) The body of an arhat is pure (anāsrava).

(vi) Realisation of the truths (abhisamaya) takes place not gradually but all at once. This view is contrary to that of Sarvāstivādins but is in agreement to that of the Sthaviravādins. (N. Dutt, Early Monastic Buddhism, vol. 2, pp.162-65).

DHARMATĀ, the real nature phenomenal existence, the essential unity underlying all phenomena. It is equated with Nirvāṇa (Mādhyamika Sūtras, XVIII, 7), it is also the nature of the Buddha, the dharmakāya, Madhyāntavibhaṅga ed. S.Samthani p.448).

According to Mahāyāna, the Buddhas possess a dual nature (1) as identical with the absolute and (2) as one belonging to phenomenal sphere.

Dharmatā is his identity with the absolute, and is variously termed as dharmakāya, svābhāvikakāya, tathatā, bhūtatathatā, bhūtakoṭi, prajñā and śūnyatā, it is the absolute, the sole reality, which is identical with real nature of the universe.

The absolute, in one sense, transcends phenomena as it is devoid of empiricality, but in a vital sense, is immanent in or identical with phenomena as their reality. The Absolute, should not, therefore, be considered as something different or standing aloof from phenomena.

The Buddha, as one belonging to the phenomenal sphere, is the mediator between the absolute and phenomena and reveals the absolute to the beings of the phenomenal world. See Dharmakāya.

DHARMATĀBUDDHA, an early and rudimentary form of the Dharmakāya of the Mahāyānist trikāya (Triple Body) doctrine, occurring in the Laṅkāvatāra Sūtra (ed. B. Nanjio). Its occurrences in the Sūtra (pp. 56,57,241) show that the trikāya doctrine was not fully developed at the

time of compilation of the Sūtra. In the Laṅkāvatāra Sūtra the Dharmatā Buddha exists and operates at the transcendental level. For the Sūtra says, "Again, Mahāmati, it is during the Dharmatā Buddha to establish the exalted state of self-realisation which transcends the phenomena of the (empirical) mind" (p.57). The responsibility of guiding and directing beings at the worldly level seems to develop on the Niṣyanda Nirmāṇa Buddha. Says the Laṅkāvatāra Sūtra : In the same way, the Niṣyanda Buddha, instantaneously maturing the mentality of beings places them in the palatial abode of Akaniṣṭha mansion where they will become practisers of various spiritual exercises. Mahāmati, it is like the Dharmatā-Buddha shining forth instantaneously with the rays that issue from the Niṣyanda Nirmāṇa Buddha, (Laṅkā, p.56). This latter, in contrast to the Dharmatā Buddha, not only operates at worldly plane, but is involved with worldly concerns. Again, Mahāmati, what the Nirmita-Nirmāṇa Buddha (or Buddha of transformations) establishes such matters as charity, morality meditation, tranquillisation, various forms of transcendental knowledge of understanding the skandhas, dhātus, and āyatanas, emancipation; the vijñanas and the ways in which they function, the form which they take, their distinctions and their performances, Laṅkāvatārasūtra (p.57).

The real antithesis in the Laṅkāvatāra Sūtra seems to be between the transcendental and unified Dharmatā Buddha and its manifested (or transformed) form in the interest of worldly beings, Niṣyanda-Nirmāṇa or Nirmita Nirmāṇa Buddha. This is clearly brought out in the Laṅkāvatāra Sūtra. In order to turn their inclination away from the Śrāvakayāna and to make them exert themselves in the course of Mahāyāna, the Śrāvakas in transformation are given assurance as to their future but this is not done by the Dharmatā Buddha (Laṅka, p. 241). Finally the Laṅkāvatāra Sutra sums up the absolute nature of Dharmatā Buddha in the following words : Again, Mahāmati, the Dharmata Buddha is unconditioned, free from condition, has nothing to do with the all doing, senses and measurements and does not belong to world of the ignorants (Laṅkā, p.57).

DHARMANAIRĀTMYA — i.e., all worldly phenomena are devoid of ātman, see Kleśāvaraṇa, q.v.

DHARMAMEGHA — or Paramavihāra is the tenth stage of meditation attaining which a Bodhisattva attains Buddhahood. See Daśābhūmi, q.v.

DHARMAŚŪNYATĀ — Unreality of elements. Dharmas are unreal (śūnya) because, they are dependent on other elements (pratītya-samutpanna) and therefore, they are devoid of essence (niḥsvabhāva).

This is the conclusion arrived at by the Mādhyamika school by their interpretation of the causal law (pratītya-samutpāda) according to which causal law is not a principle of temporal sequence of separate elements (dharmas), but a principle of an essential dependence of elements on each other.

The terms śūnya and śūnyatā are applied to phenomena as well as absolute. Phenomena are śūnya as they are devoid of essence and are dependent on each other; the absolute is śūnya as it is utterly devoid of the conceptual distinctions of 'is' and 'not-is' and free from all subjectivity (nirvikalpa, niṣprapañca), see Kleś āvaraṇa, q.v.

DHĀTU : 'elements', are the ultimate constituents of a whole.

I) The four physical elements (dhātu or mahābhūta), popularly called earth, water, fire and wind, are to be understood as the primary qualities of matter. They are named in Pali, paṭhavī-dhātu, āpo-dhātu, tejo-dhātu, and vāyo-dhātu. Four elements are defined thus : "Whatever is 'charac-terised by hardness (thadda-lakkhaṇa) is the earth or solid element; by cohesion (abandhana) or fluidity, the water element, heating, the fire or heat-element, by 'strengthening' or 'supporting' (vitthambhana), the wind or motion element. All four are present in every material object, though in varying degree of strength. If, for instance, the earth element predominates, the material object is called 'solid', etc. For the analysis of the four elements, see dhātu-vavatthāna. q.v.

II) The 18 physical and mental elements that constitute the conditions or foundations of the process of perception are :

1. visual organ (eye)
2. auditory organ (ear)
3. olfactory organ (nose)
4. gustatory organ (tongue)
5. tactile organ (body)
6. visible object
7. sound or audible object
8. odour or olfactive object
9. gustative object
10. body-impression
11. eye-consciousness
12. ear-consciousness
13. nose-consciousness
14. tongue-consciousness
15. body-consciousness
16. mind-element (mano-dhātu)
17. mind-object (dhamma-dhātu)
18. mind-consciousness element (mano-viññāṇa-dhātu)

1-10 are physical; 11-16 and 18 are mental; 17 may be either physical or mental, 16 performs the function of advertence (āvajjana) towards the object at the inception of a process of sensuous consciousness; it further performs the function of receiving 18 perfroms the functions of investgation (santīrana), determining (votthapana) and registering (tadārammaṇa);

(sampaṭicchana) the sensuous object see Bahudhātuka Sutta, Majjhima Nikāya III; Visuddhimagga, Ch. XV).

Of the many further groupings of elements (enumerated in Bahudhātuka Sutta) the best known is that of the three world-elements; the sensuous world (kāma-dhātu), the Five-material world (rūpa-dhātu), the immaterial world (arūpa-dhātu); further the sixfold group : the solid, liquid, heat, motion, space, consciousness (paṭhavī, āpo, tejo, vāyo, ākāsa, viññāṇa. See also for details Encyclopaedia of Buddhism IV pp. 566-523.

DHĀTUVAVATTHĀNA (Skt. Dhātu-vyavasthāna), analysis of elements of the body.

"The term is applied to the meditation employed in the analysis of the four elements of the body (catudhātuvavatthāna, q.v.) as a subject of meditation (kammaṭṭhāna, q.v.). The main object of this meditation is to free the mind from the conception of individuality in regard to the physical body, to realize its elemental nature with no thought of personal distinction" (Ref. Buddhist Meditation by P. Vajiranana, p. 318, M.D. Gunasena & Co. Ltd. Colombo, 1962).

This sort of meditation is found in the canonical suttas like the Mahāsatipaṭṭhāna Sutta of Dīgha Nikāya and the Satipaṭṭhāna Sutta of the Majjhima Nikāya where under contemplation on the body (kāye kāyānupassanā), a contemplating monk is asked to look at the body analytically in terms of elements (dhātu) of which it is constituted (imam-eva kāyaṃ yathāṭhitaṃ athāypanihitaṃ dhātuso paccavekkhaṇa), see CATUDHĀTUVAVATTHĀNA q.v.).

DHUTAṄGA (Skt. & B.Skt. Dhutāṅga). The compound term dhutaṅga consists of two words, namely, dhuta and aṅga. Dhuta (also dhūta) means (1) fixed, firm, rigid, steadfast; (2) shaken off and defilement (kilesa), or obstacles to spiritual progress (nīvaraṇas) and aṅga means limb, constituent, parts or ways. The composite term dhutaṅga literally means shaking off defilement or mental impurities, suggestively the way of purification or ascetic practices for purification. Buddhaghosa takes dhuta of dhutaṅga as being derived from root dhu to shake off, blow. So dhutaṅgas are practices that to shake off defilements (kileso dhumanto, (Visuddhimagga, p.61). These are strict observances recommended by the Buddha for the monks not as compulsory rules but as means of cultivating virtues such as contentedness, energy, detachment, moderation, restraint (appicchatā, santuṭṭhi saṃyama, etc.). According to Buddhist ethics purity (visuddhi) is more mental than physical and so more emphasis has been laid down on mental than physical. In the Mahāsaccaka Sutta of the Majjhima

Nikāya it is stated that the ascetic practices of the non-Buddhists like the Acelakas do not lead to physical discipline (kāyabhāvanā) and mental discipline (cittabhāvanā). The Udumbarika Sutta of the Dīgha Nikāya states that austerity (tapasā) sometimes leads to ascetic (tapassī) to be joyful (attamano), self-praised (attānukkaṃsiko), indolent (pamatto), loving for gain and fame (labha-sakkāra-siloko). So the Buddha did not want the monks to undergo unnecessary physical discomforts except what was conducive for concentration of mind and holy life (brahmacariyā-nuggahāya), i.e., a little moderate food and cloth with a bare seat and bed and medicine at illness.

The restrictions and duties which were observed by monks in their daily life embodied in the Pātimokkha and other books of the Vinaya Piṭaka. In the early stage a section of monks used to live a rigorous life by way of living as hermit in caves and forests when the practice of living in monasteries was not yet introduced. At that time the four 'nissayas' (conditions or supports) were prescribed for the monks, the austere practices of which are praised in the earlier texts of the Piṭakas. The four 'nissayas' are as follows :-

1. Piṇḍiyālopabhojanaṃ, i.e., to take food procured as alms;

2. Paṃsakūlacīvaraṃ, i.e., to use robes collected from dust heap;

3. Rukkhamūlasenāsanaṃ, i.e., to sit and lie down at the foot of a tree;

4. Pūtimuttabhesajjaṃ, i.e., to use excrements and urine as medicine.

But with the introduction of living in monasteries, the rigorousness was gradually relaxed. Originally the monks were instructed to live on alms only, but later on they were allowed to accept invitation by a householder; at first they instructed to put on robes made of rags and torn clothes collected from dust heaps but later on silken and other garments were allowed; earlier they were to live in open space but later on they were allowed to live in covered shelters or monasteries, and in the way to use excrements and urine as medicine, antidote of illness or disease but later on butter (sappi), cream (navanīta), oil (tela), honey (madhu), etc. were allowed (Vinaya Mahāvagga chapters V and VI).

Though there is no mention of the term dhutaṅga in the four Nikāyas and also in the Vinaya Piṭaka, some of the monks who practised the dhutaṅga practices such as sapadānacāri, piṇḍa pātiko, paṃsukūliko, rukkhamūliko, abbhokāsiko, āraññiko, pantasenā-sano, etc. are mentioned in those texts.

The Milindapañha enumerates twenty-eight special qualities in the ascetic practices (dhutaṅgaguṇā) viz. (1) an ascetic practice is pure means of livelihood (dhutaṅgaṃsuddhājī-vaṃ), (2) its fruit is happy (sukha-

phalaṃ), (3) it is blameless (anavajjaṃ), (4) it does not bring anguish to others (na para-dukkhāpana), (5) it has no fear (abhayaṃ), (6) it is trouble free (asampīlanaṃ), (7) it is exclusively for growth (ekantavaḍḍhi-taṃ), (8) it is not for declining (aparihāniyaṃ), (9) it is not a deception (amāyaṃ), (10) it is a protection (ārakkha), (11) it is given of what is longed for (patthitadadaṃ), (12) it is taming for all creatures (sabba-sattadamanaṃ), (13) it is of benefit to (self) control (saṃvarahitaṃ), (14) it is seemly (paṭirūpaṃ), (15) independent (anissitaṃ), (16) liberated (vippamuttaṃ), (17) it is for the destruction of attachment (rāgakkha-yaṃ), (18) the destruction of aversion (dosakkhayaṃ), (19) the destruction of delusion (mohakkhayaṃ), (20) for the getting rid of pride (mānappahānaṃ), (21) the cutting of wrong thought (kuvitakkacchedanaṃ), (22) removal of doubts (kaṅkhāvitaraṇaṃ), (23) the suppression of idleness (kosajja viddhaṃsanaṃ), (24) the getting rid of discontent (aratippahānaṃ), (25) it is increasing patience (khamanaṃ), (26) beyond compare (atulaṃ), (27) immeasurable (appamāṇaṃ) and (28) leading to the destruction of all anguish (sabbadukkhakhayagama-naṃ).

Milindapañha (p.352) moreover states that persons who rightly pursue the special qualities of asceticism (dhutaguṇā upasevanti) become endowed with eighteen special qualities, viz. their behaviour is thoroughly purified (ācāro tesaṃ suvisuddho hoti), the course well fulfilled (paṭipadā supūritā hoti), body and speech well guarded (kāyikaṃvācikaṃsura-kkhitaṃ hoti), the conduct of the mind thoroughly purified (manosamācāro suvisuddho hoti), energy well exerted (viriyaṃ supaggahitaṃ), fear allayed (bhayaṃ vupasammati), false view of self gone to destruction (attānudiṭṭhi vyagato hoti), annoyance has ceased (āghāto uparato), amity is established (mettā upaṭṭhitā), nutriment is fully comprehended (āhāro pariññāto), there is esteem by all beings (sabbasattānaṃgarukato hoti), there is moderation in eating (bhojane mattaññu hoti), intentness on watchfulness (jāgariyamanuyutto hoti), there is the homeless state (aniketo hoti), there is abiding there where there is comfort (yattha phāsu tattha vihāro hoti), there is abhorrence of evil (pāpajeguccho hoti), delight in aloofness (vivekārāmo hoti) and constant diligence (satataṃappamatto hoti).

These ten kinds of persons are fit to observe dhutaṅga practice, viz. the each of one who is faithful (saddho), conscientious (hirimā), steadfast (dhitimā), trustworthy (akuho), pursuing the goal (atthavaso), not greedy (alolo), desirous for training (sikkhākāmī), firm in resolution (daḷho samādāno), meditative

(anujjhānabahulo) and an abider in amity (mettavihārī).

The thirteen dhutaṅga practices as found in the Milindapañha and the Visuddhimagga are as follows :-

1. Paṃsukūlikaṅgaṃ (q.v.) — to wear robes collected from dust heaps of streets, cemeteries, etc;

2. Tecīvarikaṅgaṃ(q.v.) — to have not more than three robes, i.e., one each of saṅghāti, uttarāsaṅga and antara-vāsaka and even for washing or colouring one must manage with these only;

3. Piṇḍapātikaṅgaṃ(q.v.) — to eat food collected by begging only from door to door, and avoid any of the fourteen kinds of food-offerings permitted in Vinaya;

4. Sapadānacārikaṅgaṃ(q.v.) — to beg from house to house consecutively and without omission;

5. Ekāsanikaṅgaṃ(q.v.) — to take meal at one sitting, i.e., if one is required to stand up or more to show respect to his teacher or do some other work, he cannot resume his seat and take his food again;

6. Pattapiṇḍikaṅgaṃ (q.v.) — to possess only one bowl and not a second and to take all kinds of food thrown into it, be they tasteful or not;

7. Khalupacchābhattikaṅgaṃ(q.v.) — not to take any food after finishing or signifying intention of finishing one's meal, even if any be offered;

8. Āraññikaṅgaṃ(q.v.) — to dwell only in forests and not in the outskirts of towns or villages and the forests must be sufficiently far from the locality;

9. Rukkhamūlikaṅgaṃ(q.v.) — to live in a place without any shed and under a tree;

10. Abbhokāsikaṅgaṃ(q.v.) — to live in an open space, i.e., neither under a shed nor under a tree;

11. Sosanikaṅgaṃ(q.v.) — to live in a cemetery;

12. Yathāsanthatikaṅgaṃ(q.v.) — to use whatever bed or seat is allotted to one without questioning or suggesting an alternative; and

13. Nesajjikaṅgaṃ (q.v.) — to spend nights sitting and not lying of the tree yāmas, one may be spent in walking (caṅkamana).

— N. Dutta, Early Monastic Buddhism, I, pp. 209-211.

N

NATTHI-PACCAYA (Skt. Nāstipratyaya), i.e., Absence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the relationship of absence and just opposite to the atthipaccaya. It is a type of relation in which after the cessation of paccayadhamma, there is the arising of the paccayuppanna-dhamma. The Paṭṭhāna (I. p.10) defines it : Samanantara niruddhacitta-cetasikā dhammā paccupannā-

naṃ citta-cetasikānaṃ dhammānaṃ natthi-paccayena paccayo, i.e., "Consciousness and mental concomitants which have just passed, are to the presently arisen consciousness and mental concomitants, a condition by way of absence." Buddhaghosa explains in the Paṭṭhāna Aṭṭhakathā (p.79) that "non-material states which have ceased quite immediately and which render service by giving an opportunity for the rising of other immaterial states are the non-presence cause."

NĀMA (lit. name) : 'mind', mentality. This term is generally used as a collective name for the four mental groups (arūpino khandhā), viz., feeling (vedanā), perception (saññā), mental formations (saṅkhāra) and consciousness (viññāṇa). Within the 4th link (nāmarūpa) in the formula of the Paṭiccasamuppāda (q.v.), however, it applies only to karma-resultant (vipāka), feeling and perception and a few karma-resultant mental functions inseparable from any consciousness. As it is said in the Sammā-diṭṭhisutta, Majjhima N (I); "Feeling (vedanā), perception (saññā), volition (cetanā), impression (phassa), mental advertence (manasikāra); this, O brother, is called mind (nāma)". With the addition of two more mental factors, namely, mentally vitality (jīvita) and concentration (samādhi) here 'stationary phase of mind' (cittaṭṭhiti), these seven factors are said in the Abhi-dhammattha-saṅgha to be the inseparable mental factors in any state of consciousness.

NĀMA-KĀYA, the 'Mind-Group', (as distinguished from rūpa-kāya (the Corporeality-Group) comprises the four immaterial Groups of Existence (arūpino khandhā); This two-fold grouping, is frequent in commentary; occurs first in Mahānidāna Sutta, Dīgha Nikāya, nāma-kāya is mentioned in Suttanipāta, v. 1074.

NĀMA-RŪPA, i.e., mind and matter. The compound word constituted of two terms, nāma and rūpa, where, in Pali Nikāyas nāma (mind) represents psychic or mental state of a man and rūpa represents physical or material aspect. Combindly they represent the psychic and physical aspects of the personality of a man. These nāma and rūpa are opposite in nature. The nāma is conscious, while the rūpa or matter is described as devoid of consciousness and psychic factors. But when the two are associated together they form of a complete human personality and have complete harmony in their mutual reactions as well as harmonious functioning. In this way, this man is the complex whole of nāma and rūpa and functions in various ways in process of his life.

According to another classification, the human personality or being (puggala or satta) is made up of five aggregates (khandha) termed

as pañcakkhandha (Ref. Saṃyutta Nikāya, I. p.135 : Evaṃ khandhesu santesu hoti satto ti sammuti) wherein the physical or material personality is represented by one aggregate rūpa, i.e., matter or material qualities like the elements of earth, water, fire, air and derived forms, while the psychic or mental personality is analysed into four aggregates - vedanā (feeling), saññā (perception), saṅkhāra (mental impression) and viññāṇa (consciousness), these four are subdivisions of nāma, the psychic aspects of personality.

NIGRODHAPARIMAṆḌALATĀ (Skt. Nyagrodhaparimaṇḍalatā), one of the thirty-two major characteristic marks of great man mentioned in the Mahāpadāna Sutta and Lakkhaṇa Sutta of the Dīghanikāya and the Brahmāyu Sutta of Majjhimanikāya. The mark is nigrodha parimaṇḍalatā which literally means banyan circumference, i.e., "His proportions of the body have the symmetry of the banyan tree - The length of his body is equal to the compass of his arms and the compass of his arms is equal to his hight" (Dialogues of Buddha, II p. 15). To make it clear the Sumaṅgalavilāsinī (p.449) explains that the banyan tree (nigrodha) is always measured the same, i.e., of equal length and breadth and so is the length of his arms when stretched out (vyāmato) is the height of his body. The proportion of the body of a common man is not equal in length and breadth.

In the Buddhist Sanskrit texts this sign of a great man has not been clearly discussed. Only the Gaṇḍavyūha Sūtra (p.311) describes in detail that the body of the great man is well proportioned like the banyan tree, wholly auspicious, well-complete and good looking. He appears so good looking from the back, from the right and from the left while walking, sitting, standing, speaking and remaining silent. The Abhidharmadīpa (p.188) states that his body-proportions, are equal in length, breadth like circumference of the banyan tree.

NIPPHANNA-RŪPA (Skt. Niṣpanna-rūpa), 'produced corporeality', is identical with rūpa-rūpa, 'corporeality proper', i.e., material or actual corporeality, as contrasted with 'unproduced corporeality' (anippha-nna-rūpa), consisting of mere qualities or modes of corporeality, e.g. impermanence, etc. which are also enumerated among the 28 phenomena of the Corporeality Group. Visuddhi-magga p.450.

NIBBĀNA (Skt. Nirvāṇa) is the highest and ultimate goal of all followers of Buddhism belonging to any sect or community without discrimination. The term has a special connotation in Buddhist philosophy. Since Buddha's time traditional and modern scholars have been attempting

to define and conceive Nirvāṇa. The term nibbāna (nir va, to cease blowing, to become extinguished), literally means, extinction. The popular meanings of nibbāna are — 1. going out of a lamp or fire due to lack of fuel, Majjhima, N. I. p.487. — 2. health, the sense of bodily well-being (probably, at first, the passing away of feverishness, restlessness). — 3. the dying out in the heart of threefold fire of rāga (passion), dosa (malice), moha (delusion). — 4. the sense of spiritual well-being, of security, emancipation, peace, salvation, bliss (PED). As early Buddhist conception Nibbāna is purely and solely an ethical state in positive and negative sense, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach Nibbāna is by means of the eightfold path.

"Extinction of greed, extinction of hate, extinction of delusion, this is called Nibbāna." (Saṃyutta N. IV p.252).

The two aspects of Nibbāna are :-

1) The Full Extinction of defilements (kilesa-parinibbāna), also called sa-upādi-sesa nibbāna, i.e., nibbāna with the groups of existence still remaining (upādi). This takes place at the attainment of Arahatship, or perfect holiness (see ariya-puggala, q.v.).

2) The full extinction of the Groups of Existence (khandha-parinibbāna), also called an-upādi-sesa-nibbāna (Aṅguttara N. IV. 118), i.e. nibbāna without the groups remaining, in other words the coming to rest, or rather the 'no-more-continuing', of this physico-mental process of existence. This takes place at the death of the Arahat.

Sometimes both aspects take place at one and the same moment, i.e., at the death of the Arahat;

"This O Monks, truly is the peace, this is the highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbāna." (Aṅguttara N.I. p.133).

"Enraptured with lust (rāga), enraged with anger (dosa), blinded by delusion (moha), overwhelmed with mind ensnared, man aims at his own ruin, at the ruin of others, at the ruin of both, and he experiences mental pain and grief. But if lust, anger and delusion are given up, man aims neither at his own ruin, not at the ruin of others, nor at the ruin of both, and he experiences no mental pain and grief. Thus is Nibbāna visible in this life, immediate, inviting, attractive and comprehensible to the wise". (Aṅgu-ttara N. II. p.159).

One cannot too often and too emphatically stress the fact that not only for the actual realization of the goal of Nibbāna but also for a theoretical understanding of it, is an

indispensable preliminary condition to grasp fully the truth of Anattā (q.v.), the egolessness and unsubstantiality of all forms of existence. Without such an understanding one will necessarily misconceive Nibbāna — according to one's either materialistic or metaphysical leanings — either as annihilation of an ego, or as an eternal state of existence into which an ego or self or with which it merges. Hence it is said : "Mere suffering exists, no sufferer is found, the deed is, but no doer of the deed is there. Nirvāṇa is, but not the man that enters it. The path is, but no traveller on it is seen". (Visuddhimagga, p.513).

Buddha has avoided any positive statement about Nirvāṇa or Tathāgata's state after death. His first utterance about Nibbāna or the Truth discovered by him is that "it is profound, hard to comprehend, serene, excellent, beyond dialectic, abstruse and only to be realised by the wise within one's own self". The Nirvāṇa is without origin and decay, disease and sorrow. (Vinaya Mahāvagga, pp.4-5).

It is not a state or an object to be attained. It is ever existing and is not produced by the eightfold path or thirty-seven bodhipakkhīya dhammas (practices leading to full enlightenment). It comes to an exerting person as a flash of light (obhāsa) and any exertion to possess it is futile. A person who has risen to the highest stage of meditation, in which there is neither consciousness nor unconsciousness (nevasaññānāsaññāyatana) or even beyond, i.e., the stage in which one has thereby brought to an end his conciousness (saññāvedayitanirodha) a stage almost akin to death, is not assured of realizing Nibbāna if he is unable to get rid of his notion, that he has achieved the highest possible mental purification through meditation. He is not a sammā nibbānādhi-mutto unless and until he dissociated his mind from the fetter (saṃ yojana) of nevasaññānāsaññāyatana or saññāvedayitanirodha (Majjhima N. II. p.256).

Buddha explained to Ānanda if a monk thinks that he has given up his notion of his past, present and future existences and thereby has attained mental equanimity (upekkhā) and derives a satisfaction out of it he in fact does not get rid of attachment (anupādāno), for he has still a lingering attachment for one of the strongest upādānas, viz., nevasaññānā-saññāyatana. In order to be anupādi-yāno he must not indulge in any thought, e.g., that he has attained equanimity (ibid. p.265). One who does not relinquish such thought will be reborn as a god of the Nevasaññā-nāsaññā-yatana, sphere where he will live for quite a long time. Hence by faith, by observance of moral precepts, by study, by self-

sacrifice, and by knowledge a monk eradicates his impurities (āsavas), attains mental and intellectual emancipation and thus realises the truth. He will never be reborn anywhere (ibid. III. p.103).

Buddha himself, it will be observed just before his Mahāparinibbāna, rose to the eighth samāpatti (meditation : Nevasaññānāsaññā) but came down to the fourth jhāna (dhyāna) to attain parinibbāna. This implies that Nibbāna cannot be attained through mere meditation, however, subtle it may be nor by any other exertion, though such exertions are needed to prepare a man's mind for the realisation of the truth. Buddha has elaborately dealt with the various forms of exertions and meditations that are required as preparatory exercises to the realisation of Nibbāna but the key-note of all his teachings for reaching the summum bonum is that a person must completely eradicate his mind the notion of individuality, the existence of his self, - it is this anattā realisation alone that can confer the knowledge of the truth. Throughout the Nikāya Buddha has harped on this theme, and it forms the fundamental basis of his teaching (mūlapariyāya). In fact, by ignorance (avijjā) he meant one's notion of illness and mineness and it is for the eradication of this notion he formulated the four truths; dukkhāni samudayāni nirodhāni maggāni including the formula of paṭiccasamuppāda. By these truths he tried to educate his disciples in such a way that they may rise above their notion of individuality and will not care to establish any relation of themselves with the worldly objects. This relation, which he called 'kāma' (desire), is not confined to worldly objects like wealth, property, relatives and friends, or robes and begging bowl, but includes spiritual acquisitions, e.g., abhiññās (six higher powers), jhānas and samāpattis (meditations). He insists that a disciple must not think of himself in any relation to what has seen, heard, thought and known (diṭṭha, suta, muta, viññāta — ibid, III. p.30) or must not take any interest even in abstruse matters such as identity (ekatta), differences (nānatta) or the sum-total (sabbaṃ) of worldly objects. They must not imagine that they are extending their love (mettā) and compassion (karuṇā) to all beings as that would lead to the notion of two entities, the self of the person exercising love (mettā) or compassion (karuṇā) and the selves of the beings to beloved, and pitied. It is often said that the world should be looked upon as substanceless (suññato loko avekkha-ssu). A Buddha or a Tathāgata is above love or compassion. He lives without giving attention to the characteristics of objects and internally he maintains suññatā. All that the Tathāgata has said

is associated with suññatā. (Saṃyutta-N. II. 267). Lastly they must not even think of Nibbāna as an ideal perfect state to be attained by them. It is a wrong view to say that I have attained quietude; I am without upādāna; my thirst is quenched (Majjhima N. II. p.237).

Such effacement of self is the creed of Buddha's teaching and is the only means to destroy rāga, dosa and moha (attachment, hatred and delusion) and to realise that truth, the Nibbāna, i.e., to become a Tathāgata. This has been interpreted in later Buddhist texts as oneness (advayam advaidhikāram) i.e., absence of duality. In the Pali texts, Buddha has not used this expression of non-duality though this is implied in his sayings. The main reason for his not mentioning non-duality is that one must at first admit two entities and when to identify them as one and the same. Buddha's anattā doctrine dismisses the possibility of two entities, hence, in the absence of two entities, it would not be logical to say "advayam" i.e., not two. He has said that nibbāna is ekarasa (of one taste).

The Theravādins believe in the worldly miseries. A holyman who wants to be free from all miseries, realises the form of the law of causation, four noble truths, essencelessness and transitoriness. His mind may be pure. His mind can be free from all passions. He gets himself free from all passing obstacles in the way to reach the stage of Nibbāna. Nibbāna is the stage where there is no passion left in the mind of a holy man. The removal of this passion leads to the path of Nibbāna. The passions are held as hindrances in the path of attainment of emancipation. The removal of passion thus leads to the stage of Nibbāna, Nibbāna is also held as supermundane.

Nibbāna, is the highest bliss, "At the beginning Nibbāna means simple faith in soul's immorality, its blissful survival in a paradise, a faith emerging from practices of obscure magic." (The conception of Buddhist Nirvāna by T.K Stcherbastsky, Preliminary, page 1-2). It is also unconstituted. So Nibbāna has neither origin and decay nor any change. It remains the same for ever in its own characteristics. It is causeless (appaccaya) and indeterminable (avyākata). There is no individuality in Nibbāna. Nibbāna is oneness, of one taste and is indescribable and unfathomable (Saṃyutta-Nikāya, Vol. III. P. T. S. page 189). It is inexpressible. It could only be realised within one's ownself. Nibbāna could not be communicated by one person to another. It is neither existing nor non-existing. It is eternal. Rightly speaking, words cannot describe Nibbāna. Nibbāna is beyond physical and mental pain. Reasons and intellect cannot scan it. Nibbāna is profound, hard to comprehend, serene, excellence beyond dialectic, abstruse

and only to be realised by the wise (Mahāvagga, Vinaya Piṭaka p.4). Nibbāna is described as "unborn, unoriginated, unconstituted, undecaying, undying, free from diseases, grief and impurities, it is the supreme and attained by the best exertion (ajātaṃ ajaraṃ abyādhiṃ, amataṃ, amohaṃ, asaṅkataṃ, yogakkhemaṃ, Majjhima I.p.167).

Nibbāna, the ultimate goal of Buddhism has been described in different popular ways in the Milindapañha, an important non-canonical work, in the following manner :

"Nibbāna has nothing similar to it. By no metaphor of explanation or reason or argument can its form or figure of duration or measure be made clear. There is one quality of the lotus, O King, inherent in Nirvāṇa, and two qualities of water and three of medicine, and four of the ocean, and five of food and ten of space and three of the wish-conferring gem, and three of sandal wood, and three of ghee and five of a mountain peak. As the lotus, O King, is untarnished by the water, so is Nirvāṇa untarnished by any evil dispositions. This is the one quality of the lotus inherent in Nirvāṇa. Nibbāna is also identified with water. As water is cool and diminishes heat so also is Nibbāna which is cool and which diminishes the fever arising from all evil dispositions. Nibbāna has been identified with medicine. As medicine is protection to beings tormented by poison, so is Nibbāna the protection of beings tormented with the poison of evil disposition. It is further compared to the ocean. The ocean has four qualities which are inherent in Nibbāna. An ocean is free from corpses so also is Nibbāna free from the dead bodies of all evil dispositions. It is further compared to food. As food gives energy to all beings so Nibbāna puts an end to old age and death. It is also incomprehensible. It cannot be carried off by thieves, rests on nothing. It is the sphere in which birds fly. So also is the Nibbāna. It is also like the wishing gem pleases every desire so also Nibbāna pleases to the purified saints. It is also identified with red-sandal wood, ghee and mountain peak. As the red sandal wood is too hard to get, so also Nibbāna is hard to attain. As ghee is beautiful in colour, so also is Nibbāna beautiful in righteousness. As the mountain peak is very lofty so also is Nibbāna very exalted. Nibbāna is to be known by freedom from distress and danger, by confidence, by peace, by calm, by bliss, by happiness, by delicacy, by purity, and by freshness."

Just as the flame of a lamp struck by the wind disappears and cannot be traced so also a perfect saint is free from all worldly attachment (Dīgha. N. II p.157). It is infinite and inexpressible. Nibbāna is like the extinguishing lamp. Nibbāna is

separate from worldly existence. It is non-mental. It is dissociated from mind. It is beyond origin and non-origin. It is firm, eternal and changeless. Nibbāna is unconstituted, undying, true, going across, undecaying, firm, signless, inexpressible, calm, quiet, excellent. (Saṃyutta N. IV p.373). Nibbāna is a state without a fall. (ibid. III p.143).

Health is the greatest of gifts, contentment is the greatest wealth, trust is the best of relationships. Nirvāṇa is the highest happiness. A mendicant delights in vigilance and looks with fear on thoughtlessness. A road leads a man to his gain, so also the road that leads to Nibbāna (Dhāmmapada v. 75).

The Milindapañha tells us that Nibbāna has an existence. Nibbāna has a cause for its realisation but there is no cause for its origin. Nibbāna is so deep and subtle that an ordinary man cannot attain Nibbāna due to weakness of mind. So the ordinary man can't reach the sumeru mountain. Nibbāna, is compared to a vast ocean. It does not show any increase or decrease but water flows into it. It cannot be measured, so also is Nibbāna none can measure it. Water in the ocean one can see but can't measure it. Nibbāna may be identified with air. We feel air but it is invisible so is Nibbāna which is invisible but holy man can feel it; he can't see it. As the ocean is free from corpse, so also is Nibbāna free from the dead bodies of all evil dispositions. Nāgasena says ibid. p.313 again, "Nirvāṇa is all bliss, O King, there is no intermingling of pain in it". From the psychological point of view Nibbāna is neither a substance nor a quality. Nibbāna is the highest state of ecstacy and cessation of consciousness and sensation. Nibbāna is positive conception pointing to a certain life next engaged the serious attention of Buddhist philosophers. (D. T. Suzuki, Essays in Zen Buddhism, p.54).

The human passions are extinct in the upādisesa stage and nirupadisesa where all beings are extinct. Sopādisesa indicates the condition of a perfect saint where the five skandhas are still present, though the desire which attracts us is extinct. In the latter we have the cessation of all being consequent on the death of the saint. There seems to exist a distinction between one who is free and whose external life continues and one whose external life has ceased. A saint is inactive in the sopādisesa stage. The distinction between sopādisesa and nirupādisesa is thus a distinction between Nibbāna and Parinibbāna, dying out and complete dying out. Parinibbāna means absolute perfection of being. Perfect Arhats realise pleasant and unpleasant feelings in the sopādisesa stage. Sopādisesa can be achieved in this life on the attainment of enlightenment

(bodhi) but nirupādisesa is no material substratum left. It is the stage of complete extinction of the khandhas. Nirupādisesa means the stage where nothing is left behind. It is also called Mahāparinibbāna. Nibbāna is not a stage to be attained by everybody. It comes to a perfect saint as a flash of light. It is the fruit of perfect exertion. A perfect saint is beyond conscious and unconscious stage of life. In the stage of Nibbāna arhat achieves the highest mental stage through meditation, Nibbāna can be attained through only meditation. Meditation is only a path to reach the stage of Nibbāna.

Realisation is the key to attainment of Nibbāna. A recluse comes to this stage through moral perfections, mental development and insight. One achieves moral perfection by purifying one's words and deeds through self-control. One can reach at the height of mental development through the process of meditation. A super developed mind can reach the light of insight. Insight leads to the realisation of Nibbāna. So moral purity, mental development and insight are the means for realisation of Nibbāna. Nibbāna is hard to attain without renouncing the world. Buddha used to teach that the life of a householder was impure and a hindrance to the spiritual progress while that of a recluse was pure and free (sambādho gharāvāso abbhokāso pabbajjā). So he often pursuaded the householders to renounce the world and become monks. A householder can attain the state of Nibbāna through the purification of mind. Various forms of exertions and meditations are recommended for the realisation of this supreme state. Knowledge about the four noble truths are the preparatory stage for the realisation of Nibbāna. These four noble truths are suffering, origin of suffering, cessation of suffering and the path that leads to the cessation of suffering. The first truth is the pain due to birth, decay, disease and death. Life is thus full of misery. The second truth is that all sufferings have causes. Cause and effect are co-related. An effect can't happen without a cause. This cause of misery is desire for worldly objects. This desire may be of three kinds, desire for pleasure, desire for existence and desire for non-existence. There is an inevitable chain of causes and effects known as dependent origination. Nothing is permanent in this world. The misery depends on some conditions and it must cease if causes and conditions of misery are completely removed. This is the third noble truth. The fourth noble truth is the path that leads to the cessation of all miseries. It is known as the noble eight-fold path otherwise called the middle path. The middle path is to keep clear of the two extremes — one being the life of worldly pleasures and the other being the life of auster asceticism.

According to Theravāda stages that precede the stage of Nibbāna are divided into four stages, each of which is sub-divided into two stages called Magga and Phala respectively. The first stage is that of the Sotā-panna. In this state a recluse enters into the stream. Through this stage one can remove one's wrong views and scepticism while one reaches this stage. In this stage a recluse gets free from passions and three fetters. After this first stage a recluse can attain the second stage which is called sakadāgāmī. In this stage a recluse will be reborn once in this world. He is free from all sensual desires, ill will and passions. After the second sakadāgāmī stage a recluse can attain the third stage. The third stage is called Anāgāmī. In this stage a recluse will not be reborn in this world at all. He is above all fetters. In this stage he may be born in the devaloka. In this stage he may be free from all bondages. After the third stage a recluse can attain the fourth stage. The fourth stage is called Arahatta stage. This is the last stage of sanctification. At this stage a recluse is never reborn. At this Arahatta stage a recluse becomes free from all bondages. This is the last stage on way to the realisation of the supreme Nibbāna. A recluse comes across the various paths as a preparatory stage of mental purification and at last, if a recluse is able to overcome all these mental preparatory stages, he can attain the supreme stage. A recluse aims at attaining release from all bondages. The wise and righteous recluse clears the path leading to release. (Dhammapada, v. 289). A recluse can attain wisdom through meditation and gets close to Nibbāna (ibid. v. 372).

In the Nāgārjunikoṇḍā inscription Nibbāna has been compared with one who has conquered attachment, ill-will and delusion. It can bring happiness only to oneself. Pubbaseliyas, one of the branches of Mahāsaṅghikas conceived Nibbāna as a positive faultless state (N. Dutt, Early Monastic Buddhism, II. p.106). It will not be irrelevant here to point out that the Milindapañha, a Pali non-canonical work, mentions a householder and a recluse in regard to the attainment of Nibbāna through the observance of the right conduct. The only difference is that the recluse attains Nibbāna more rapidly than the householder. The blissful stage of Nibbāna is the cessation of the entire phenomenal world.

Above discussions indicate that Nibbāna is a stage which can be realised through supreme knowledge. In the state of Nibbāna one can be free from the bondages of past deeds. It is free from all kinds of bondages. It is the ultimate goal of all Buddhists. It is the end of misery produced by birth, disease, old age and the chain of rebirth. It is the goal of the spiritual pilgrimage. Perfect man clears his

vision through practices and culture. Thus he realises the real stage. An ordinary man is under delusion. But a perfect saint attains Nibbāna, a state of perfect rest and happiness. His mind is full of spiritual advancement. When a man attains this state of mind, he cannot distinguish himself from any other thing of the world or from the Absolute. Really, it is the state of perfect calmness and tranquillity. All desires for this life and the next are extinguished on its attainment. It is the ideal, the highest good and the summum bonum of life.

The Pali Nikāyas, are a mosaic composed of materials of various times and regions, hence they yield divergent opinions regarding the conception of Nibbāna. We shall now pass on to some of the later Buddhistic works and ascertain from them how far the early conception of Nibbāna was retained in later times and what changes, if any, were introduced.

According to Kathāvatthu, Nibbāna is a real and eternal state. The Kathāvatthu, supported by Buddhaghosa, takes Nibbāna as an eternal state without origination and decay, and does not consider a parinibbuta puggala as sassata. In other connections too, the Kathāvatthu remarks that Nibbāna is eternal and unchangeable (nibbānaṃ dhuvaṃ sassataṃ aviparināma-dhammaṃ).

The Kathāvatthu thus conceives Nibbāna as existing eternally without origin, decay and change, and is beyond all description. (Kathāvatthu, pp.196, 121; Points of Controversy, p.137)

In the Visuddhimagga (pp.293, 294) Buddhaghosa retains the conception found in the Kathāvatthu and selects only those passages from the Nikāyas which lend support to his view. In describing its guṇas, he comments on a passage of the Aṅguttara Nikāya (II. 34) where Nibbāna is described as suppressing pride, removing lust, destroying ālaya (of the five kāmaguṇas), and arresting the cycle of existence in the three worlds.

Buddhaghosa's conception of Nibbāna is well brought out also in his arguments against the Sautrāntika view of the non-existence (abhāva) of Nibbāna (Visuddhimagga pp.507-9). He starts with assertion that Nibbāna brings peace of mind (santi), and has the taste of imperishableness (accuti) and solace (assāsakaraṇa) and brings one to a state of mind which is inexpressible (nippapañca), and in which differentiations disappear (animitta). He then takes up the view of his opponents, evidently the Sautrāntikas, that Nibbāna does not exist like the horn of the hare, because of its non-perceptibility (anupalabbhaniyato), and meets it by saying that Nibbāna does exist and is realisable if the right path be followed.

Buddhaghosa in conclusion said that Nibbāna is eternal and, being devoid of the nature of form, is formless (arūpa). There is only one Nibbāna, and not different Nibbānas for different Buddhas. He then showed that it is called sopādisesa Nibbāna when there remains a corporeal residue (upādiseśa); though a complete destruction of impurities has been affected by meditation (bhāvanā). It is called nirupādisesa-nibbāna, on the disappearance of upādisesa, which happens on account of the absence of any kind of manifestation after the last thought of kammaphala. This is due to the stopping and uprooting of samudaya (causes of origin). In short, it cannot be said that Nibbāna does not exist in view of the fact that it is attainable by means of special knowledge obtained by unflagging zeal, that its existence is indicated by the words of the omniscient Buddha, and lastly that it exists in reality (paramatthena sabhāvato) is indicated by the words : Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ (Itivuttaka iv., p.37, Udāna., p.80).

The Paramatthamañjusā, in commenting upon this portion of the Visuddhimagga, argues in its own way for the existence of Nibbāna. It starts by saying that Buddha can never utter an untruth; so when he says, "atthi bhikkhave ajātaṃ, etc", it has to be admitted that the unconstituted dhātu, Nibbāna, in the highest sense, does exist. It cannot be abhāva (absence of anything) because of the fact that Buddha described Nibbāna as deep, immeasurable, difficult.

In the Abhidharmakośa Vasubandhu explains Vaibhāṣika conceptions of Nirvāṇa. He first asserts that Nirvāṇa is one of the Asaṃskṛtas, unconstituted and as against the objection of the Sautrāntikas that it might be a result produced by the mārga, he says that the mārga leads to the attainment or possession of Visaṃ-yoga (disconnection) or Nirvāṇa and that it is self-existent and not the fruit of mārga. In answering the questions of the Sautrāntikas as to the nature of the dharma called Visaṃyoga or Pratisaṃkhyānirodha, the Vaibhāṣikas state that it is a dharma, the nature of which is real and inexpressible; only the Āryas realise it inwardly and individually. It is only possible to indicate its general characters, when the pratisaṃkhyā-nirodha is said to be an entity (dravya), real, good, eternal, and distinct from others it is called the Visaṃyoga.

The Sautrāntikas in their zeal to establish that Nirvāṇa is abhāva (absence of passions, etc.) argue that the Asaṃskṛtas (the unconditioned) are not real like the entities rūpa (form), vedanā (feeling), etc. They cite the instance of Ākāśa, which is, according to the Sarvāstivādins, an Asaṃskṛta-dhātu, and point out that Ākāśa (space)

is nothing but the absence of something tangible, or in other words, of any resisting substance.

The conception of Nirvāṇa assumed by the Hīnayānists is different from the Mahāyānic works. The Saddharma Puṇḍarīka Sūtra understands by Nirvāṇa the realisation of the sameness of all dharmas. The sameness (samatā) as explained in the Prajñāpāramitās and the Sūtrālaṅkāra, means, from the standpoint of the highest reality (paramārthataḥ) the non-distinguishability between any two things and the impossibility of particularizing a thing. The Prajñāpāramitās develop this idea of sameness a little further and show that everything perceived or known in this world is really an illusion (māyā) to the unenlightened mind. So when anyone speaks of Nirvāṇa or the attainment of Nirvāṇa, he imagines, because of imperfect vision, the existence of a man and his Nirvāṇa, and thinks that the man after practising the disciplinary rules attains the ultimate state called Nirvāṇa. In reality, all these are merely his fancies (parikalpanā).

A Bodhisattva or Buddha speaks of the so-called worldly pleasures (kāmaguṇas), Bodhisattva practices, skandhas (e.g. śīla, samādhi, etc) the eightfold path, Nirvāṇa, or Buddha. These, in fact, do not exist at all, they are mere names invented to denote things, the existence of which is conceived by the unenlightened, e.g. something which has no real existence is called a sattva (being) or rūpa (form), but sattva or rūpa is only a term, a mere designation. That which is a designation has no origin or decay, it is used only as a symbol, its interior, or exterior, or both cannot be perceived. The Parjñāpāramitās carry it further by stating that even the designation (nāmadheya) must not be taken as having any form of existence. There being no such thing as entrance (āya) and exit (vyaya) of anything whatsoever, not excluding sarvadharmatathatā or Buddha, it should not be said that there is Arhat or Buddha, or any kind of relation between them. If Buddha creates some māyāpuruṣas (illusory men) and makes them pass through all the stages of sanctification and attain omniscience, no one inquires about the existence of the māyāpuruṣas, their practices or attainments. Similarly we should not trouble ourselves with the definition of either a monk or his Nirvāṇa. On ultimate analysis monk and Nirvāṇa do not exist, they are hallucinations, and both being unreal (śūnya), the monk and Nirvāṇa are the same in character. So we should remove all misconceptions about the world and make the realisation of advayam advaidhikarma (non-duality) of everything whatsoever as our aim. Nāgārjuna also supports this conception but his arguments are those of an expert logician and philosopher.

He takes into account the views of the Hīnayānists, mainly the Sarvāstivādins and shows the weak bases of their views. The Hīnayānists, he says, speak of two kinds of Nirvāṇa, sopādiśeṣa and nirupādiśeṣa, and think that Nirvāṇa is the nirodha (extinction) of kleśas (defiling elements) and skandhas (constituents) existing in a being. They wonder how the Mahāyānists can conceive Nirvāṇa if they think that every thing is unreal (śūnya) without origin and decay. What is it then, from which Nirvāṇa confers release. Nāgārjuna answers : If kleśas (defiling elements) and skandhas (constituents) be elements existing by themselves, how can they be destroyed ? The Śūnyatāvādins do not seek a Nirvāṇa where there is an end of kleśas and skandhas. Their Nirvāṇa is :

Aprahīṇam asamprāptam anucchinnam aśāśvtaṃ, Aniruddham anutpannam etan nirvānam ucyate. (Nirvāṇa is that which is neither discarded nor attained; it is neither a thing destroyed nor a thing eternal; it is neither suppressed nor does it arise). Candrakīrti, in commenting upon this verse, says that it is not to be eradicated like rāga (passion), etc. nor to be attained like the fruits of a saintly life (e.g. srotāpatti, sakṛdāgāmī, etc.). It is not eternal like aśūnya (real elements). It is by its nature without origin and decay, and its lakṣaṇa (characteristic) is that it does not admit of description. In such an indescribable thing, how can an imagination (kalpanā) of the existence of kleśas and skandhas, and their eradication through Nirvāṇa find a place? So long as those activities of our imagination continue to exist, there can be no Nirvāṇa. Nirvāṇa is realised only when all prapañcas, i.e., attempts at particularization or definition cease. To the argument of the Sarvāstivādins that even admitting the non-existence of kleśas and skandhas at the stage where Nirvāṇa is reached, it may be that they exist in saṃsāra, i.e., before the attainment of Nirvāṇa the Mahāyānists hold that there is not the slightest difference between Nirvāṇa and Saṃsāra. So, in fact, Nirvāṇa requires no process of eradication. Nirvāṇa is really the complete disappearance (kṣaya) of all figments of the imagination. The kleśas, skandhas, etc., the disappearance of which is generally supposed to be necessary in Nirvāṇa, have, according to the Mādhyamikas, no real existence whatsoever. Those who cannot get rid of the conception of "I-ness" or "Mine-ness" usually assume the existence of non-existent things. The sufferings of those who are in a stage in which they recognize the existence and non-existence of things will never end. Candrakīrti includes in the category of such sufferers the schools of Kaṇāda, Kapila, etc. and also the Vaibhāṣikas who believe in the existence of real entities : he also

includes the Atheists (Nāstikas) who deny their existence, the Sautrantikas who deny the existence of the past, the future and the citta-viprayuktas, but admit that of all else, and the Yogācāras who do not believe in the existence of parikalpita (imaginary) things but admit the reality of the parinişpanna (the ultimate) - the pure consciousness (vijñaptimātratā). Nāgārjuna says that Nirvāṇa does not consist in the eradication or destruction of anything. It is really the avoidance of all imagination (kalpanā) of eradication, destruction, etc. Just as a man imagines that he has taken poison and faints, though, in fact, the poison has not entered his stomach, so also a being in this world, not knowing really what the ego is, conceives of "I-ness" and "Mineness", and suffers on that account. Nirvāṇa is beyond the limits of existence (bhāva) and non-existence (abhāva). A being fancies that something exists and that Nirvāṇa is the end of it, while, in fact that something does not exist and therefore there can be neither its continuance nor extinction. Nirvāṇa really consists in the avoidance of the conception that something exists.

Nāgārjuna now proceeds to state his conception of Nirvāṇa, which is neither bhāva nor abhāva. He says that coming and going, birth and death, are regarded sometimes as existing relatively, either antithetically like long and short, or as cause and effect like the lamp and its light, or the seed and its sprout.. In both cases, they are shown or to be a complex of causes and conditions. Everything whatsoever must therefore have a cause and a condition, but Nirvāṇa, in which birth and death have ceased, is uncaused and unconditioned and hence not produced (apravṛtti). Existence or non-existence cannot be predicated of what is not produced; so Nirvāṇa is neither existence nor non-existence.

We conclude our examination of Nirvāṇa by ascertaining what the Laṅkāvatāra, an authoritative and early text of the Yogācārins, says about it. At the outset it may be said that the Yogācārins agreed with the Mādhyamikas so far as the unreality of the things of this world and the non-duality (advaya) of Saṃsāra and Nirvāṇa is concerned. The Mādhyamikas were not prepared to establish any relation between the phenomenal world and the absolute except by remarking that from time immemorial beings have been subject to delusion, rendering them unable to realise the Truth unless and until they become Buddhas, after going through the processes prescribed in Mahāyāna works. The Yogācārins differed from the Mādhyamikas in attempting to find a relation between the absolute and the individual and in doing so they asserted that there exists only citta

(cittamātra) or vijñāna (vijñāna-mātra). This citta or vijñāna, better known as Alaya-vijñāna (store of consciousness, the substratum of saṃsāra), though originally pure, becomes polluted by delusions and dichotomizes itself into me and not-me, subject and object, the former becoming mind (manas) and the latter the external world. So, according to the Yogācārins, Nirvāṇa consists in the ceasing of the mind to dichotomize and in realising that there exists only citta and that the phenomenal world is only a delusion of the citta. The Laṅkāvatāra says that Nirvāṇa consists in the removal of the imagining intellect (vikalpasya manovijñānasya vyāvṛttir nirvāṇam ity ucyate) (Laṅkāvatāra Sūtra, p. 126).

According to the Laṅkāvatāra (ibid. pp. 98-9) Nirvāṇa is the transformation (parāvṛtti) of vijñānas, mind, etc. It is devoid of the mental distinctions of existence and non-existence, and of eternal and non-eternal. It is not eternal, because it has no distinct generic characteristics, and it is not non-eternal, because it can be realized by saints (āryas). It resembles neither death nor destruction (ibid, p.66).

The Hīnayānic Nirvāṇa, i.e., the Nirvāṇa as described in the literature of the Theravāda school, clearly refers to a Unity eternally existing beyond the three worlds (Kāma, Rūpa and Arūpa dhātus). It is infinite, inexpressible, unborn, and undecaying. It is homogeneous (ekarasa) and knows no individuality. In it, all discriminations cease. Many of the aspects of Ākāśa (space) and the ocean bear comparison with those of Nirvāṇa.

Every being is a conglomeration of elements, which can be classified under the five heads, rūpa, vedanā, saññā, saṅkhāra and viññāṇa, hence one being is not essentially different from another, an ordinary man is not different from a perfected saint. But if the nature and proportion of each of the five constituents existing in an individual be taken into account, then one being is different from another, an ordinary man is different from a perfected saint. It is in this way that the Buddhist saying 'n'eva so na ca añño (neither the same nor different) is explained.

The combination of elements is the outcome of Karma (past deeds) and is happening every moment (kṣaṇika) implying that the disintegration of elements always precedes it. The elements in a combined state pass as an individual, and from time immemorial he labours under the misconception of a self and of things relating to a self. His vision being distorted or obscured by ignorance of the truth he cannot perceive the momentary combination and disintegration of elements. On the other hand, he is subject to an

inclination for them. A perfect man with his vision cleared by the Buddhistic practices and culture realises the real state of things, viz., that an individual consists of the five element and does not possess a permanent and unchanging entity called soul.

The elements, combined under the force of Karma, pass as an individual, who becomes deluded by misconceptions. He weaves a net of fancies around himself and believes he is related in some way or other to things or individuals. Because of such illusions he experiences endless sufferings, or according to the Mahāyānists, thinks of himself as suffering, on account of his supposed separation from people or things near and dear to him, or through supposed disorders or derangements of his mental and physical system.

It is for these deluded so-called individuals that Buddhism prescribes the eight-fold path. By following it an individual ultimately realises the transitoriness of things, to which he has hitherto attributed some form of existence, and finds that the elements, by which he thought himself constituted, are ultimately not constituents peculiar to him but common to all other so-called beings. He is then said to have attained Nirvāṇa, i.e., a mental state in which he can not longer distinguish himself as an individual different from the infinite elements constituting the universe. In other words, all individuality ends in it. In that state of Nirvāṇa Gautama Buddha is not different from Sāriputra — all are one and the same.

The Mahāyānic conception of Nirvāṇa is completely different from the Hīnayānic. The fundamental point of difference is that the Mahāyānists deny the existence of elements altogether. They do not know of any other reality but the truth, the Dharmakāya or Dharmadhātu. Many of the aspects of their conception are brought out by the various terms used in Mahāyānic works. For instance, when Nirvāṇa is equated with śūnyatā, the implication is that all things which are ordinarily supposed to exist are really non-existent just as the mirage has no substantiality whatever, e.g., the pṛthivī-dhātu is void (śūnya) of real origination, destruction, or existence in reality. When it is equated with Tathatā or Dharmatā, the implication is that all things of this world are essentially of the same nature, void of any name or substratum. It is that which is neither existence nor non-existence. Śūnyatā represents the negative and Tathatā the positive aspects of the Truth. When it is called bhūtakoṭi (true limit), it is implied that on analysis of dharmas, which are false designations, one arrives finally at the Reality, beyond which it is impossible to pass and

which alone is true. Some of the other expressions which are often used as synonyms of Nirvāṇa are — avitathatā (not untruth), ananyatathatā (unique), aviparyāsata-thatā (irreversible), paramārtha (the highest truth), tattva (the essence), acintyadhātu (incomprehensible substance), dharmā-dhātu (totality of things), dharmasthiti (substratum of things), supraśānta (perfectly calm, unruffled by origination or destruction), advaya and advaidhikāra (non-separable and non-divisible). The Mahāyānists hold that all beings other than Buddhas are under delusions, the nature of which varies according to their spiritual advancement. An ordinary man is as much under a delusion that he has a son or property as the Hīnayānic saints, the Arhats, who think that they have attained Nirvāṇa, a state of perfect rest and happiness, and have gone beyond the three worlds. The contention of the Mahāyānists is that the only reality is Nirvāṇa or Dharmadhātu, everything else being a delusion of the mind. The moment an individual realises that he is the Reality, that Saṃsāra is identical with Nirvāṇa, he becomes perfect, i.e., a Buddha. One must eradicate from his mind the conception not only of his own individuality but also of the substantiality of anything whatsoever perceived or cognized by him. When a being attains a state of mind, in which he cannot distinguish himself from any other thing of the world or from the Absolute, he is said to attain Nirvāṇa in the Mahāyānic sense. (Aspects of Mahāyāna with its Relation to Hīnayāna, pp.129-204. Nyana-tiloka, Buddhist Dictionary, pp.105-7; Bela Bhattacharya, Facets of Early Buddhism, Ch. VI.)

NIBBIDĀNUPASSANĀ (Skt. Nirvidānupaśyanā), contemplation of aversion, is one of the eighteen chief kinds of insight meditation (vipassanā, q.v.).

NIBBEDHA-BHĀGIYA-SĪLA (Skt. Nirvedhabhāgiya-śīla), i.e., morality connected with penetration; concentration ....; wisdom connected with penetration .... see hāna-bhāgiya-sīla q.v.

NIMITTA, mark, sign, image, target, object, cause, condition.

These meanings are used in, and adapted to many contexts of which only the doctrinal ones are mentioned here.

The following are mental images (nimitta) obtained in meditation.

It will appear in the mind of an adept by successful practice of certain concentration-exercises, i.e., meditation and will then appear vividly as if seen by the open eyes. The object perceived at the very beginning of concentration is called the Preparatory image (parikamma nimitta). The first attempts of concentration exercises that the adept

makes at fixation of his mind on the parikammanimitta are called parikammabhāvanā. The still unsteady and unclear image, which arises when the mind has reached a weak degree of concentration is called the Acquired Image (uggahanimitta), that is to say, when the adept has been able to see the object in own mind as vividly as he has been doing with his eyes open, he is said to have acquired the uggahanimitta (Visuddhimagga, p.125). An entirely clear and immovable image arising at a higher degree of concentration, is the Counter-image (paṭi-bhāga-nimitta). As soon as this image arises, the stage of Neighbourhood (or Access) concentration (upacāra-samādhi) is reached. There are nimittas, e.g. kamma-nimitta, i.e., sign of (previous) action (kamma), gatinimitta, i.e., sign of (the future) destiny; these arise as mental objects of the Last karmic consciousness before death (maraṇāsanna-kamma, q.v.)

NIYATA-MICCHĀDIṬṬHI (Skt. Niyata-mithyādṛṣṭi), wrong views with Fixed Destiny, the views of uncausedness of existence of (ahetuka-diṭṭhi), of the Inefficacy of Action (akiriya-diṭṭhi), and Nihilism (natthika-diṭṭhi). It is opposite to sammāditthi, q.v. Apannaka Sutta, Majjhima Nikāya (II). It is mentioned in the Tikapattāna as a name of akusalakammapatha (unwholesome courses of action) e.g. Niyatamicchāditthi matughatakammāssa. (p.168)

NIYATA-PUGGALA (Skt. Niyata-pudgala), 'person with a fixed destiny', may be either one who has committed one of the five 'heinous deeds', with immediate result' (ānantarika-kamma, q.v.) or one who follows 'wrong views with fixed destiny' (niyata micchādiṭṭhi) or one who has reached one of the stages of holiness (ariya-puggala). About the latter cf. the frequent passage : "Those disciples in whom the 3 Fetters (of personality-belief, sceptical doubt and attachment to mere rules and ritual, see. saṃyojana) have vanished, they all have entered the stream, have for ever escaped states of woe, fixed is their destiny (niyata), assured their final enlightenment". (Milinda pañha, P. 193, Tikapaṭṭhāna, p.168).

NIYATI-SAṄGATI-BHĀVA i.e., the doctrine of fatalism. This doctrine was advocated by the famous titthiya and Ājīvika teacher Makkhali Gosāla (Maskari Gośāla) who upheld the view that a being's suffering or happiness does not depend upon any cause or condition. A being is helpless, he can neither help himself nor others, and he cannot attain perfection (vimutti) by exertion. He must transmigrate from one existence to another, and it is only after repeated existences that he will attain emancipation (suddhi). The successive existences of a being including the periods and types of

existences are unalterably fixed (niyata). The several existences of a being may be compared to a ball of yarn unwinding itself, the ultimate end of the yarn being the suddhi or vimutti, i.e., end of existence of a being (for details see Śāmañña-phala sutta). In every existence a being is endowed with certain characteristics (saṅgati-bhāva) peculiar to the particular form of existence without any reference to his past deeds just as fire is hot, ice cold (Dr. B. M. Barua, History of Pre-Buddhistic Indian Philosophy, p.312). In the Majjhima Nikāya this doctrine is described as ahetakadiṭṭhi and akiriya diṭṭhi, while in the Aṅguttara Nikāya (I. p.287) it is said to be a doctrine which denies kamma (deed), kriyā (action) and viriya (energy). Dr. Barua says that in view of Makkhali Gosāla, there are infinite gradations of existence and each type of existence is eternal (Barua, ibid, p.306). The Pali word for the different type of existence is chaḷābhijātiyo (q.v.) which means six types of human beings.

These fatalists, according to Buddhists, have no hope of delivarance. Like the followers of other teachers, they are liable to evil deeds. They belong to abrahma-cariyavāsas (those who lead impure lives) and are found of eulogising themselves and disparaging others (N. Dutt, Early Monastic Buddhism, Vol. I. pp.36-37).

NIYĀMA : the 'fixedness of Law' regarding all things. Pañcaniyāma is a commentarial term, signifying the 'five-fold for Lawfulness or 'natural order that governs (1) temperature, seasond and other physical events (utu-niyāma), (2) the plant life (bīja-niyāma), (3) karma (kamma-niyāma), (4) the mind (citta-niyāma), e.g. the lawful sequence of the function of consciousness (see viññāna-kicca) in the process of cognition, (5) certain events connected with the Dhamma (dhamma-niyāma e.g. the typical events occurring in the lives of the Buddhas.

NIRAYA : lit. 'the downward-path', the nether or infernal world, usually translated by 'hell', is one of the four lower courses of existence (apāya). The Buddhists are well aware that on account of the universal sway of impermanence a life in hell, just as in heaven, cannot last eternally, but will, after exhaustion of the karma, which has caused the respective form of rebirth, necessarily be followed again by a new death and new rebirth, according to the stored up karma. See PED.

NIRUTTI-PAṬISAMBHIDĀ: The 'Analytical knowledge of Language', is one of the four paṭisambhidā (q.v.).

NIRODHA-SAMĀPATTI (Skt. Nirodha-samprāpti), attainment of extinction, cessation also called saññā-vedayita-nirodha, i.e., extinction of feeling and perception, is the temporary suspension of all consciousness and mental activity, the highest and ninth

jhāna stage, following immediately upon the semi-consciousness state called 'Sphere of neither perception nor non-perception'. The absolutely necessary pre-conditions to its attainments are said to be perfect mastery of all eight absorptions (jhāna) as well as the previous attainment Anāgāmī or Arahatship.

According to the Visuddhimagga (XXIII) the entering into this state, i.e., Nirodha-samāpatti, takes place in the following way : by means of mental tranquillity (samatha) and insight (vipassanā) one has to pass through all the eight absorptions, one after the other upto Sphere of neither-perception, nor non-perception, the eighth absorption and then one has to bring this state to an end. If, namely, according to the Visuddhimagga, the disciple (anāgāmī or arahat) passes through the absorption (jhāna) merely by means of tranquillity, i.e., concentration, he will only attain the Sphere of neither perception nor non-perception (neva-saññā-nāsaññāyatana) and then come to a standstill, if on the other hand, he proceeds with insight (paññā), he will reach the fruition (phala) of anāgāmī or arahatship. He, however, who by means of both faculties, has risen from absorption to absorption and, having made the necessary preparations, brings the Sphere of neither perception nor non-perception to an end such one reaches the state of extinction. Whilst the disciple is passing the eight absoprtions, he each time emerges from the absorption attained, and regards with his insight all the mental phenomena constituting that special absorption as impermanent, miserable and impersonal (anicca-dukkha-anattā). Then he again enters the next-higher absorption, and thus, after each absorption practising insight, he at last reaches the state of neither-perception nor non-perception and thereafter the full extinction. This state, according to commentary, may last for seven days or even longer. Immediately at the rising from this state, however, there arises in the anāgāmī the fruition of anāgāmiship (anāgāmiphala) in the arahat the fruition of arahatship (arahattaphala).

With regard to the difference existing between the monk abiding in this state of extinction on the one hand, and a dead person on the other hand, Buddha says in the Cull-vedalla Sutta of the Majjhima Nikāya.

In him who is dead and whose life has come to an end, the bodily (in and outbreathing), verbal thought conception and discursive thinking and mental function have become suspended and come to standstill, life is exhausted, the vital heat extinguished, the faculties are destroyed. (Nyana-tiloka, Buddhist Dictionary, p.108).

NIRODHĀNUPASSANĀ : 'Contemplation of Extinction', is one of the

eighteen chief kinds of Insight (vipassanā. q.v.) meditation.

NIRMĀṆAKĀYA : human body of Buddha. See Trikāya, q.v.

NISSAYA, foundation. The two wrong foundations of morality are craving (taṇhā-nissaya) and views (diṭṭhi nissaya). Hence there are two wrong bases of morality : morality based on craving (taṇhānissita-sīla), and morality based on views (diṭṭhi-nissita-sīla).

'Based on craving', is that kind of morality which has come about by the desire for a happy existence, e.g. 'O that by this morality I might become a godlike or heavenly being', Aṅguttara N. IV 353. 'Based on views, is that morality which has been induced by the view that through the observation of certain moral rules purification may be attained'. (Visuddhimagga, p.7)

NISSAYA-PACCAYA (Skt. Niśraya-pratyaya), i.e., Dependence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the dependable factor, implying dependence or support as causal relation. Buddhaghosa defines — "That which renders service as a support is called the dependable or supporting factor" (ahiṭṭhānakāreṇa nissāyakārena ca upakārako dhammo nissaya-paccayo — Paṭṭhāna Aṭṭhakathā, p.74). The Paṭṭhāna explains it thus —yaṃ rūpaṃ nissaya manodhātu ca mano-viññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca mano-viññāṇ-dhātu ca taṃ sampayuttakānaṃ ca dhammā-naṃ nissayapaccayena paccayo-Paṭṭhāna I. p.7, i.e., "That material state by depending on which mind-element and mind-consciousness-element arise, in the dependent cause of mind-element and mind-consciousness-element and states associated with them." The four mental aggregates (nāma), for instance, stand to one another as a supporting factor. The eye as a sense-organ (cakkhāyatana) serves as a support to the visual cognition (cakkhu-viññāṇadhātu), the ear as a sense-organ (sotāyatana) serves as a support to the auditory condition and so on.

NISSARAṆA-PAHĀNA: ('overcoming by escape', is one of the five kinds of overcoming (pahāna, q.v.).

NĪTATTHA-DHAMMA (Skt. Nītārtha-dharma), a 'doctrine with evident meaning, contrasted with a doctrine with a meaning to be inferred' (neyyatthadhamma, q.v.) See. also paramattha, q.v.

NĪLA-KASIṆA (Skt. Nīla-Kṛtsna), i.e., blue colour as an object of meditation (kammaṭṭhāna, q.v.).

To induce concentration of mind, a beginner is generally asked to fix his attention on blue colour. It may be of blue flowers or a blue piece or a blue colour-element (vaṇṇa-dhātu), e.g. a

blue gem. It may be specially prepared by filling a basket upto the brim with blue flowers in such a way so that the pollens or stalk may not be seen. The basket should be covered by a piece of blue cloth in such a way that the mouth of the basket is to appear like the surface of a drum. It should be surrounded by a band of a different colour. Then the adept is to concentrate his mind on the blue colour avoiding the other marks (lakkhaṇas) of the flowers and develop the uggaha-nimitta (acquired image), i.e., unsteady and unclear image, which arises when the mind has reached a weak degree of concentration and then develop the paṭibhāga nimitta (counter image) i.e., an entirely clear and immovable image arising at a higher degree of concentration (Visuddhimagga, pp. 172-173).

NĪVARAṆA (Bsk. Nīvaraṇa, Skt. Nivāraṇa) i.e., an obstacle, hindrance, obstruction to a religious life, applied to obstacles in an ethical sense and usually enumerated or reformed to in set of five (pañcanīvaraṇa), namely, kāmacchanda i.e., sensuous desire, in some passages abhijjhā i.e., greed occurs in place of kāmacchanda, vyāpāda, i.e., ill-will; thīnamiddha (Skt. styānamiddha), i.e., sloth and torpor; uddhacca-kukkucca (Skt. auddhatya-kaukṛtya), i.e., flurry and restlessness; and vicikicchā (Skt. vicikitsā), i.e., sceptical doubt (Dīgha Nikāya, I.pp. 73; 246; II 83, 300).

Regarding the suspension and removal of five hindrances on entering the first stage of trance (paṭhama-jhāna) the stereotyped Sutta texts run thus :

He (the Bhikku) has cast away sensuous desire (kāmacchanda) or greed (abhijjhā); he dwells with a heart free from sensuous desire or greed; from desire he cleanses heart (abhijjhāya attaṃ parisodheti). He has cast away ill-will or malice (vyāpāda); he dwells with a heart free from ill-will; cherishing love and compassion towards all living beings (byāpāda-padosam pahāya, abyāpannacitto viharati sabbapāṇa - bhūtahitānu-kampī); he cleanses his mind, free from ill-will.

He has cast away sloth and torpor (thīna-middha); he dwells free from sloth and torpor; conscious of light, i.e., susceptible to sight or insight; with watchfulness and alert mind (āloka-saññi sato - sampajāno); he cleanses his mind from sloth and torpor.

He has cast away worry and restlessness; dwells free from worry and restlessness, with mind undisturbed and internally full of peace (anu-ddhato viharati ajjhattam vūpasanta-citto) and cleanses his mind from worry and restlessness.

He has cast away sceptical doubt; dwells free from doubt having full confidence in what is good (tiṇṇavici-

kiccho viharati akathaṅkathī) and cleanses his mind from doubt.

He has put aside these five hindrances and paralysing the mental impurities with knowledge and being secluded from sensual inclinations and unwholesome (bad) thoughts he enters into first stage of meditation, then second, third and fourth.

According to Aṅguttara Nikāya (Vol. IV p.458), after paralysing these five hindrances one should cultivate the four application of mindfulness (Imesaṃ pañcannaṃ nīvaraṇaṃ cattāro satipaṭṭhānā bhāvetabbā).

NEKKHAMMA (Skt. Naiṣkramya), 'freedom from sensual lust', renunciation. Though apparently from nir + kram, to go forth (into the homeless state of a monk), this term is in the Pali texts nevertheless used as if it were derived from kāma, lust, and always as an antonym to kāma. It is one of the perfections (pārami). Nekkhamma (saṅkappa), thought free from lust, or thought of renunciation, is one of the three kinds of right thoughts (sammā-saṅkappa), the 2nd link of the noble eight-fold path, its antonym being kāma-saṅkappa, lustful thought.

NEYYA (Skt. Neya), 'requiring guidance', is said of a person who through advice and questioning, through wise consideration and through frequenting noble-minded friends, having intercourse with them, associating with them, gradually comes to penetrate the truth. Netti, p.125; Pugglapaññatty p.4)

NEYYATTHA-DHAMMA (Skt. Neyārtha dharma), a 'teaching the meaning of which is implicit, or has to be inferred' as contrasted with a 'teaching with an explicit or evident meaning' (nītattha-dhamma). In Aṅguttara Nikāya (I. p.60) it is said : "Whoso declares a sutta with an implicit meaning as a sutta with explicit meaning (and conversely), such a one makes a false statement with regard to the Blessed one" - See paramattha, q.v.

NEVASAÑÑĀNĀSAÑÑĀYATANA (Skt. Naivasaṃjñā-na-asaṃjñāyatana), i.e., sphere of neither consciousness nor unconsciousness, see Āruppa, q.v.

NEVA-SEKHA-N'ASEKHA (Skt. Naiva-śaikṣa-na-aśaiśkṣa) 'Neither in training nor beyond training' i.e., neither learner nor master. Thus is called the worldling (puthujjana; q.v.) for he is neither pursuing the three fold training (sikkhā, q.v.) in morality, mental culture and wisdom, on the level of the first three Paths of sanctity, nor has he completed his training as an Arahat.

NESAJJIKAṄGA (Skt. Naiṣadyikāṅga) i.e., The sitting-man's practice. This is one of the thirteen rigorous ascetic practices (dhutaṅga, q.v.) adopted by a section of monks in early Buddhism. It signifies that the practice is of spending nights sitting and not lying; of three parts of night (yāmas),

one may be spent in walking (caṅkamaṇa).

Buddhaghosa says : The sitting-man's practice is observed with one of the following statements : I refuse lying down or I undertake the sitter's practice. The sitter can get up in any one of the three watches of night and walk up and down; for lying down is the only posture not allowed. These are the advantages of this practice. The cutting off of mental bondage described as, "He lives in devoted to the pleasure of lying down, the pleasure of lying on one's side or of turning from side to side, the pleasure of torpor (seyyasukhaṃpassasukkhaṃ middhasukhaṃ anuyutto viharati vuttassa cetaso vinibandhassa upacchedānaṃ), fitness for application to all subjects of meditation (sabbakammaṭṭhānānuyogasappāyatā), satisfied state of the posture (pāsādika-iriyāpathatā), agreeableness for strenuous effort (viriyārambhānukulatā) and development of right attainment (sammāpaṭipattiyā anubrūhanaṃ) Visuddhimagga. p.79.

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PAṂSUKŪLIKAṄGAṂ (Skt. Pāṃśukulikāṅga), the practice of wearing robes made of refuse-rags collected from dust heaps of streets.

This is a rigorous ascetic practice (dhutaṅga, q.v.) adopted by some of the Buddhist monks in early period not as compulsory but voluntarily to avoid luxury in dress but in order to live a simple life as they thought that this sort of life would be convenient for self-culture which ultimately would lead to attainment of Nibbāna. Buddhaghosa explains the term paṃsukūlikaṅgaṃ thus, by refusing the robes given by the householders, the upholders of this practice use rags, namely, burning-ground rag (sosānikaṃ), shop rag (pāpaṇikaṃ), street rag (rathiyacoḷam), rubbish heap-rag (saṅkaracoḷaṃ), child-birth-rag—a cloth thrown away after wiping the impurities of the womb at child-birth (sothiyaṃ), bath-rag (nahānacoḷaṃ), bathing-place rag (titthacoḷaṃ), after return-rag (gatapacchāgataṃ) is a cloth, which men, on their return from the burning ground throw away after bath, partially burnt rag (aggidaḍḍhaṃ), rags bitten by cattle (go), white ants (upacikā), mice (undura), torn at the side (antacchinnaṃ) and at the end (dasacchinnaṃ), etc.

There are three grades of ragman: strict (ukkaṭṭho), moderate (majjhimo) and soft (mudu). Of them he who picks up a rag thrown away in the burning ground is strict man. He picks up a rag left by someone is a moderate man and he who accepts a rag placed at his feet by a monk is a soft man.

There are advantages : The State of his having behaved in accordance with the spiritual guidance of his superior; his establishment in the first order of noble ones (ariyavaṃsa).

PAKATI-UPANISSAYA-PACCAYA (Skt. Prakṛti-upaniśraya-pratyaya), the natural dependable factor in causal relation. It is a variety of upanissaya-paccaya which is a type of relation in which the relating thing serves as a sufficing condition for the arising of the related thing (paccayuppannadhamma) : Upânissaya represents that which arises with powerful reflection. So the reflective and retrospective kind of powerful and dependable factor is known as Upanissaya-paccaya. According to Buddhaghosa Nissaya and Upanissaya paccayas differ in degree only and not in kind, the second being only an intensified form of the first. The Upanissaya paccaya is of three kinds according to supporting factor, namely, Ārammaṇa (objective), Anantara (contiguous) and Pakati (natural) upanissaya paccaya. After making gifts, taking precepts and observing the uposatha day when a person reflects on their meritorious actions with faith, the reflecting thought arises in him depending on those actions contemplated as object. This is Ārammaṇa-Upanissaya-paccaya. The previous good deeds stand as the sufficing supporting factors in relation to the good deeds that are done afterwards (purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissaya.

PACCAYA (Skt. Pratyaya), i.e., causal relation.

The Theravāda Buddhist philosophy represents two systems of relations (paccaya) between two objects or mental factors (dhammas), the first, the arising and ceasing of object according to law of dependent origination (paṭiccasamuppādanaya) which leads us to think of a relation between cause and effect. Paṭiccasamuppāda (Skt. Pratītya-samutpāda), interpreted as a causal genesis or a law of sequence : 'imasmiṃ sati idaṃ hoti, imassa uppādā idaṃ uppajjati,' i.e., if this happens, that comes to be, comprising twelve links, namely, avijjā paccayā saṁkhāra (conditioned by ignorance is the thought construction or impression), saṅkhārapaccayā viññāṇam (conditioned by impression is the consciousness), etc., offers us simply a mode of description of how things happen in time. The Paṭiccasamuppādanaya has been enumerated and explained in the Sutta Piṭaka while twenty-four kinds of paccayas have been developed in the Abhidhamma Piṭaka, especially in the Paṭṭhāna.

The book of Paṭṭhāna is to deal with the paccayas or relations. Every relation involves two fold concepts of the relating factor or cause (paccaya-dhamma) and the related factor or effects (paccayauppanna-dhamma). Etemologically a paccaya is defined by Buddhaghosa thus - "On account of this, something else comes to be (Paṭicca etasmā etī ti paccayo-

Visuddhimagga, p.450; Paṭṭhāna Aṭṭha p.71). Sumaṅgala defines it : paṭicca phalam eti etasmā ti paccayo-thus includes the term phalaṃ (effect or fruit) in the definition (J.P.T.S., 1915-16, p.27). It is also called a causal factor. It comes into operation not by any direct evidence or notice (appacca-kkhāya naṃ vattatī ti attho). According to this definition that which is of service to another thing either for its occurring or for its persistence is called the paccaya or causal factor to the other thing. In other words that which renders service in this or that way is the paccaya to another thing to which service rendered (upakāro lakkhaṇo or upakāraṭṭhena-Visuddhimagga p.450;). The words paccaya, kāraṇa, hetu, nidāna, sambhava, pabhava, etc. are different only as verbal expression, but they are the same in meaning (paccaya hetu karaṇaṃ nidānaṃ sambhavo pabhavo ti ādi atthato ekaṃ vyañjanato nānaṃ—Visuddhimagga, p.450). In the Paccayuddesa of the Paṭṭhāna the twenty-four forms of relations (paccayas) are enumerated as follows :-

1. Hetu-paccaya, i.e., root condition in relation
2. Ārammaṇa-paccaya, i.e., object condition
3. Adhipati-paccaya, i.e., dominance condition
4. Anantara-paccaya, i.e., contiguity
5. Samanantara-paccaya, i.e., continued contiguity
6. Sahajāta-paccaya, i.e., co-nascence or simultaneity condition
7. Aññamañña paccaya, i.e., mutuality condition
8. Nissaya paccaya, i.e., support condition
9. Upanissaya-paccaya, i.e., sufficing condition
10. Purejāta-paccaya, i.e., pre-existence condition
11. Pacchājāta-paccaya, i.e., post-existence condition
12. Āsevana paccaya, i.e., repetition or frequency condition
13. Kamma paccaya, i.e., action condition
14. Vipāka paccaya, i.e., result or effect condition
15. Āhāra-paccaya, i.e., food or nutrition condition
16. Indriya paccaya, i.e., faculty condition
17. Jhāna-paccaya, i.e., meditation condition
18. Magga-paccaya, i.e., path condition
19. Sampayutta-paccaya, i.e., association condition
20. Vippayutta-paccaya, i.e., dissociation condition

21. Atthi-paccaya, i.e., presence condition
22. Natthi-paccaya, i.e., absence condition
23. Vigata-paccaya, i.e., disappearance condition
24. Avigata-paccaya, i.e., non-disappearance condition.

PACCAYA-SANNISSITA-SĪLA (Skt. Pratyayasaṃniśritaśīla), morality consisting in the wise use of the monk's requisites, i.e., morality with regard to the four requisites (paccayasinnissita-sīla). It consists therein that the monk is guided by the right mental attitude when making use of the four requisites, robes (cīvaraṃ), almsfood (piṇḍapātaṃ), dwelling (senāsanaṃ) and medicine (bhesajjaṃ). "Wisely reflecting he makes use of his robes merely to protect himself against cold and heat, etc. Wisely reflecting he makes use of his almsfood merely as protection and support to his body. Wisely reflecting he makes use of his dwelling merely to keep off the dangers of weather and to enjoy solitude. Wisely reflecting he makes use of the necessary medicines, merely to suppress feelings of sickness that arise, and to reach perfect from suffering". Buddhaghosa in his Visuddhimagga (p.308) gives a detailed exposition of these four kinds of requisites.

"After dealing with the likely transgressions that a monk may commit in course of his daily life, Buddhaghosa dilates on what should be the aims and objects of monks in wearing robes, accepting alms for food, using seats and beds, or seeking medicines. In short, he means that the whole attention of the monk should be fixed on his goal and remain unmindful of his worldly necessities except so far as these are required to keep him up for reaching the goal" (N. Dutt, Early Monastic Buddhism, vol. I, p.206).

PACCAVEKKHANA-ÑĀṆA (Skt. Pratyavekṣaṇajñāna), i.e., retrospective knowledge.

It refers to the recollected mental image obtained in concentration, or to any inner experience just passed, as for instance, an absorption (jhāna) or any supramundane path, or fruition of the path, etc. (ariya-puggala q.v.)

Buddhaghosa says in the Visuddhimagga (p.676) "At the end of fruitional consciousness (phalapariyosāne), consciousness (cittaṃ) sinks into the subconscious stream of existence (bhavaṅga-sota). Then, breaking off the stream of existence, mental advertence (manodvārāvajjana) arises at the mind-door for the purpose of retrospecting the (just passed) path-moment. Now, as soon as this stage has passed, seven moments of impulsive consciousness (javana citta), one after the other, flash up while retrospecting path. After they

again have sunk into the subconscious stream, there arise, for the purpose of retrospecting the fruition of the path, the moments of advertence and impulsion, during whose arising the monk is retrospecting the path, retrospecting the fruition, retrospecting the abandoned defilement (pahīnakilese), retrospecting the still remaining defilements (avasitthakilese), retrospecting Nibbāna as object. He thinks :

"This blessing I have attained"

"This and that defilement still remains in me".

"The object have I beheld in my mind".

PACCAVEKKHAṆA-SUDDHI (Skt. Pratyavekṣaṇa-śuddhi), i.e., purity of reflection. It is a name for wise consideration in using the four requisites (paccaya) allowed to the monk, viz., robes (cīvara), food (piṇḍapāta), dwelling (senāsana) and medicine (bhesajja). see sīla.

PACCEKABUDDHA (Skt. Pratyeka-buddha), i.e., an 'independently enlightened one' or separately or individually (pacceka) enlightened one.

This is a term for an Arahat (perfect and holy person) who has realised Nibbāna without having heard the Buddha's doctrine from others. He comprehends the four noble truths (cattāri ariyasaccāni, q.v.) individually, independent of any teacher, by his own effort. He has, however, not the capacity to proclaim the doctrine effectively to others, and therefore does not become a 'Teacher of gods and man' (satthā devamanussānaṃ), a perfect Buddha (sammā sambu-ddha).

Paccekabuddhas are described as thrifty of speech, cherishing solitude. According to tradition they do not arise while the teaching of a Perfect Buddha is known but for achieving their rank after many aeons of effort, have to utter an aspiration before a Perfect Buddha. In the Mahāpari-nibbāna Sutta of the Dīgha Nikāya and the Aṅguttara Nikāya (I. p.77) they are said to be worthy of the tope (stūpa). The Isigili Sutta of the Majjhima Nikāya (III) mentions names of Pacceka Buddhas. The Culla Niddesa ascribes to individual Paccekabuddha the verses of the Khaggavisāṇa Sutta of the Suttanipāta and the Nidhikhaṇḍa Sutta of the Khuddakapāṭha calls their enlightenment as 'paccekabodhi'.

PACCHĀJĀTA-PACCAYA (Skt. Paścāt-jātapratyaya), i.e., post-existence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna and other Abhidhamma manuals.

It is the post-existent or posterior factor implying post-existence or posteriority as a causal relation. It is so called because it comes into

existence only when the object, event or thought to which it relates itself, reaches the static stage of its development. Thus the Pacchājāta-paccaya is a type of relation in which the relating thing (paccayadhamma) appears later and the related thing (paccayuppanna-dhamma) appears before it. Buddhaghosa defines it — Purejātānam upattambhakaṭṭhena upakārako arūpa-dhammo pacchā-jātapaccayo, i.e., "The psychical factors render service to the material (physical) aggregate originated before hand by way of maintaining their continuity (Paṭṭhāna Aṭṭha-kathā, p.76). The Paṭṭhāna (I, p.8) explains it — Pacchājāta cittacetasika dhamma purejātassa imassa kāyassa pacchājata-paccayena paccayo, i.e., "The post-existent states of mind and mental concomitants are in the causal relation of post-existence to this pre-existence body". For example, middle rain and final rain are the factors of posterior to a crop grown at the beginning of the rains. Later mental happenings (consciousness, etc.) may causally relate themselves to earlier corporeal qualities as posterior causal factors.

PAÑCADVĀRAVIÑÑĀṆA (Skt. Pañca-dvāra-vijñāna), five sense door-sensations, viz., eye door consciousness (cakkhudvāra-viññāṇa), ear-door-consciousness (sotadvāra-viññāṇa), nose-door-consciousness (ghānadvāra-viññāṇa), tongue-door-consciousness (jivhādvāra-viññāṇa) and body-door-consciousness (kāyadvāra-viññāṇa). These are the most simple states of consciousness being pure sensations.

PAÑCA-DVĀRĀVAJJANA (Skt. Pāncadvārāvarjana, advertence or paying attention to the five sense-doors.)

Advertence of the mind towards the object, forms the first stage in the process of consciousness. If an object of five physical senses, viz. eye, ear, nose, tongue and body, is concerned, it is called 'five-door-advertence' (pañca-dvārāvajjana); in case of a mental object, mind-door-advertence (mano-dvārāvajjana). Visuddhimagga pp.408, 413.

PAÑCA-VOKĀRA-BHAVA, five-group existence is a name for existence in the sensuous sphere (kāmāvacara or kāmaloka) or in the Form sphere or Fine-material sphere (rūpaloka or rūpāvacara) or, since all the five groups of existence (pañcakkhandha) are found there.

In the immaterial world or sphere (arūpa-loka or arūpāvacara), however, only the four mental groups, namely, feeling (vedanā), perception (saññā), mental formations (saṅkhāra) and cosnciousness (viññāṇa) are found (catuvokāra-bhava), the corporeality e.g. (rūpa) being absent there and, in the existence of unconscious being (asaññasatta) as they possess only one group, i.e., corporeality (eka-vokāra

bhava). The Pali technical term 'vokāra' (pañca, catu, eka) synonimous with khandha, i.e., constituent of being occurs in the Abhidhamma Piṭaka texts and some commentaries (Kathāvathu, p.261; Vibhaṅga, p.137; Tika-Paṭṭhāna pp. 32, 36; Visuddhimagga p.572; Khuddakapāṭha Aṭṭhakathā, p.245; Suttanipāta Aṭṭhakathā pp.19, 158).

PAÑCASĪLA (Skt. Pañcaśīla), a set of five precepts prescribed to be followed by the lay devotees, male (upāsaka) and female (upāsikā). These five precepts (pañcasīla) are nothing but five moral rules and are chanted by laities or devoted house holders in their daily life (niccasīla) or on occasions such as marriage ceremony, relative's death, etc. following monk's chanting. The five precepts (pañcasīla) are all negative by nature i.e. all are abstainings (veramaṇi) from five kinds of misconducts unsuitable and disallow-able for the Buddhist lay devotees. These are abstinences from (1) taking life, i.e., from killing living beings (Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi); (2) from taking what is not given, i.e., theft (Adinādānā veramaṇī sikkhāpadaṃ samādiyāmi); (3) from sexual misconduct, i.e., illegal sexual intercourse (kāmesu micchācārā); (4) from telling lies, i.e., false speech (musāvādā veramaṇī); and (5) from any state of indolence due to the use of intoxicants, i.e., from being intoxicated by taking liquor (surāmereya-majja pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi), cf. Aṅguttara III pp.209f.

PAÑCINDRIYA, i.e., active faculty or force. The group of five indriyas (pañcindriya) out of total twenty-two indriyas form the fourth category of the Bodhipakkhiyadhammas. The five indriyas are as follows :-

(1) **SADDHINDRIYA** (Saddhā indriya), i.e., dominant or active faculty or factor of faith.

In this practice an adept is required to develop firm faith in the Buddha as the fully enlightened (Sammāsambuddho), wise (vijjācaraṇasampanno), world-knower (lokavidū), the excellent guide of men and gods (anuttara purisadammasārathi satthā devamanussānaṃ), Buddha, the blessed one; firm faith in the doctrine (dhamma), well preached by the Lord (svākkhāto), actual (sandiṭṭhiko), not time-bound (akāliko), to come and see i.e. to be examined by oneself (ehipassiko), leading to Nibbāna (opanayiko) and to be experienced by the wise (paccattaṃ veditabbo viññūhi) and also firm faith in the Order of monks (Saṅgha). By this practice doubt (vicikicchā) about Buddha, dhamma and saṅgha is removed.

(2) **VIRIYINDRIYA** (Viriya+indriya, Skt. Vīryendriya), i.e., dominant functioning faculty or factor of energy.

In this practice an adept is required to be highly energetic and exerting for eradicating evil thoughts, acquiring merits and preserving and developing the acquired merits and good thoughts. It is same as sammappadhāna or sammā-vāyāma.

(3) **SATINDRIYA** (Sati+indriya, Skt. Smṛtīndriya), i.e., the functioning faculty of memory or mindfulness. In this practice an adept should possess good memory to be able to remember acts done, or words uttered long ago by the exercise of this faculty, the adept is also required to practice the four satipaṭṭhānas.

(4) **SAMĀDHINDRIYA** (Samādhi+indriya), i.e. dominant faculty of concentration. By this practice an adept is able to bring about concentration of thoughts and he rises higher and higher in meditations. It is the same as the practice of the four stages of meditations (jhānas or dhyānas).

(5) **PAÑÑINDRIYA** (Paññā+indriya, Skt. Prajñendriya), i.e., the dominant faculty of intellect or wisdom. In this practice the adept applies his intellect and becomes aware of what he is coming within his knowledge and what he should do away with.

Its main function is to make the adept realise the four noble truths, suffering (dukkha), cause or origin of suffering (dukkha-samudaya), cessation of suffering (dukkha-nirodha) and the path leading to removal of suffering (dukkha-nirodhagāmini-paṭipadā).

PAÑÑATTIVĀDA (Skt. Prajñapti-vāda)

It is one of the Buddhist schools belonging to the Mahāsaṅghika school which seceded from the original Theravāda after the Second Buddhist Council. In course of time the Mahāsaṅghika school was divided into two sub-sects, Gokulikas and Ekavyohāra and from the Gokulikas again two sub-sects appeared, namely Bahussataka (Bahuśrutiya) and Paññattivāda. Therefore, the Paññatti-vāda, according to the Pali tradition, originated directly from the Gokulikas (Dīpavaṃsa, Ch.v).

According to Vinītadeva and the text Bhikṣuarṣagraparipṛcchā the Prajñaptivāda came into being from the Mahāsaṅghika school. But Ācārya Paramārtha tells us that this sect appeared some time after the Bahuśrutīyas, and distinguished themselves as Bahuśrutīya vibhajjavādins.

Regarding special doctrines of the Prajñaptivādins (Samādhirājasūtra, p.78) Vasumitra remarks that they agreed mainly with the Mahāsaṅghikas (i.e. later Mahāsaṅghikas). They held in addition the following opinions :-

i) Skandhas and duḥkhas are not concomitant; ii) The twelve āyatanas namely, cakkhu (eye), sota (ear),

ghāna, jivhā, kāya, rūpa (visible objects) saddas, gandha, rasa, phoṭṭh, abba, dhammāyatana, iii) Either attainment of āryamārga or maraṇa (death) was due to karma (action) and there could be no retrogression after the attainment of āryamārga. According to the Prajñaptivādins karma is the hetu (cause) of vipākaphala. The main difference between the Prajña-ptivādins and the Bahuśrutīyas is that the former partly like the Mahāyānists held view that Buddha's Teaching as embodied in the Piṭaka should be distinguished as nominal (Prajñapti), real (paramārtha), conventional (saṃvṛti) and causal (hetuphala). This school as against the Bahuśrutīyas, agreed more with the views of the Mahāsaṅghikas than with those of the Sarvāstivādins (Paul Demieville, L'Origin sects bouddiques, in Melanges chinois et bouddhiques, Vol-I, 1931, pp.49-50).

PAÑÑĀ (Skt. Prajñā), wisdom, knowledge, insight, understanding. It comprises a very wide field and occupies the most important place in Buddhism. It is often said that in paññā "Buddhism offered its own solution of highest riddle of the universe and wanted its followers to comprehend its new view point" (N.Dutt, Early Monastic Buddhism, Vol. I. p.201). Therefore in the third division known as Intuitive Wisdom (paññā) of the noble Eight-fold Path includes whatever is perfect or right understanding (sammādiṭṭhi) and whatever is perfect thought (sammā-saṅkappa) (Majjhima Nikāya I. p.30) : Yā ca sammādiṭṭhi yoca sammāsaṅkappo, ime dhammā paññākkhandhā saṅgahitā. This insight brings about four stages of holiness and realisation of Nibbāna, the state of deliverance which consists in the penetration of the impermanency (anicca), misery (dukkha) and impersonality or unsubstantiality (anattā) of forms of existence. Paññā or wisdom has often been praised thus : Chief among all is morality, but the person who has attained wisdom is supreme, because among gods and human beings he is regarded as both good and wise (Mrs. Rhys Davids, Psalms of the Early Buddhists, Vol. II. p.271). It is stated that the seeing by the mind of the objects as they are, is known as wisdom (yathābhūtañāṇadassanaṃ). But without perfect concentration (sammā-samādhi) no development of paññā is possible. So in the Nikāyas (e.g. Saṃyutta Nikāya II, Aṅguttara N.I. pp.216, II. 106), Vimuttimagga, Visuddhimagga and elsewhere (e.g. Itivuttaka, p.50) discussions on the sīla, samādhi (or citta) and paññā have been made in gradation.

"Paññā is the understanding which comprises the investigation of truth" (Dialogues of the Buddha, II. p.68). The attainment of truth, therefore, is its salient characteristic; investigation

is its function; non-delusion is its manifestation and the four truths are its near causes. But according to Buddhaghosa, understanding (paññā) possesses the characteristic of penetrating into the true nature of states; it has the function of dispelling the darkness of bewilderment which covers the true nature of states; it has the manifestation of not being bewildered, while concentration is its proximate cause (Path of Purity, p.501). There are various kinds of understanding (paññā). It is found that understanding is of one through its characteristics of penetrating into the true nature of states. It is again of two kinds, namely, (a) worldly (lokiyā) and transcendental (lokuttara), (b) accompanied by cankers (sāsavā) and without cankers (anāsavā), (c) by way of fixing mental and material qualities, (d) connected with joy and with even-mindedness, (e) belonging to the planes discernment and culture" (D.Barua, An Analytical Study of Four Nikāyas, p.162). Further 'understanding or knowledge (paññā) is of three kinds with regard to the condition of its arising, namely (a) knowledge based on thinking (cintāmayā-paññā), (b) knowledge based on learn-ining (sutamayāpaññā and (c) knowledge based on mental development (bhāvanāmayā-paññā, Dīgh Nikāya, II. p.219, Sumaṅgalavilāsinī, III. p.1002). Buddhaghosa says "'Based on thinking' is that knowledge or understanding which one has acquired through one's own thinking, without having learnt it from others. 'Based on learning' is that knowledge which one has heard from others, and thus acquired through learning. 'Based on mental development' is that knowledge which one has acquired through mental development in this or that way (bhāvanāmayā-paññā) and which has reached the stage of full concentration" (appanā-samādhi, Visuddhimagga, Ch. XIV). There are various kinds of Pañña : Paññā which is skill in profit (āyakosallaṃ), i.e., the understanding or knowledge of putting away the demeritorious states and cultivating the meritorious, skill on loss (apāyakosallaṃ), i.e., understanding of increasing the demeritorious states and putting away of meritorious states and skill in means (upāyakosallaṃ), i.e., the paññā of all means of success (Dīgha Nikāya; III. p.220; Sumaṅgalavilāsinī, III. p.1005), paññā that accumulates (acaya), that does not accumulate (apacaya) and neither accumulates nor does not accumulate (neva acaya na apacaya), sekhapaññā, asekha-paññā and neva sekha nāsekha paññā (Dīgha N. III. p.219).

Wisdom (paññā) is also of four types, namely, knowledge which is produced by one's own kamma or action (kammassakataṃ ñāṇaṃ), knowledge that conforms to the truth

(saccānalomikañāṇaṃ), knowledge which is connected with the four Paths (maggasamaṅgissañāṇaṃ) and knowledge which is connected with four Fruits (phalasamaṅgissa ñāṇaṃ, Vibhaṅga, p.328). For other varieties of knowledge (ñāṇaṃ) see D.K. Barua, An Analytical Study of Four Nikāyas, pp. 164 f.

The advantages of paññā are followings : (i) it makes prominent the morals; (ii) it leads to the jhāna-heights; (iii) it helps one to attain the Holy-Path; (iv) it shows the great fruition of sanctity; (v) it is the eye of things being supreme; (vi) it breaks heresy; (vii) it offers excellence to a person; (viii) it roots out the brood evils which are known as craving, hatred, ignorance, birth and death (The path of Freedom (Tr. Vimuttimagga), p.230).

A wisdom (paññā) is one of the five mental faculties (paññindriya) and five powers (paññābala), one of the ten perfections (paññā-pārami) and one of three kinds training in higher wisdom (adhipaññāsikkhā).

PAÑÑĀ-VIMUTTI (Skt. Prajñā-vimukti), deliverance through wisdom (or understanding). The term paññā-vimutti signifies, according to commentary to the Aṅguttara Nikāya (III p.165) the wisdom associated with the Fruition of Holiness (arahatta-phala). In the Puggalapaññatti (p.14) and similarly in the Majjhima N II (Kiṭāgiri Sutta) it is said : "A monk (bhikkhu) may not have reached in his own person the eight liberations or deliverance (aṭṭha vimokkha) but through his wisdom the cankers have come to extinction in him. Such a person is called wisdom-liberated (paññā-vimutta).

The term paññāvimutti is often linked with ceto-vimutti, q.v. i.e. deliverance of mind.

PAÑÑIDRIYA (Paññā+indriya, Skt. Prajñendriya), (spiritual) faculty of wisdom, "intelligence, comprising all the higher faculties of cognition, intellect as conversant with general truths" (PED), dominant faculty of intellect or wisdom. It means right understanding as a guiding principle. Paññā directly views the things perfectly. It enters into the nature of reality and unfolds the truth as everything is impermanent (anicca), subject to suffering (dukkha) and unsubstantial or soulless (anattā). It cuts the layers of ignorance and sheds the light of wisdom. The man, having such a light of wisdom, views the things as they really are (yathābhūta). Such paññā, when acts as guiding principle, is called paññindriya. It is one of the practices included in the indriya, q.v. See Bodhipakkhiya-dhamma, q.v.

PAṬICCASAMUPPĀDA (Skt. Pratītya-samutpāda), causal genesis, law of dependent origination, law of

causation. The derivative meaning of pratītya-samutpāda is thus : pratītya (prati+i+tya) means after reaching (prāpya) or depending on (apekṣya), 'sama' means proper and utpāda means arising and the combined meaning is 'dependent origination'. Paṭiccasamuppāda is the basic concept of Buddhism on which the teachings of Buddha and the Buddhist thought evolved. It is regarded as the unique contribution of Buddha to the philosophical thoughts of India. The law of dependent origination (paṭicasa-muppāda) is the doctrine of conditionality of all physical and psychical phenomena, a doctrine which together with those of impersonality (anattā), and impermanency (anicca) forms the indispensable condition for the real understanding and realization of the teaching of Buddha. It reveals the conditionality and dependent nature of that uninterrupted flux of physical and psychical phenomena of existence conventionally called the ego, man, animal, etc.

In the Ariyapariyesanā Sutta of the Majjhima Nikāya (I), Buddha tells us that the noble quest which had inspired him to pass from home to homeless state of a searcher of truth led him to a two-fold discovery, viz. (1) that of idappaccayatā paṭiccasamuppāda, i.e., 'causal uprising by way of condition' which is deep (gambhīra), difficult to see (duddaso), difficult to understand (duranubodho), tranquil (santo), excellent (anuttaro), beyond dialectic (atakkāvacaro), subtle (nipuṇo) and intelligible to the learned (paṇḍitavedaniyo) and (2) the truth of Nibbāna (Skt. Nirvāṇa) which is tranquillising of all mental and physical constituted objects (sabbasaṇkhārasamatho), abandoning of all attachment (sabbupadhi-paṭinissaggo), destruction of craving (taṇhakkhayo), dispassion (virāgo) and stopping (nirodho). According to Vinaya Mahāvagga and the Bodhi Sutta of the Udāna, Buddha discovered the law of dependent origination in the night in which he attained full enlightenment (bodhi). After his mind had become fully emancipated he struck upon the truth underlying the appearance of the phenomenal universe. He then formulated the causal series (paṭiccasamuppāda) in direct order (anuloma), e.g. avijjā-paccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, etc. which explained how being of the world originated and become subject to sufferings on account of impermanence and again on the contrary order (paṭiloma) or order of cessassion, e.g., avijjāya yeva asesavirāga nirodhā viññāṇanirodho, etc. how by elimination of each of causal series the repeated existences of a being and its consequent sufferings could be brought to end leading to the attainment of Nibbāna.

The causal law (paṭiccasamuppāda) establishes the fact that the origination and disappearance i.e, repeated existence of a being associated with sufferings depend on causes (hetu) and condition (pratyaya-Pali paccaya) and not on the God, the creator, not on an eternal substance like Prakṛti, not on eternally existing atoms or ions (aṇu paramāṇu), not on an unchangeable and imperishable soul (Brahman or Ātman), not on accidents without any cause and lastly not on an unalterably fixed series of existences (niyati). The paṭiccasamuppāda exposes the futility of speculations as to whether the world is eternal (śāśvata) or non-eternal (uccheda), whether it had a beginning (pūrvānta) or an end (aparānta), whether it was limited (antavā) or unlimited (anantavā). This law puts an end to the questions "What I was, what I am and what I shall be", i.e., any notion about the existence of a self and its continuity. Thus it counteracted all the philosophical thoughts prevalent in Buddha's times such as Vedānta, Sāṅkhya, Nyāya-Vaiśeṣika, Jaina or Ājīvika. It established once for all the relentless law of cause and effect which operated in a being every moment (kṣaṇika) and so the change in every worldly being is momentary, in other words, a living being, as also any worldly object, is in a state of continuous flux. In one moment again which almost inconceivable, there are three sub-divisions, namely, origin (utpatti), continuity (sthiti) and decay (vyaya), hence it can well be imagined how quickly and incessantly this change takes place and this constant change clearly proves that there is nothing in it which could be grasped as an eternal substance. It is by the realisation of this fact that a being gets rid of all worldly attachment and its mind becomes completely emancipated and remains no more subject to rebirth. It then reaches the state called Nibbāna which is absolutely uncaused and unconditioned (apratityasamutpanna) comparable only to Ākāśa (open space). As Ākāśa is obtained easily without any exertion by the removal of all obstructions like mountains, buildings, etc. so also Nirvāṇa is to realize not by exertion but by removing the hindrances (nīvaraṇas) which obstruct the freedom of mind like wrong view (micchā-diṭṭhi), mental impurities (upakkilesa), etc. from viewing truth perfectly. Nirvāṇa is not a state to be attained, but appears automatically to a person free from all false notions; sees the things as they are (yathābhūtuñāṇadassanaṃ) and comprehends the law of causation (paṭiccasamuppāda) which shows that things of the world have only a dependent origination and hence are impermanent (anicca) and sources of suffering (dukkha). This law has been utilised to show that all that is caused

and conditioned are without substance (anattā). It explains the fixed unchangeable and this conditioned (idappacccayatā) nature of things as such it is key to the eternal truth.

The comprehension of the law of dependent origination speaks of the conditionality of all physical and psychical phenomena of the world and so of cause of (dukkha samudaya) suffering and the cessation of suffering (dukkha-nirodha). So the comprehension of this law is all that is needed to realise Nirvāṇa or the truth (doctrine) or to become a Buddha. Buddha himself has declared, "He who realises paṭiccasamuppāda sees dhamma (truth), sees the paṭiccasamuppāda (Mahāhatthipadopama Sutta, Majjhima Nikāya, I. p. 191). This is further elaborated in the following statement:—

Yo pratītyasamutpādaṃ paśyati, so dharmaṃ paśyati sa Buddhaṃ paśyati (one who realises the law of dependent origination visualises the truth. He who visualises the truth sees the Buddha). It is said in the Abhidharmakośavyākhyā (III. 41): "It is truly said by Bhagavān Maitreya that the origin or non-origin or continuity of the Tathāgata is the same (i.e., has no differences, with phenomenal objects, it is synonymous with continuity, natural law (dharmaniyāmatā), sameness (tathatā), correctness, changelessness, with veracity, factness, irreversibility and non-delusiveness."

"Many scholars, who have dealt with this formula, have attempted to elicit from it Buddha's theory of the origin of a being and some of them have actually drawn parallels between the links of the formula and causal series of the Sāṃkhya (Kern, Manual of Buddhism, pp. 46 f.; Poussin, Theories des douze causes, p. vii. fn. 2). It is noteworthy that such attempts were also made in Buddhaghosa's time. Buddhaghosa has, however, pointed out that avijjā, the first link of the chain, must not be regarded as similar to pakati (prakṛti) of the Pakativādine (Sāṃkhya), because avijjā is neither uncaused (akāraṇaṃ) nor is it the primary cause (mūlakāraṇaṃ) of the world. It owes its origin to impurities (āsavas), Sammādiṭṭhi Sutta. The reason adduced by Buddhaghosa for its being made the first link in the chain is that Buddha used 'avijjā' or bhavataṇhā for commencing (sīsabhāvaṃ) his discourses on topics which by their nature are without any beginning or end (vattakathā or anamataggā). It is apparent therefore that avijjā need not necessarily be the first link in the chain of causation but that is one of the terms found suitable by the author of the formula to begin the chain. It could as well be commenced by bhavataṇhā (Visuddhimagga, p. 525). In the Saṃyutta Nikāya (II. pp. 101-3) and the Mahāniddesa (I. pp. 25-6), the formula starts with 'āhāra' as the first

link. Hence, we see that the paṭicca-samuppāda, is not meant to be explanation of the origin of the world but just a chain of instances to illustrate the law of idappaccayatā (this conditioned nature, i.e., dependent origination) of things. Those scholars, who expected to find in it a key to the origin of the world, have been disappointed and condemned it as illogical and incongruous. The author of the formula could not anticipate that his arrangement of the illustrations in a series would give rise confusion". (N. Dutt, Aspects of Mahāyāna Buddhism, pp. 208-9). The chain was not meant to demonstrate a line of evolution but only to show the relation between different aspects in individual life. All that is intended to demonstrate is that any two links of the chain of causation (paṭiccasamuppāda) are related to each other in one or more of the twenty-four ways of causal relations (paccayas) stated in the Paṭṭhāna, viz, hetu-paccaya (root-cause), ārammaṇa (objective cause), anantara (immediate cause), samanantara (contiguent cause), sahajāta (co-existent), añña-mañña (reciprocal), nissaya-paccaya (supporting cause), upanissaya (sufficing condition), purejāta paccaya (pre-existent cause), pacchājāta (post-existent), Āsevana-paccaya (repetition or frequency condition), kamma-paccaya (action condition), vipāka-paccaya (result or effect condition), āhāra-paccaya (nutrition condition), indriya-paccaya (faculty condition), jhāna-paccaya (meditation condition), magga-paccaya (path-condition), sampayutta-paccaya (association condition), vippayutta-paccaya (dissociation condition), atthi-paccaya (presence condition), natthipaccaya (absence condition), vigata-paccaya (disappearance condition) and avigata-paccaya (non-disappearance condition). It is in one or more of these relations that the two consecutive links of the chain are related to each other, e.g. viññāṇa is related to nāmarūpa as aññamañña; jāti is related to jarā-maraṇa as purejāta and upanissaya and so forth. The law implies that any two links should be taken up for reconsideration for realising the idappaccayatā of worldly things (N. Dutt, Early Monastic Buddhism, I. pp. 266-67).

Buddhaghosa, Vasubandhu and the authors of the sūtra and Abhidharma treatises have explained in detail all the links of the chain of causal formula, which runs thus :—

Avijjāpaccayā saṅkhāra, through the ignorance are conditioned saṅkhāras i.e. the rebirth-producing vilitions (cetanā) or karma-formations; Saṅkhāra-paccayā viññāṇaṃ i.e., through the karma-formations in past life is conditioned consciousness in the present; Viññāṇa-paccayā nāma-rūpaṃ,

through consciousness are conditioned mental and physical phenomena (nāma-rūpa), i.e., that which makes up our socalled individual existence; Nāmarūpa-paccayā saḷāyatanaṃ, "through the mental and physical phenomena are conditioned the six bases" (saḷāyatana), i.e., the five physical sense-organs, and consciousness as the sixth; Saḷāyatana-paccayā phasso, "through the six bases is conditioned (sensorial mental) contact"; Phassa-paccayā vedanā, "through the contact is conditioned feeling"; Vedanā-paccayā taṇhā, "through feeling is conditioned craving"; Taṇhā-paccayā upādānaṃ, "through craving is conditioned clinging"; Upādāna-paccayā bhavo, "through clinging is conditioned the process of becoming, consisting in the active and the passive life-process, i.e., the rebirth-producing karma-process" (kammabhava) and as its result, the rebirth-process (uppatti-bhava); Bhava-paccayā jāti, "through (rebirth-producing karma) process of becoming is conditioned rebirth"; Jāti-paccayā jarā-maraṇaṃ sokaparideva-dukkhadomana-ssupāyāsā sambha-vanti, "through rebirth are conditioned old age, death, sorrow, lamentation, pain, grief and despair". Thus arises this whole mass of suffering again in future (Evaṃetassa kevalassa dukkha-kkhandhassa samudayo hoti). This is called the dependent origination (ayaṃ vuccati paṭiccasamuppādo — Visuddhi-maggo, p. 440). The usual general expression of origination is : Imasmiṃ sati idaṃ hoti, imassa uppādā idaṃ uppajjati, i.e., "When this exists, that comes to be, with the arising of this that arises". "This indeed is known as the original formulation (ādinaya) of paṭiccasamuppāda conceived as the fundamental law or mode of happening in the process of thesis."

Again in the reverse order, from the utter fading away and stopping of this very ignorance comes the stopping of habitual tendencies of karma-formations, (saṅkhāra), from the stopping of habitual tendencies the stopping of consciousness (viññāṇa); from the stopping or cessation of consciousness the stopping of psycho-physicality (Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā, viññāṇanirodho; viññāṇa-nirodhā nāmarūpanirodho) and so forth upto from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of suffering (jātinirodhā jarāmaraṇaṃ soka —parideva dukkha domanassaupāyāsā nirujjhanti. Evaṃ etassa dukkha-khhandhassa nirodho hoti). The usual general expression of cessation is : Imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, i.e., When this does not exist that does not come to be, with the cessation of

this that ceases, namely, with utter cessation of ignorance, or dependent on ignorance. volitional formation (saṅkhāra) is stopped, etc.

The general law of happening in terms of temporal sequence (tabbhāva-tabbhāvitā-Abhidhamma attha-Saṃgaha, VIII; Atthasālinī p. 60: assa bhāvena bhāvo) with its causal implication is sought to be illustrated by a causal scheme of life exhibiting the twelve successive stages in the process of genesis (paṭiccasamuppāda) each denoted by single term, aṅga or nidāna, is explained thus :

(1) **AVIJJĀ** (Skt. Avidyā) i.e., ignorance, unknowing, synonymous with delusion (moha), is the primary root of all evil and suffering in the world, obstructing man's mental eyes and preventing him from seeing the true nature of thing.

Avijjā, etymologically means lack of true knowledge. It debars a person from taking a true view of worldly things.

Avijjā makes a person see happiness in misery, good in evil, impermanent as permanent, the impure as pure and the unreal as real and so forth and vice versa. The usual meaning of attributed to in the Nikāyas is non-comprehension of the four noble-truths (ariyasaccas), e.g. in the Sammādiṭṭhi Sutta of Majjhima Nikāya (I) it is said :

"Whatever is not-knowing (aññāṇa) in regard to suffering (dukkha), cause of suffering (dukkhasamudaya), cessasion of suffering (dukkhanirodha) and not-knowing in regard to the path leading to the stopping of suffering (dukkha nirodha-gāminīpaṭipadā or ariya-aṭṭhaṅgika-magga). Ignorance is the cause of mental formations (avijjā paccayā saṅkhārā). Avijjā is not the first link in the causal chain; "from the uprising of the cankers (āsava) is the uprising of ignorance, from the stopping of the cankers is the stopping of ignorance" (āsavasamudayā avijjāsamudayo āsava-nirodhā avijjānirodho) and again "from the uprising of ignorance is the uprising of cankers, from the stopping of ignorance is the stopping of cankers" (avijjā samudayā āsavasamudayo avijjā-nirodhā āsavanirodho-ibid, p. 55). The Majjhima Nikāya Aṭṭhakathā (I. 223) says : "Here the cankers of sense-pleasure (kāmāsava) and becoming (bhavāsava) are through co-nascence (sahajātapaccaya), the causes (conditions) of ignorance" and again, ignorance is the cause, through conascence, of the cankers of sense-pleasure and becoming".

In the positive sense of the term ignorance (avijjā) is the foundation of all life-affirming actions, of all evil and suffering, therefore it stands in the formula of a Dependent Origination.

(2) **SAṄKHĀRA** (Skt. Saṃskāra), term conveys various meanings such as impressions, formation, karma-

formation, rebirth-producing volitional formations.

Saṅkhāra is meant the impressions or traces left in the mind by taking wrong view of things due to ignorance (avijjā). On account of the lack of true knowledge, a person has the impression to act rightly or wrongly. In other words the impressions left on the mind or volitional karma formations lead one to perform deeds which are (i) meritorious (puññābhisaṅkhāra) such as offering of gifts, observance of moral precepts, etc. which cause rebirth in heaven to enjoy happy life, (ii) sinful deeds (apuññābhisaṅkhāra) such as killing, stealing, etc. which cause rebirth in hells to suffer and (iii) neutral deeds (āneñjābhi-saṅkhāra), i.e., neither meritorious nor sinful such as beliefs in eternalism (sassata) and annihilationism (uccheda) which cause rebirth in the formless sphere (arūpaloka). These three kinds of deeds may be physical (kāyika), verbal (vacīsaṅkhāra), mental (cittasaṅkhāra-Sammādiṭṭhi Sutta). Again, the impressions or karma-formations (saṅkhāra) may be limited or unlimited, high or low, right or wrong, definite or indefinite. "When it is said that avijjā is the paccaya of saṅkhāra (avijjā saṅkhārānaṃ paccayā), it is meant that avijjā the ground (ṭhiti) of the origin of the saṅkhāras, is the ground of their movement, of the instrument through which they stand (nimittaṭṭhiti), of their āyuhana (conglomeration), of their interconnection, of their intelligibility, of their conjoint arising, of their function as cause and of their function, as the ground with reference to those which are determined by them. Avijjā in all these nine ways is the ground of saṅkhāra both in the past and in the future, though avijjā itself is determined in its turn by other grounds (Paṭisambhidāmagga, I. p. 50); Majjhima Nikāya, I. 67: saṅkhārā..... avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā, S. Dasgupta, A History of Indian Philosophy, Vol. I, p. 93).

Saṅkhārā in the sense of karma-formations through ignorance (avijjā) are meant karmically wholesome and unwholesome volitions (cetanā) or volitional activities, i.e., karma. As concerns the unwholesome (akusala) karma-formations associated with greed (lobha), hate (dosa) or delusion (moha), these are always and in all circumstances, conditioned through the simultaneous ignorance inseparably associated therewith. Thus, ignorance is for the unwholesome karma-formations, a condition (paccaya) by way of conascence or simultaneity (sahajāta paccaya), association (sampayutta-paccaya), presence (atthi-paccaya), etc. Ignorance further may be for them a condition by way of decisive support or inducement (upanissaya-paccaya),

if for instance, ignorance coupled with, induces a man to commit evil deeds such as killing, stealing, illegal sexual intercourse, etc. In these cases, therefore, ignorance is a 'natural decisive support' (pakati-upanissaya-paccaya). It also may become an indirect inducement by way of object (āramma-ṇūpanissaya-paccaya) of our thinking.

For the wholesome (kusala) karma-formations, ignorance can only be a condition by way of 'decisive support' (upanissaya), never by way of conascence (sahajāta) etc. since wholesome consciousness at that very moment of course cannot be associated with any unwholesome phenomenon, such as ignorance. Ignorance is a 'natural decisive support', for example, if induced by ignorance and vanity. One exerts oneself to attain the absorptions, and finally, through perseverence, reaches those wholesome state of mind. Ignorance may also be for wholesome karma-formations a 'decisive support' by way of object (ārammaṇūpanissaya), if, for example, one reflects on ignorance as the root of all misery in the world, and thus finally attains insight and entrance into the path of holiness.

Saṅkhāra is used in various senses in Nikāyas but seems to signify in the sequence of paṭiccasamuppāda the conative factors making for rebirth-consciousness.

(3) **VIÑÑĀṆA** (Skt. Vijñāna), consciousness. By the statement saṅkhāra-paccayā viññāṇaṃ (Skt. saṃ skāra-pratyayāt-vijñānaṃ) it is meant that through the karma-formations (in past life) is conditioned consciousness (in the present life). In other words saṅkhāras, i.e., mental creations which remain firmly rooted in one's mind till the end of one's deeds performed through whole life or the karmic effects of past life shape the future of the reborn being. The present life commences with viññāṇa which according to the Abhidharma-kośa (III. 20) means that particular mental factor which causes rebirth (paṭisandhi-viññāṇa (or citta), the thought with which a being reborn and the other mental states (viññāṇas) that follow the paṭisandhi-viññāṇa (or citta), which is the germ of consciousness of a being entering into mother's womb, upholding potentially the five elements of the body. This consciousness is compared to a stream of river which flows from one existence to another until existence ceases. Viññāṇa is sixfold, namely, visual consciousness (cakkhu-viññāṇa), auditory consciousness (sota-viññāṇa), olfactory consciousness (ghāna-viññāṇa), gustatory consciousness (jivhā viññāṇa), bodily consciousness (kāya-viññāṇa) and mental consciousness (mano-viññāṇa, Sammādiṭṭhi Sutta).

(4) **NĀMA-RŪPA** (q.v.), mind and matter, mentality and corporeality. By

the statement, viññāṇa-paccayā nāmarūpaṃ (Skt. Vijñāna-pratyayāt nāmarūpaṃ) it is meant that through consciousness conditioned are mentality and corporeality. This proposition implies that without consciousness there can be no mental and physical process of existence. As already stated saṅkhārā lead to the reappearance of paṭisandhi-viññāṇa and also other viññāṇas immediately succeeding it. It is around this viññāṇa the four khandhas cluster, forming a complete being with mind and matter called nāma-rūpa. Of these four khandhas, one is rūpa (matter) and the other three, namely saññā (perception), vedanā (feeling) and saṅkhārā (impressions or formations) which along with viññāṇa are collectively called nāma. Buddhaghosa in his Visuddhi-magga (p.558) derives nāma from the root nam, to bend, and says saññā, vedanā and saṅkhārā are called nāma, because they bend, direct the viññāṇa to the object (ārammaṇa). "Again mental states (nāma) cannot remain without some objective support and so they need rūpa or material constituents of a being like flesh, blood, bone, etc. The mental resultants of previous existence therefore bring forth a new being which starts life in the womb, in a nascent form and is being fed and grown by the mother's blood." Nāma-rūpa cover the period of organic development, the development of the foetus of the womb prior to the development of the six organs.

According to the Sammādiṭṭhi Sutta of the Majjhima Nikāya I, of nāma-rūpa, by mentality (nāma) is to be understood the karma-resultant (vipāka), mental phenomena, such as feeling (vedanā), perception (saññā), volition (cetanā), sensory impingement (phassa) and reflectiveness or advertence (manasikāra), the last three, according to the Majjhima Nikāya Aṭṭhakathā (I. p.221), form the saṅkhāras and by corporeality (rūpa) are meant the four great elements (mahābhūta) and material shape derived therefrom and both nāma and rūpa form psycho-physicality of a being.

Mentality (nāma) is always conditioned through consciousness; i.e., consciousness (viññāṇa) is for mentality (nāma), a condition by way of conascence (sahajāta), mutuality (aññamañña), association (sampa-yutta), etc. since the four mental groups (khandhas) at all times form an inseparable unit. Consciousness (viññāṇa) is for corporeality (rūpa) a condition by way of conascence only at the moment of conception, thereafter a condition by way of post-nascence (pacchājāta-paccaya) and nutriment (āhāra), i.e., as supports. The consciousness, arising afterwards, is a condition and support for the maintenance of this pre-arisen body.

(5) **SAḶĀYATANA** (Skt. Ṣaḍāyatana), six bases or spheres of sense-organs.

Through mentality and corporeality are conditioned the six bases (nāma-rūpa-paccayā saḷāyatanaṃ) is meant that while remaining and growing in the womb the combination of mind and matter (nāma-rūpa) develops the organs of sense which for the lack of their respective spheres of action remain inactive. Saḷāyatana denotes base or sphere of eye (cakkhāyatana), i.e., field of sensitivity of eye; base or sphere of ear; (sotāyatana), i.e., field of sensitivity of ear, base or sphere of nose (ghānāyatana), i.e., field of sensitivity of nose; base or sphere of tongue (jivhāyatana), i.e., field of sensitivity of tongue; base or sphere of body (kāyāyatana), i.e., field of sensitivity of body; and base or sphere of mind (manāyatana), i.e., field of sensitivity of mind that is thinking. Manāyatana is collective term for different kinds of sense-consciousness and mind-consciousness. According to Buddha-ghosa, rūpa consisting of eleven elements takes its own course of evolution and is related saḷayatana as sahajāta, aññamañña, nissaya, vippayutta, atthi and avigata, Nāma also has the above relations with the distinction that it is sampayutta and not vippayutta paccaya and it is also a vipāka paccaya. But these two nāma and rūpa must come together to be a paccaya of the six sense-organs and not otherwise (Visuddhimagga, pp. 562-564).

(6) **PHASSA** (Skt. Sparśa), contact. By six-bases or spheres is conditioned contact (saḷāyatana-paccayā phassa) and is meant that dependent on sixfold base arises contact. The saḷāyatana stage is followed by the stage of sparś a in which the organs of sense begins to function, bringing the individual into contact with the external world and enabling him to communicate with and feel interested in persons and things other than himself. There are six kinds of phassa (contact) as there are six āyatanas, namely, eye-contact (cakkhu-samphassa) associated with eye-consciousness (cakkhu-viññāṇa), ear-contact (sota-samphasso) associated with ear-consciousness, nose-contact (ghāna samphasso) associated with nose-consciousness, tongue-contact (jivhā-samphasso) associated with tongue-consciousness, body-contact (kāya samphasso) associated with body-consciousness and mind-contact (manosamphasso) associated with mind-consciousness (mano-viññāṇa). According to Buddhaghosa, the āyatanas are related to phassa in six or nine ways and the phassa can also be subdivided like the viññāṇas into thirty-two kinds (Visuddhimagga, pp. 565-566).

(7) **VEDANĀ**, feeling through contact is conditioned feeling (phassa-paccayā vedanā) and is meant that feeling is outcome of contact. In the

phassa stage the individual acquires potentiality for experiencing different feelings. There are six kinds of feelings (vedanā) corresponding to the six sense-organs, namely, feeling born of eye associated with eye-consciousness (cakkhusamphassajā vedanā), feeling born of ear associated with ear-consciousness (sota samphassajā vedanā), feeling born of nose associated with nose-consciousness (ghānasam-phassajā vedanā), feeling born of tongue associated with tongue-consciousness (jivhā samphassajā vedanā), feeling born of body associated with body-consciousness (kāyasamphassajā vedanā) and feeling born of mind associated with mind-consciousness (manosam-phassajā vedanā). Feeling may be pleasant, painful and neutral; vedanā like viññāṇa may be subdivided into eighty-nine kinds. Visual perceptions (cakkhuppasāda) and other perceptions are related to vedanā in eight ways as conascence (sahajāta), mutuality (aññamañña), support (nissaya), result (vipāka), non-disappearance (avigata), etc. (Visuddhimagga p.567).

(8) **TAṆHĀ**, (Skt. Tṛṣṇā), craving. By feeling is conditioned craving (vedanā paccayā taṇhā) and is meant that the vedanā stage (feelings) prevails when the individual begins to experience certain feelings for an object, and it is followed by taṇhā (craving) when conceives the longing for the object during its enjoyment (Abhidharma-kośa, III 22-23). As there are taṇhā as the cause of suffering (dukkha-samudaya) is described that which is craving connected with again-becoming (ponobbhavikā) accompanied by delight and passion (nandirāga sahagatā) and finding delight in this and that (tatratrā-bhinandini). There are as many kinds of thirst or craving (taṇhā) as there are sources, i.e., six objects of sense-organs or doors of senses, namely, craving for form (rūpataṇhā) or visual object, craving for sound (sadda-taṇhā), craving for smell or odour (gandha-taṇhā), craving for taste or taste-objects (rasataṇhā), craving for touch or bodily sensations (phoṭṭhabbataṇhā) and craving for mind-object (dhammataṇhā). Each taṇhā may be of three kinds : (1) kāmataṇhā, when the craving creates a desire for the objects is called craving for desires, i.e., when the taṇhā rouses a taste for the objects such as rūpa, sadda, etc. it is called kāma-taṇhā. (2) bhava-taṇhā, when the craving (taṇhā) is associated with the belief that the world is eternally existing (sassata) and rouses an attachment for future existence, it is called craving for becoming (bhavataṇhā). (3) vibhava-taṇhā, when the craving is associated with the belief that there is annihilation, i.e., no after-life (uccheda) and one becomes regardless for this life, it is

called desire for non-becoming (vibhava-taṇhā).

(9) **UPĀDĀNA**, clinging, grasping, strong attachment, intensified craving. The next stage of taṇhā is the upādāna stage when the individual runs after the objects of enjoyment for obtaining them. Clinging (upādāna), according to Visuddhimagga (Ch. XVII) is an intensified degree of craving (Taṇhā, q.v.). Thirst (taṇhā) of any kind leads to stronger attachment (taṇhā-paccayā upādānaṃ) for the desired objects as also firm adherence to certain wrong views. It literally means strong desire to obtain objects not in one's possession (chanda) and to retain and preserve the objects which are already in his possession. Upādāna according to Sammādiṭṭhi Sutta is of four kinds : (1) Clinging for sensuality (Kāmupādāna) which is firm grasping or strong attachment for worldly objects; (2) clinging to wrong views (diṭṭhupādāna) which is adherence or firm belief in the doctrine that there is no good effect of gifts or sacrifices, or belief in any one of the indeterminable problems such as sassata or uccheda, anta or ananta, etc. as true; (3) clinging to rules and ritual (sīlabbatupādāna) is the firm adherence to the belief that rituals or particular ascetic practices lead to liberation and (4) clinging to personality belief (attavādupādāna) is the firm belief in the existence of a permanent soul and in its identification with one of the five khandhas.

(10) **BHAVA**, becoming, re-existence. Through clinging is conditioned the process of becoming (upādāna-paccayābhavo) i.e., it is of distinct features, one is existence according to one's past deeds, called kammabhava or the wholesome and unwholesome active karma-paccayas of becoming, and other is the plane of existence wherein a being is reborn, called uppattibhava, i.e., rebirth-process by which is meant the several planes of existence, such as Kāmabhava, Rūpabhava and Arūpabhava (Sammādiṭṭhi Sutta). Uppattibhava may also be classified according to the number of khandhas, a being may possess, for example, kāmabhava or rūpabhava have five khandhas while arūpa and nevasaññā-nāsaññā have only four and asaññā (without-perception) have one. This Kamma-bhava is regulated by the three kinds of saṅkhāra, puñña, apuñña and āneñja in their two grades low and high. Buddhaghosa points out that kāmupā-dāna leads to such actions which cause a being to be reborn in the kāmabhava and so it can be described as kamma-bhava, other upādānas, namely, diṭṭhi, sīlabbata and attavādupādāna make a person adhere to wrong views, and influenced by those views he performs actions which lead to existences in kāmaloka and other worlds. According to

Vasubandhu, in the bhava stage the person begins to perform such deeds as may enable him to attain to the desired future state (Abhidharma-kośa, III, 23-24).

(11) **JĀTI**, birth, rebirth. Through the rebirth-producing karma process of becoming is conditioned rebirth (bhava-paccayā jāti) and through rebirth are conditioned (12) old age, death, sorrow, lamentation, pain, grief and despair, is meant that the next life is denoted by the last two links, viz. rebirth (jāti), old age and death (jarā-maraṇa, q.v.), sorrow, lamentation, etc. They do not actually represent any consecutive series but only indicate that the chain of causation restarts and so strictly speaking desire for jāti (bhava) leads to consciousness of rebirth (paṭisandhi-viññāṇa), which causes inception of another existence, followed by the inevitable consequences, old age, death, grief, lamentation, etc. Thus arises this whole mass of suffering again in the future.

The Buddha has said in the Mahānidāna Sutta of the Dīgha-nikāya "Profound, Ānanda, is this Dependent Origination (paṭiccasa-muppāda) and profound does it appear. It is through not understanding, not penetrating this law, that this world resembles a tangled ball of thread, a birds' nest, a thicket of sedge or reed, and that man does not escape from the lower states of existence, from the course of woe and suffering from round of rebirth."

In the opinion of Benimadhab Barua, "According to the Pali scholiast Dhammapāla, whilst reflecting on the nature of reality the Blessed One got hold of the causal genesis in his mind (Udāna Commentary, Siamese Ed. to the Bodhi Sutta. I : Bhagavā Bodhi-rukkhamūle dhamma sabhāva-paccavekkhaṇa-vasena paṭiccasamu-ppādaṃ manasākāsi). This may be taken to mean that with Dhammapāla pratītya-samutpāda or causal genesis represents the true nature of reality. But in the words of Buddha, the term is applicable as much to the true nature of reality as intuited as to the true nature of reality as conceived and formulated; it is applicable to the same as presented, interpreted, expanded, elaborated, elucidated and applied.

Pratītya-samutpāda as intuited in its presentative character is otherwise known as paurāṇa-dharmasthititā, and it stands for the ancient or eternal nature of reality which exists by its own right, independently of the advent of the Tathāgatas, independently of all modes knowing and all forms of thought-construction and rational interpretation. The same as conceived or formulated in its representative character is otherwise known as pratyātmadharmasthititā (Ref. Laṅkāvatāra Sūtra, ed. B. Nanjio, pp. 143-44); and it stands for the basic

concept of Buddhism and Buddhist thought as the unalterable cosmic law. The same as presented, interpreted, expounded, elaborated, elucidated and applied is known variously by the name of pratyayākāras (causal forms, Vibhaṅga, Ch. VI, where paccayākāra is used as a substitute of paṭicca-samuppāda), satya (truth), and the like, and all of them stand for the various architectonics of thought as well as the moral law. The ideas of life and action are set out in conformity with the truths as formulated and presented, the truths are formulated on the basis of the central concept, while the central concept has behind it the nature of reality as intuited or experienced. The Buddhist creed formula, ye dharmāḥ hetu prabhavāḥ, etc. applies to pratītya-samutpāda as conceived, formulated, interpreted and applied. Pratītyasamutpāda as the essential nature of reality is characterized in Pali as the elementary datum of experience, the standing order of becoming (dhammaṭhitatā), the way of happening of things (dhammaniyāmatā), suchness, orderliness (tathatā), uncontrariness (avitathatā), unotherwiseness (anaññathatā), background of relatedness (idapaccayatā). It is further characterized in the Laṅkāvatāra Sūtra and other Mahāyāna treatises by such predicates as vacuity (śūnyatā). The same set of predicates applies, mutatis mutandis, also to pratītya-samutpāda as formulated, presented, interpreted and applied, though in a somewhat different sense (Visuddhi-magga, p.518)" — Basic Concept of Buddhism, Ceylon Lectures, pp.173-176.

Pratītyasamutpāda (Pali Paṭiccasamuppāda) is identified with Dhamma, Buddha and Dhammatā (Majjhima Nikāya I. p. 192; Mūlamadhyamaka Kārikā de Nāgārjuna avec la Prasannapādā, ed. de La Vallee Poussin, pp.2, 50; Vigrahavyāvartanī, verse 55). The Saṃyutta Nikāya (II. p.25) and Saṃyuktāgama describe it as independent, selfsubsistent and eternal reality (Dharmadhātu, dharmānām dharmatā). The Theravādins and the Sarvāstivādins identified pratītya-samutpāda with saṃskṛtadharmas, i.e., constituted objects (Kathāvatthu, VI. 2; Abhidharmakośa de Vasubandhu (trduit et annote par Lois de La Vallee Poussin, 1923-1925), vol. II; p.77, fn.1).

The chief object of the formula of causation (Pratītyasamutpāda) is to establish that things of world have only a dependent origination and therefore are impermanent and full of suffering and without any substantiality (anitya, duḥkha, anātma) except Nirvāṇa and Ākāśa which are uncaused and uncondi-

tioned according to the view held by the Hīnayānists who explain the formula as the fixed unchangeable and this conditioned (idappaccayatā) nature of things; hence the formula is a key to the eternal truth, while it has been used by the Mahāyānists to establish that the world being relatively existent is unreal like the objects seen in a dream. The Mahāyānists highly appreciated the teachings conveyed by the Āryasatyas and the formula of causation (Pratītya-samutpāda) but were not interested in this significance of them as their cardinal tenet was dharma-śūnyatā, i.e., non-existence of everything worldly. Therefore the Mahāyāna teachers like Nāgārjuna and Śāntideva, Asaṅga and Vasu-bandhu have shown by forcible and illuminating arguments that they were justified in including the Āryasatyas and the twelve-linked Law of Causation in their doctrines.

According to Nāgārjuna, the realisation of śūnyatā, which he has explained by stating its essentials (lakṣaṇas) as aparapratyaya, i.e., it cannot be imparted by one to another, śānta, i.e., it has the nature of cessation, prapañcairaprapañcitam, i.e., it is inexpressible; nirvikalpa, i.e., unrealisable in concepts; anānārtha, i.e., devoid of different meanings (Mādhyamika - vṛtti: 372-77), thus, the realisation of śūnyatā brings about the complete cessation of all prapancas (any idea and expression), and so it is said that the realisation of śūnyatā is the same as the realisation of Nirvāṇa. Nāgārjuna expressed his viewpoints by declaring the eight Nos :

Anirodham anutpādam anucche-dam aśvāsatam, anekārtham anānār-tham anāgamam anirgamam, leading ultimately to the doctrine of Pratītya-samutpāda of relative or dependent origination, which is first revelation of Buddha on attainment of enlightenment. So he continues his exposition of śūnyatā by equating it with the pratītyasamutpāda, saying, yaḥ pratītyasamutpādaḥ śūnyatām tāṃ pracakṣmahe, sā prajñaptir upādāya pratipatsaiva madhyamā, i.e., we say that dependent origination is śūnyatā. It is in that sense that the path is middle.

"The Laṅkāvatāra sūtra (pp. 82-84) speaking of Pratītyasamutpāda, says that it is by comprehending that things originate through cause and condition that one can get rid of the misconception of taking non-existent things as existent and of assuming gradual or simultaneous origin of things. Then it explains as usual that the dependent origination happens in two ways, externally and internally, e.g. an earthen pot, butter, sprout, etc. originate through an external cause (hetu) and condition (pratyaya), while ignorance (avidyā), desire (tṛṣṇā), action (karma), etc. originate through

an internal cause and condition. The remarks of Yogācāra writers indicate that the four truths and the causal-law of the Hīnayānists belonging to the imagination (parikalpanā) and not that of reality. Hence, what are real according to the Hīnayānists, namely, the Āryasatyas and the Pratītyasamutpāda, are unreal and matters of convention according to the Mahāyānists." (N. Dutt, Aspects of Mahāyāna Buddhism, pp.205-237).

PAṬINISSAGGĀNUPASSANĀ (Skt. Pratiniḥsargānupaśyanā), contemplation on abandonment.

It is one of the eighteen kinds of insight (vipassanā) and is connected with the sixteenth exercise of ānāpāna-sati (q.v.).

PAṬIPATTI (Skt. Pratipatti), way, method, conduct, practice, behaviour (PED). Paṭipatti in the sense of practice of the teaching (dhamma) is distinguished from the mere theoretical knowledge (pariyatti).

PAṬIPADĀ (Skt. Pratipad), 1. road, path; for instance in dukkha-nirodhagāminī-paṭipadā, the path leading to the extinction of suffering which is the fourth noble truth i.e. Ariya Aṭṭhaṅgika Magga or majjhimā-paṭipadā, the middle path. 2. progress to deliverance as stated in the Aṅguttara Nikāya (II. p.151 f) which are as follows : (i) Painful progress with slow comprehension (dukkhā paṭipadā dandhābhiññā) — some person possesses by nature excessive greed (tibbarāgajātiko), excessive hate (dosa), excessive delusion (moha) and thereby often feels pain and sorrow (abhikkhaṇaṃ rāgajaṃ dukkhaṃ paṭisaṃvedi) and also the five mental faculties (indriya), as faith (saddhā), energy (viriya), mindfulness (sati), concentration (samādhi) and wisdom (paññā), are dull in him; and by reason thereof he reaches only slowly the immediacy (ānantariya) to the cessation of all cankers (indriyānaṃ mudduttā dandham ānantariyaṃ pāpuṇāti āsavānaṃ khayāya).

(ii) Painful with quick comprehension (dukkhā paṭipadā khippā-bhiññā). "Some person possesses by nature excessive greed, etc. but the five mental faculties are sharp in him, and by reason thereof he reaches quickly the immediacy to the cessation of all cankers (so imesaṃ pañcannaṃ indriyānaṃ adhimatta khippaṃ ānantariyaṃ pāpuṇāti āsavānaṃkhayāya : Dhammasaṅgaṇi, p.176 f; The Expositor, Tr. of Atthasālinī, I. 23; II. 291, 9317).

(iii) Pleasant progress with slow comprehension (sukhā paṭipadā dandhābhiññā).

"Some person possesses by nature no excessive greed (na tibbarāgajātiko), etc. but the five mental faculties are dull in him (nābhikkhaṇaṃ rāgaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti) and by

reason thereof he reaches slowly the immediacy to cessation of cankers.

(iv) Pleasant progress with quick comprehension (sukhā paṭipadā khippābhiññā).

Some person possesses by nature no excessive greed, etc. and the mental faculties are sharp in him, and by reason thereof he reaches quickly the immediacy to the cessation of all cankers (āsavānaṃ).

PAṬIPADĀ-ÑĀṆADASSANA-VISUDDHI (Skt. Pratipad-jñānadarśana-viśuddhi), the purification of knowledge and vision of the path-progress, See Visuddhi, q.v.

PAṬIBHĀGA-NIMITTA (Skt. Pratibhāga-nimitta), counter image obtained in meditation. It will appear in the mind of the contemplating person (adept) by successful practice of certain concentration exercises will appear the object of meditation as vividly as if seen by open eye. The preparatory image of object of the first attempts of concentration exercises that the adept makes is still unsteady and unclear image, which arises when the mind has reached a weak degree of concentration is called the acquired image (uggaha nimitta), an entirely clear and immovable image arising at a higher degree of concentration, is called the counter image (paṭibhāga-nimitta). As soon as this image arises, the stage of access-concentration (upacāra-samadhi) is reached (Visuddhimagga, p. 125)

PAṬIBHĀNA-PAṬISAMBHIDĀ, the analytical knowledge of ready wit. see Paṭisambhidā, q.v.

PAṬIVEDHA (B. Skt. Prativedha), lit, piercing, i.e., penetration, comprehension, attainment, insight, knowledge (PED). Paṭivedha in the sense of penetration signifies the realization of the truth of the Dhamma, as distinguished from the mere acquisition of its wording (pariyatti), or the practice (paṭipatti) of it, in other words, realization as distinguished from theory and practice.

PAṬISAṄKHĀNA-BALA (Skt. Pratisaṃkhyāna-bala), power of reflection.

The Buddha explains this kind of power (bala) in the Aṅguttara Nikāya (I.p. 52) thus : "What, O monks, is the power of reflection? if, O monks, someone thinks thus – "Bad conduct in deeds, words and thoughts verily bears bad fruits both in this life, as well as in the next life; and in consequence of this consideration, he abandons bad conduct in deeds, words and thoughts, follows good conduct, and keeps his heart pure, this, O monks, is the power of reflection" (Kāyaduccaritassa, kho pāpako vipāko diṭṭhe eva dhamme abhisamparāya ca, vaciduccaritassa.... manoduccaritassa.... So iti patisaṅkhāya kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti vacīduccaritaṃ pahāya.....).

PAṬISAṄKHĀNUPASSANĀ (Skt. Pratisaṃkhyānupaśyanā), contemp-

lation of reflection or thoughtful analysis, is one of the eighteen chief kinds of insight meditation (vipassanā, q.v.).

PAṬISAṄKHĀNUPASSANĀ-ÑĀṆA (Skt. Pratisaṃkhyānupaśyanā jñāna), knowledge consisting in reflective contemplation.

It is one of the nine knowledges constituting the 'purification of knowledge and vision of the path-progress (paṭipadā-ñāṇadassana-visuddhi, q.v.) and one of the eighteen chief kinds of insight (vipassanā, q.v.).

Meditation Reflecting contemplation (paṭisaṅkhānupassanā) is the repeated meditative discernment of the formation of existence, attributing to them the three characteristics of existence with the desire to find deliverance from all forms of existence.

PAṬISANDHI-VIÑÑĀṆA (Skt. Pratisandhi-vijñāna), rebirth-linking consciousness. It is the first consciousness of a person at the moment of rebirth. In Buddhist psychology this paṭisandhi-viññāṇa is the first of the fourteen modes in which consciousness (viññāṇa) functions (Visuddhi-magga p.457). Out of these fourteen modes of consciousness paṭisandhi-viññāṇa along with cuticitta is regarded as specially important, because the remaining twelve modes of consciousness occur in the general perceptive process of the mind whereas these two are concerned with the two modes of consciousness of rebirth and death respectively. This rebirth linking consciousness (Pali Paṭisandhi-viññāṇa) which sets the new life in motion in present existence, after, immediately following death-consciousness (cuticitta) of the last thought of the previous life. The paṭisandhi-viññāṇa is followed by the life-continuum (bhavaṅga-citta) which is also followed by another, and so on (Yāni paṭisandhi-bhavaṅga-āvajjana-dassana-savana-ghāyaṇa-sāyana-phusana-sampaṭicchana-santirana-votthapana-javana-tadārammaṇa-cutivasena cuddasāhi ākārehi pavattanti).

It may also be mentioned that all these viz. cuticitta, paṭisandhiviññāṇa, bhavaṅga-citta, etc. are nothing but successive phases of the continuous flow of saṃsāric consciousness (saṃvattanika-viññāṇa) until attainment of the final release, arahantship. **PAṬISAMBHIDĀ** (Skt. Pratisaṃvid), analytical knowledge or discrimination. It is of four kinds viz.:

1) Attha paṭisaṃ bhidā, i.e., analytical knowledge of true meanings or with regard to the sense. Attha (Skt. artha $\sqrt{ar}$ to reach; results, meaning, purpose, true substance) designates, in short, the fruit (phala) of a cause (hetu) for, since the fruit of a cause results from adhering to the cause, and is

reached and effected thereby, therefore it is called result (attha). In particular, however, five things are considered as attha, namely : everything dependent on conditions, Nibbāna, the meaning of words, karma result and functional consciousness. When any one reflects on that meaning : any knowledge of his, falling within the category concerned with meaning (or result), is the analytical knowledge of meaning (attha-paṭisambhidā, q.v.).

2) Dhamma paṭisambhidā, analytical knowledge of Buddha's Doctrine or Law. Dhamma (Skt. dharma, √dhar, to bear; bearer, condition, law, phenomenon, thing), is, in short, a name for condition (paccaya)... In particular, however, five things are considered as dhamma, namely : every cause (hetu) producing a result, the Noble Path, the spoken word, karmically wholesome, karmically unwholesome. When anyone reflects on that law, any knowledge of his, falling with in the category concerned with law (or cause) is the analytical knowledge of law (dhamma paṭisambhidā).

3) Niruttipaṭisambhidā (Skt. Nirukti pratisaṃvid), i.e., analytical knowledge of language, "the knowledge of languages concerning those things" means the language of corresponding to reality, and the unfailing mode of expression concerning the true meaning and the law.'

4) Paṭibhāna paṭisambhidā (Skt. Pratibhāna pratisaṃ vid), i.e., analytical knowledge about the (former) three kinds of knowledge. "Knowledge about the kinds of knowledges is that knowledge which has all knowledges as object and considers them. Or, the analytical knowledge of ready wit (paṭibhāna) means the knowledge of above mention three kinds of knowledge in all their details, with objects, function, etc." Visuddhimagga, Ch. XIV; Vibhaṅga, XV; Nyanatiloka, Buddhist Dictionary, pp. 137-138.

PAṬHAVIKASIṆA (Skt. Pṛthivī-kṛtsna), i.e., earth as a subject of meditation to induce concentration of mind. A beginner is generally asked to fix his attention on a piece of earth which may or may not be prepared for him, i.e., when he chooses a circular-shaped or square-shaped piece of earth, it is called prepared (kata) or when he chooses any piece of earth, it is called unprepared (akata). The particular attention should be given to the fact that the earth must be without any colour as it is likely to divert attention from the earth to its lakkhaṇas, e.g. colour. It is, however, recommended, that the earth should be of reddish-brown colour like that of dawn and taken, if possible, taken from the bed of the Ganges. In a scheduled place the contemplating monk is to take his seat and try to concentrate his mind on paṭhavīkasiṇa, cogitating

all the while the evils of kāma, the solace in overcoming it and the fact that great saints had obtained emancipation by means of such dhyānas, repeating constantly the term paṭhavī or any of its synonyms, mahī, medinī, bhūmi vasudhā or vasundharā. The contemplating monk is to try to see with eyes shut the image of the paṭhavī (earth) inwardly with as vividness and distinctness as he was doing with his eyes open. As soon as this is accompli-shed the acquired image, (the uggaha-nimitta) is said to have come to stay (Visuddhimagga, p.125). He can go back to his place of residence, and cogitate on the nimitta acquired by him. He is now advised to use shoes to avoid wasting time in washing his feet and also a walking stick. But doing so, he gradually gets rid of five hind-rances (nīvaraṇas) and the impurities (kilesa) like lobha, dosa, moha, etc. By this first attempt at concentration (upacārasamādhi), his mind becomes concentrated, and there appears in the mind paṭibhāganimitta, i.e., the image of the object of meditation, but now it is much clearer and brighter than the uggahanimitta. Then commences really the course of meditational practices commencing with upacāra, appanā and ending with catukka or pañcaka-jhāna.

PAṬHAVĪ-DHĀTU (Skt. Pṛthivīdhātu), earth-element, solid or physical element.

It is one of the four great elements (mahābhūtas), others being water-element (āpo-dhātu), fire-element (Tejo-dhātu) and air-element (vāyo-dhātu) which are basic qualities of form (rūpa).

They are cognizable through the sensations of pressure, touch, cold, heat, pain, etc. In the Visuddhimagga (XXI) the four elements are defined thus : "Whatever is characterised by hardness (thaddha-lakkhaṇa) is the earth or solid element; by cohesion (abandhana) or fluidity, the water-element; heating (paripācana lakkhaṇa) the fire or heat-element; by strengthening or supporting (vitthambhana lakkhaṇa) the wind or motion element. All four are present in every material object, though in varying degrees of strength. If, for instance, the earth-element predominates, the material object is called solid (Dīgha N, II. p. 14, 16; III. p. 37, Majjhima N, I. 320; Saṃyutta N, I. p. 113; Aṅguttara N. II. p. 50).

PAṬHAVĪ-SAÑÑĀ (Skt. Pṛthivīsaṃjñā), earth-consciousness, Aṅguttara N, IV p. 312.

PAṬHAVĪ-SAÑÑĪ (Skt. Pṛthivīsaṃjñī), conscious of the earth, Aṅguttara N.V. p.7.

PAṆṆATTI-SĪLA (Skt. Prajñaptiśīla), prescribed moral precept.

It is a name for the disciplinary rules of the monks, or layman, prescribed by the Buddha, as

distinguished natural or genuine (pakati-sīla).

PATTHANĀ (Skt. Prārthanā), aspiration, (from prārth, meaning desire, wish, etc.), sometimes used to denote worldly desire or wish. As stated in the Mahā Niddesa (I. pp. 316, 337). Aspiration means thirst (patthanā vuccati taṇhā). According to the Nettippakaraṇa (p.27) the characteristic of aspiration is greed (patthanā-lakkhaṇo lobho).

There are two kinds of patthanā, high or noble aspiration and low aspiration. In the Bīja Sutta of the Aṅguttara Nikāya (V. p. 213), the Buddha says that a person who is endowed with such as eight limbs of Ariya-aṭṭhaṅgika-magga is able to make a pleasant (noble) aspiration. In the Avidūrenidāna of Jātakatthakathā, the aspiration (patthanā) which was made by Sujātā at the foot of the banyan tree in order to obtain a son, is regarded as noble aspiration.

The term hīna patthanā (low aspiration) occurs in the Saṃyutta Nikāya (II. p. 154) and the Aṅguttara Nikāya (V.p. 212).

PADA-PARAMA, one for whom the words are the utmost attainment or one whose highest attainment is the word.

The Puggalapaññatti (41) describes, "Whoever, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not penetrated the truth, such a man is called by that name."

PADHĀNA (Skt. Pradhāna, Prahāṇa), effort, striving, concentration or meditation (PED). The right efforts (Skt. Samyak pradhāna) is equivalent to sammā-vāyāma, q.v., forming the sixth stage of the Noble Eightfold path (Ariya aṭṭhaṅgika-magga). Padhāna is of four kinds, viz. saṃvara-padhāna, pahāna padhāna, bhāvanā padhāna and anurakkhaṇa-padhāna which form the constituent parts of sammapadhāna under Bodhipakkhiyadhammā (q.v.), practices involving Buddhist mental culture are conducive to Nibbāna (Dīgha N. III p.225).

(1) **SAṂVARA-PADHĀNA** i.e. effort or exertion consisting in the restraint of one's senses. It is said in the Aṅguttara Nikāya (II. p. 16) "what now, O monk, is the effort to restrain perceiving a form (rūpa), or a sound, or an odour, or a taste or a bodily contact or a mental impression, the monk neither adheres to the whole, nor to its parts, and he strives to ward off that through which evil and unwholesome things might arise, such as greed and sorrow, if he remained unguarded senses, and he watches over his senses, restrains senses".

(2) **PAHĀNAPADHĀNA**, effort to overcome unwholesome evil thoughts. It is said in the Aṅguttara Nikāya (II. p. 16). "What now is the effort to overcome (pahāna). The

monk does not retain thought of sensual lust (kāma-vitakkaṃ) or any other evil, unwholesome states that may have arrive; he abandons them (pahāyati), dispels them, destroys them and causes them to disappear. This is called effort to overcome.

(3) **Bhāvanā padhāna**, effort to develop wholesome states. It is said in the Aṅguttara Nikāya (II. p.16). What now is the effort to develop (bhāvanā). The monk develops factors of enlightenment (bojjhaṅga), bent on solitude (vivekanissaya), on extinction (nirodha) and ending in deliverance (vossagganissitaṃ), namely mindfulness (sati), investigation (dhamma-vicaya), energy (viriya), rapture (pīti), tranquillity (passaddhi), concentration (samādhi), equanimity (upekkhā). This is called the effort to develop.

(4) **Anurakkhaṇa padhāna**, effort to maintain the wholesome states. It is said in the Aṅguttara Nikāya (II. p.16) : What now is the effort to maintain (anurakkhaṇa)? The monk keeps firmly in his mind a favourable object of concentration (bhaddakaṃ samā-dhinimittam anurakkhati) such as the mental image of a skeleton (aṭṭhikasaññaṃ), a corpse infested by worms (pulavakasaññaṃ), a corpse blue-black in colour (vinīlakasaññaṃ), a corpse riddled with poles (vicchidda-kasaññaṃ), a corpse swollen up (uddhumatakaṃ). This is called the effort to maintain.

Padhāniyaṅga (Skt. Prahaṇīyaṅga, BHS. Prahāṇīyaṅga), elements of effort, parts of exertion (for attainment of Nibbāna. There are five exertions as described in the canonical discourses which run thus : (1) "Herein, monks, a monk has faith (saddho hoti), he believes in the enlightenment (bodhi) of the Tathāgata and thinks, Indeed this "the Lord (Bhagavā), perfected one (arahaṃ), fully Enlightened One (sammā-sambuddha), endowed with knowledge and right conduct (vijjācaraṇasampanna), well-farer (sugata), knower of the world (lokavidū), incomparable charioteer of men to be tamed (anuttaro purisa-dammasārathi), teacher of gods and men (satthā-deva-manussānaṃ) and Enlightened One and the Lord; (2) He is well, in good health, endowed with good digestion (appābādho hoti appātaṅko samavepākiya) not over-cold, not overhot but of a middle kind, suitable for striving; (3) He is neither deceitful nor a fraudulent (asaṭho hoti amāyāvī), but he declares himself to the Master or to his wise fellows in holy life just as he really is; (4) He lives striving hard to give up evil things and to hold to good things; staunch and strong in effort persevering amid meritorious states; (5) He has wisdom and is endowed therewith into the way of rise and fall of things, with noble penetrative into the utter destruction suffering."

Majjhima N. II pp. 67; 126; Aṅguttara N. III p.67.

PAPAÑCA (Skt. Prapañca)

In doctrinal usage, it signifies the expansion, differentiation, differences or manifoldness of the world; and it may also refer to the 'phenomenal world' in general and the mental attitude of 'worldliness'.

In the Aṅguttara Nikāya (II, p.112) it is said, "As far as the field of sixfold sense-impression extends, so far reaches the world of diffuseness (on the phenomenal world; papañcassa gati); as far as the world of diffuseness extends, so far extends the field of sixfold sense-impression. Through the complete fading away and cessation of the field of sixfold sense-impression, there comes about the cessation and coming-to-rest of the world of diffuseness (papañca-nirodho papañca-vūpasamo)".

According to the Saṃyutta Nikāya the opposite term nippapañca is a name of Nibbāna in the sense of 'freedom from saṃsaric diffuseness.

The Dhammapada (V. 254) says, Ordinary people delight in the diffuseness of the world, the Tathāgatās are free from such diffuseness (papañcābhiratā pajā, nippapañcā Tathāgatā). The Aṅguttara Nikāya (I. p.235) observes on the thoughts of a Great man (mahāpurisa-vitakka); "This dhamma is for one who delights in non-diffuseness (the unworldly, Nibbāna); it is not for him who delights in worldliness (papañca)".

The Madhupiṇḍika Sutta of the Majjhima Nikāya gives the psychological sense of "differentiation" of papañca : "Whatever man conceives (vitakketi) that he differentiates (papañceti); and what he differentiates, by reason thereof ideas and considerations of differnetiation (papañcā-sañña-saṅkhā) arises in him."

We often find a threefold classification, taṇhāpapañca, diṭṭhi-papañca, māna-panañca, which probably means the world's diffuseness created by craving, false-views and conceit respectively. Acchariya-abbhuta dhamma Sutta of the Majjhima Nikāya, Part III, Aṅguttara Nikāya, III pp.293-4; Sutta Nipāta, V. 530; 874; 916.

Ñāṇananda Bhikkhu, in "Concept and Reality". An Essay on Papañca and Papañca-saññā-saṅkhā" (Kandy 1971, Buddhist Publication Society), suggests that the term refers to man's "tendency towards proliferation in the realm of concepts" and proposes a rendering by "conceptual proliferation", which appears convincing in psychological context, e.g. in two of the texts quoted above, Aṅguttara Nikāya (II p. 102) and the Madhupiṇḍika Sutta. The three-fold

classification of papañca, by way of craving, false views and conceit, is explained by the author as three aspects, or instances, of the foremost of delusive conceptualisations, the ego-concept — Nyanatiloka, Buddhist Dictionary, p.124.

PABBAJJĀ (from pa vraj, Buddhist Sk. Pravarjyā), leaving the world, adopting the ascetic life, state of being a Buddhist farer, taking the (yellow) robe, ordination or admission into the Buddha's order in particular (PED). In the Vinaya Piṭaka and the Nikāyas we find the word in the sense of the going forth from home to the homeless life of a monk (agārasmā anagāriyaṃ pabbajjā) cutting off all family and social ties to live the pure and holy life of a monk in order to realize the goal of final deliverance (vimutti) and attainment of Nibbāna pointed out by the Buddha. Pabbajjā is the name for admission as a sāmaṇera or novice, i.e., initial ordination as a candidate for the order of monks (Bhikkhu Saṅgha) while upasanpadā is the final ordination to become a full fledged bhikkhu.

A person seeking initial ordination (pabbajjā) i.e. entrance or admission into order (saṅgha) at early stage and final ordination (upasampadā) was required to shave his head and moustache (Vinaya P. I. 54), put on yellow robe and after covering one shoulder only by the robes; sit on his legs, salute the elder monks and then folded hands, utter the threefold refuges (tisaraṇa) formula; I take refuge in the Buddha (Buddhaṃ saraṇaṃgacchāmi); I take refuge in the Dhamma (Dhammaṃ saraṇaṃ gacchāmi); I take refuge in the Saṅgha (Saṃghaṃ saraṇaṃ gacchāmi).

After some time when the utterance of tisaraṇa formula was found inadequate for conferring pabbajjā and upasampadā, Buddha introduced the system of ñatticatuttha kamma, a formal act consisting of motion and resolution put three times. The procedure was that an entrant is to sit on his legs and squat and ask for ordination in set formula (kammavācā) before the order consisting of at least ten fully ordained monks.

He must be presented to the Saṅgha (order) by his preceptor (upajjhāya) or teacher (ācariya), a competent monk selected by him. He must fulfil condition beforehand like taking parent's consent, shaving head and attained age of not less than fifteen in case of pabajjā and twenty in case of upasam-padā and so forth. His intention to become a fully ordained monk (bhikkhu) is announced thrice by upajjhāya or ācariya. After declaration, if none potested, the ordination is conferred.

After the pabbajjā ceremony a novice (sāmaṇera) is asked to observe only ten precepts (dasasīla), namely, abstinences from taking life (pāṇāti-

pāta), theft (adinnādāna), telling lie (musāvāda), sexual misconduct (kāmesu micchācāra), indolence due to liquer (surāmeray majja pamādaṭṭhāna) taking meal after midday (vikālabho-jana), using garland, etc., sleeping on high and luxurious bed and taking gold and silver. Immediately after the ordination (upasampadā) the newly ordained monk is enjoined the four nissayas (supports) upon which he is to depend, namely, living on alms (piṇḍiyālopabhojana), using robes made out of rags (paṁsukulacīvaraṃ), sleeping under trees (rukkhamūlasenāsana) and taking urine and filthy things as medicines (pūtimuttabhesajja). These rules were later on relaxed.

After upasampadā a monk is asked to observe the four pārājikas and other rules of Pātimokkha.

Certain persons were debarred from admission into Saṅgha. They were persons suffering from any of the five diseases, namely, leprosy (kuṭṭhaṃ), boils (gaṇḍo), dry aprosy (kilaso), consumption (soso) and fits (apamāro) and other persons like man in royal service (rājabhaṭa), declared thieves (dhajabaddha coro), jail-breaker (kārābhedako coro), proclaimed robber (likhitako coro), scourged offender (kasāhato katadaṇḍakammo), branded thief (lakkhaṇāhato), patricide (pitughātako), arahantacide (arahantaghātako), etc.

PARACITTAVIJĀNANA, supernormal knowledge that penetrates the minds of others same as cetopariyañāṇa, q.v.

PARATANTRA, empirical knowledge. It is one of the three kinds of knowledge recognised by the Yogācāra school, a branch of Mahāyāna Buddhism, then other two being parikalpita and pariniṣpanna.

Paratantra is the knowledge of an object produced by its cause and conditions. This is relative knowledge and serves the practical purpose of life.

The second kind of category, paratantra, refers to the imaginary existence, i.e., all things or feelings, which have existence only in imagination and depend for origination on something else (paratantra). Things as they appear are not the same as their origin or source; so it is said that the unreality of things is perceptible when they are viewed from the standpoint of their origin. Though the things, good, bad and indeterminate of the three worlds (dhātus) or the mind and its various functions, have only imaginary existence, they arise, however, from causes and conditions, i.e., they depend for origin on others and hence they cannot be said to exist really, because a real thing remains always the same and does not depend on cause and condition. The Laṅkāvatāra Sūtra briefly says thus : that which proceeds from a basis is dependently

originated or paratantra (yadāś rayralambanāt pravartate tat paratantra). Asaṅga in his Sūtrālaṅkāra analyses the para-tantra thus : the mark of being para-tantra is the false thought construction (abhūtaparikalpanāt) about subject (grāhaka) and its object (grāhya). Ref. N. Dutt, Aspects of Mahāyāna Buddhism ad its Relation with Hīnayāna, pp. 231-35.

PARAMATTHA (Skt. Paramārtha), "highest or ultimate truth as contrasted with the 'conventional truth' (sammuti-sacca). The Buddha, in explaining his doctrine, sometimes used conventional language and sometimes the philosophical mode of expression which is in accordance with undeluded insight into reality. In that ultimate sense, existence is a mere process of physical and mental phenomena within which or beyond which, no real Ego-entity nor any abiding substance can even be found. Thus, whenever the Suttas (Discourses) speak man, woman or person, or of the rebirth of a being this must not be taken as being valid in the ultimate sense, but as a mere conventional mode speech (vohāra-vacana).

It is one of the main characteristics of the Abhidhamma Piṭaka, in distinction from most of the Sutta Piṭaka, that it does not employ conventional language, but deals with ultimates, or realities in the highest sense (para-matthadhammā). But also in the Sutta Piṭaka, there are many expositions in terms of ultimate language (para-matthadesanā), namely wherever these texts deal with the groups (khandha), elements (dhātu), or sense-bases (āyatana) and their components; and wherever three characteristics (ti-lakkhaṇa) are applied. The majority of Sutta texts, however, use conventional language, as appropriate in a practical or ethical context, because it "would not be right to say that the groups (khandha) feel shame." etc.

It should be noted, however, that also statements of the Buddha couched in conventional language are called 'Truth' (vohārā-sacca), being correct the own level, which does not contradict fact that such statements ultimately refer to impermanent and impersonal processes.

The two truths — ultimate and conventional-appear in that form only in the commentaries, but are implied in a Sutta-distinction of explicit meaning or direct meaning (nītattha) and implicit meaning 'to be inferred' (neyyattha). Further, the Buddha repeatedly mentioned his reservations when using conventional speech.

The term paramattha, in the sense here used, occurs in the first para of the Kathāvatthu.

Ref. Nyanatiloka, Buddhist Dictionary, pp. 124-125.

PARAMĀRTHA-SATYA, the absolute or transcendental truth.

The Mādhyamikas admit the two kinds of truths. It is said by Nāgārjuna: dve satye samupāśritya buddhānām dharmadeśanā, lokasaṃvṛti-satyaṃ ca satyaṃ ca paramārthataḥ, i.e., "The teachings of Buddhas are based on two kinds of truths, the truth of the world and the truth in the highest sense (Mādhyamika vṛtti, p.492).

Nāgārjuna thus with a view to establish the doctrine of śūnyatā as neither 'nāstitva' nor 'abhāva' but a word signifying the relative existence of things, says that the Hīnayānists have misunderstood the sense of ś ūnyatā and do not understand that the teacher, Buddha delivered his teachings in two ways, namely, conventional or empirical (saṃvṛti) satya and transcendental (paramārtha).

Paramārtha satya means, the truth of the Āryas who say things as they really are (yathābhūta) and is quite different from loka saṃvṛtisatya and alokasaṃvṛti satya. Nāgārjuna says that this truth, Paramārtha sātya is identical with Nirvāṇa while, saṃvṛti is identical with avidyā and buddhi (Bodhicaryāvatāra, pp. 352, 366) and does not admit any distinction as subject and object, ibid., p. 366; Paramārtha satyaṃ sarvavyava-hāra-samatikrāntaṃ nirviśeṣaṃ. Asamutpannaṃaniruddhaṃ abhidhe-yābhidhāna jñeyā jñāna vigataṃ i.e., it is unoriginating and undecaying and as such it is not an object to be grasped by the mind.

It is indeterminable by speech and unknowable by knowledge. Hence, the highest truth is inexpressible and can be realised only within one's own self (Mādhyamikavṛtti, pp.364, 493; Bodhicaryāvatāra, p.367. āryānām eva svasaṃvidita-svabhāvatayā pratyātmavedyam). It cannot be subject-matter of instruction and discussion and so it cannot be imparted by one to another. Śāntideva in his Bodhicaryāvatāra (p.354) explains tattva or paramārtha-satya (highest truth) as beyond range of buddhi (intellection or perception) which is identical with saṃvṛti (conventional). He further says that the truth is attainable by giving up all things which act as hindrance to knowledge, viz. vāsanā (impressions), anusandhi (connection) and kleśa (passion) through comprehension of the real nature of things. It is therefore the same as the non-existence of all dharmas and as such it may be taken as a synonym of śūnyatā (essenceless-ness), tathatā (thatness), bhūtakoṭi (true limit) and dharmadhātu (totality of things). In reality, there can be origination through cause and condition, because real origination does not depend upon and is not subject to something else and so that is not caused and conditioned, is not really existent. In this connection Nāgārjuna's famous stanza

(Mādhyamika vṛtti, p.12) may be quoted : na svato nāpi-parato na dvābhyāṃnāpyahetutaḥ, utpannā jātu vidyante bhāvāḥ kvacana kecana i.e. Nowhere and never does a really existent thing originate out of self or non-self or both self and non-self or without any cause.

The Mahāyāna writers assert that the real truth (paramārthasatya) is that things of this world have no more existence than the magic figures created by a magician. The ordinary people take these figures and their movements as real while the magician himself does not concern himself about their reality, so also in this world, those whose vision is obscured and subject to error, weave their thoughts around, the various phenomenal things, while the yogin who knows the highest reality, does not pay heed to them. In other words, the real truth (param-ārthasatya) is nothing but the reali-sation of the dream-like nature of saṃvṛtisatyas. (Bodhicaryāvatāra, pp. 368, 379). The Satyasiddhi school introduced the two kinds of truth, Vyavahārasatya and Paramārthasatya into the Buddhist metaphysics. In the Akṣayamatinirdeśasūtra these two truths form the principal subject of discussion (P. L. Vaidya, Catuḥśataka p.19).

If Paramārtha-satya (highest truth) is inexpressible and can be realised only within one's own self (pratyātmavedya) and conventional truth of worldly phenomena (Saṃvṛtisatya) is non-existing like an illusion or echo as urged by Nāgārjuna and Śāntideva, then what is the necessity of preaching on the topics like skandha, dhātu, āyatana, āryasatya, pratītyasamutpāda, etc. which are regarded as conventionally true and not true in the highest sense (paramārthataḥ). The two Mahāyāna exponents Nāgārjuna and Śāntideva (Mādhyamika vṛtti, 494; Bodhicaryāvatāra, p.365) reply, Vyavahāram anāśritya paramārtho na deśyate, paramārtham anāgamya nirvānaṃ nādhigamyate, i.e., "The highest truth cannot be imparted without having recourse to conventional truth; and Nirvāṇa cannot be attained without the realisation of the highest truth."

In other words, the highest truth (paramārthasatya) cannot be brought home directly to a mind, which normally does not rise above the conventional distinction of subject and object, knower and known. Therefore it must be imparted through conventional truth and otherwise it cannot extricate himself from worldly limitation and arrive at Nirvāṇa. This is the reason why the Mahāyānists cannot dispense with conventional topics like dhātu, āyatanas, āryasatya, pratītya-samutpāda, etc.

The other reason forwarded by Śāntideva (Bodhicaryāvatāra, p.363) for which the Mahāyānists cannot dispense with conventional topics is that the highest truth (paramārtha-

satya) cannot be explained to another by signs or predicates, but yet it has to be explained. So the only alternative is to explain it by the negation of saṃvṛta matters. As the highest truth is beyond the cognizance of intellection (agocara), beyond the scope of knowledge (aviṣaya), beyond the possibility of detailed description (sarva-prapañca-vinirmukta); beyond every possible form of imagination (kal-panā samatikrānta), the only way to explain it to the people is through common place terms and illustrations.

Persons whose right vision is obstructed by ignorance conceive of the existence of skandha, dhātū, āyatana, etc., which are in reality non-existent phenomenal forms, but they neither deny nor affirm their existence. Therefore the highest truth cannot be preached without the help of the conventional truths. If it be established that all worldly things are really non-existent, there is a probability of the Paramārtha (the highest truth) being conceived as nihilism against which Nāgārjuna warns by saying that śūnyatā should not be identified with the extinction of a thing which existed before. The question of extinction, i.e., doctrine of nihilism does not arise, because the existence of something preceding is not admitted. Neither should it be regarded as something existing by having recourse to superimpositions. Those, who do not realise the real distinction between the Saṃvṛtisatya and Paramārthasatya, fall into the error of either conceiving śūnyatā as the non-existence of saṃskāras (constituents of being) or of assuming the existence of something as the basis of śūnyatā. Both are wrong views, and people of limited knowledge misunderstand śūnyatā as the one or the others. The distinction was, in fact, so very subtle that even Buddha hesitated to preach the truth at first (N. Dutt, Aspects of Mahāyāna Buddhism and its Relation with Hīnayāna, pp.221-222). The Yogācāra conception is that the highest truth (paramārtha satya), which they usually call Pariniṣpanna for the Paramārtha that all dharmas (worldly phenomena), perceptible to our mind have no more existence than the images in a dream. According to Asaṅga, (Sūtrālaṅkāra, p.149) Parikalpita and Paratantra relate to worldly matters only, to the anitya (transitoriness), anātma (non-soul or unsubstantiality), duḥkha (suffering) of the Hīnayānists, while, Pariniṣpanna relates to the Nirvāṇa, the śānta, i.e., where all kleśas and vikalpas cease. Pariniṣpanna refers to the Paramārtha (the highest truth) or Tathatā (thatness). Like ākāśa (space) it is homogeneous (lit. has one taste — ekarasa), pure and changeless. It can be called also dharmatā (the nature of things), or in other words, it is the absolute, immanent in phenomenal world. The Vijñapti-mātratāsiddhi, (pp. 39-42) points out that the Pariniṣpanna (the Absolute)

is so called because it is absolutely changeless.

The Theravāda and other schools of the Hīnayāna division of Buddhism also call their truth, the only reality; Paramattha (q.v.), everything else being conventional, Sammuti, their truth, in one word, being anattā, non-existence of any substantiality in the so-called things of the world, with the corollary that everything being anattā, is impermanent (anicca) and unhappy (duḥkha). Ledi Sadaw explains sammutisacca (conventional truth) as those statements which are true by popular usage and are opposed to "inconsistency, and untruthfulness in speech" while paramattha-sacca (real truth) are those which are established by the nature of things and do not depend on opinion on usage. As an example he points out that, when it is said "there is a soul", is conventionally true but ultimately false, for real ultimate truth is "There is no personal entity" (Journal of Pali Text Society, 1914, pp. 129f.).

PARASSA CETOPARIYA-ÑĀṆA, knowledge of penetration of the mind of others. It is one of the six higher powers or supernormal knowledges (abhiññā, chaḷabhiññā, q.v.) attainable through the utmost perfection in mental concentration (samādhi). See Abhiññā, q.v.

PARĀMĀSA (Skt. Parāmarśa) adherence, misapprehension, attachment, being under the influence of, contagion, clinging (Translation of Dhammasaṅgaṇi, p.316).

According to the Visuddhimagga (Ch. XXII), it is name for wrong views, see PED.

PARIKAMMANIMITTA (Skt. Parikarma-nimitta), preparatory image.

In practising concentration or meditation the adept fixes his attention on a particular object and tries to convert the object into a concept as clear and distinct as the object he sees with open eyes. It will appear in the mind of the adept by successful practice of the object of meditation converted into image. The object perceived at the very beginning of concentration is called the preparatory image (parikamma-nimitta). The first attempts of concentration exercises the adept makes at fixation of his mind on the parikamma-nimitta are called parikamma-bhāvanā.

PARIKAMMASAMĀDHI, preparatory concentration. It is the initial and still undeveloped concentration of mind, see samādhi, q.v.

PARIKALPITA, illusory, imaginary. The Yogācāra school, a branch of Mahāyāna Buddhism, recognises three degrees of knowledge, parikalpita, paratantra and pariniṣpanna. Parikalpita is the false attribution of an imaginary idea to an object produced by cause and conditions. It exists only in one's imagination and does not correspond to reality.

Sthiramati in commenting on the Vijñaptimātratāsiddhi says that kind of knowledge, parikalpita, refers to the non-existence of things by its characteristics or signs. A thing cannot be conceived to exist unless it is accompanied by some characteristics, the sign of form is attributed to an object, or the sign of pain, pleasure etc. is attributed to a feeling. Endless things which people imagine, not excluding the dharmas attributed to a Buddha, have existence only in one's imagination; hence they are parikalpita, i.e., have nothing corresponding to them in reality. The Laṅkāvatāra Sūtra (p.67) says that the parikalpita existence is inferred from signs (nimitta) and explains it thus : All dependently originating things are known by their nimitta (signs) and lakṣaṇa (characteristics) (ibid., p.224). Asaṅga in his Sūtrālaṅkāra distinguished parikalpita into three kinds viz., i) the basis (nimitta or ālambana) of one's thought-constructions, ii) the unconscious impression (vāsanā) left by the them upon one's mind and iii) the denominations (arthakhyāti) following the impressions are taken as real (N. Dutt, Aspects of Mahāyāna Buddhism and its Relation with Hīnayāna, pp. 233-34).

PARICCHINNĀKĀSA-KASIṆA (Skt. Paricchinnākāśa-kṛtsna) i.e., limited space as an object of meditation (Kammaṭṭhāna, q.v.). To induce concentration of mind, a beginner is asked to fix his attention on 'limited space' (paricchinnākāsa). Space may be selected as paricchinnākāsa in a hole in a wall (bhitticchidda) or in a keyhole (tālacchidda) or in window opening (vātapānantarikāya) or an opening may be made, say, your fingers wide in a well-thatched hut or in a piece of leather. The adept is to fix his attention and contemplate on the opening and utter, space, space (ākāso ākāso) and he then gradually develops the uggaha nimitta (acquired image), i.e., unsteady and unclear image, which arises when the mind has reached a weak degree of concentration and then develops the paṭibhāga nimitta (counter image), i.e., an entirely clear and immovable image arising at a higher degree of concentration (Visuddhimagga, p.175).

PARIÑÑĀ (Skt. Parijñāna), full understanding, full comprehension (yo rāgakkhayo dosakkhayo mohakkhayo-ayaṃ vuccati pariññā), Saṁyutta N., III. 26.

There are three kinds of mundane full understanding (lokiya pariññā), namely,

(1) Full understanding of the known (ñātapariññā). "Full understanding of the known" is the knowledge consisting in the discernment of the specific characteristics of such and such phenomena, as corporeality has the characteristic of being oppressed;

feeling has the characteristic of being felt, etc;'

(2) Full understanding as investigating (tīranapariññā) 'Full understanding by investigating' is that insight-wisdom (vipassanā-paññā) which has the three general characteristics (impermanence, suffering, not self; anicca, dukkha-anattā) as its objects, and which arises when attributing a general characteristic to physical and mental phenomena, as for instance, corporeality is impermanent, feeling is impermanent, etc; and

(3) Full understanding as overcoming pahāna pariññā. Full understanding by overcoming is that insight-wisdom which has the general characteristics as its objects, and arises after overcoming the idea of permanence, etc. The Paṭisambhidāmagga (I 87) defines the three kinds of pariññā, thus Abhiññā-paññā ñātattha ñāṇaṃ, pariññā tiranattha ñāṇaṃ pahāna-pariññā pariccāgattha ñāṇaṃye ye dhammā abhiññātā, honti, te te dhammā ñātā honti... tiritā... pahinā.

PARINIṢPANNA, absolute, highest truth. Yogācāra school, a branch of Mahāyāna Buddhism, recognises three kinds of truths : Parikalpita, Paratantra and Parinișpanna.

Parinișpanna is the highest truth of tathatā, the absolute. The third category about reality conceived by the Yogācāra, parinișpanna refers to the paramārtha satya (the highest truth) or tathatā (thatness).

"Like ākāśa (space) it is homogeneous. (It has one taste — ekarasa) pure and changeless. The Parinișpanna-svabhāva (absolute reality) is called paramārtha because it is the highest aspect in which all dependently originated things has to be looked upon. In this sense it can be called also dharmatā (the nature of things) or in other words, it is the Absolute, immanent in phenomenal world. The Vijñaptimātratāsiddhi (pp.39-42) points out that the parinișpanna (the Absolute) is so called because it is absolutely changeless. If it be compared with the paratantra, it may be said to be that paratantra which is always and ever completely devoid of the differentiations as subject and object, which are nothing but the mere play of imagination and hence absolutely non-existing. Thus, it follows that the parinișpanna is the same as the paratantra minus the parikalpita." (N. Dutt, Aspects of Mahāyāna Buddhism and its Relation with Hīnayāna, p.235).

PARIYATTI (Skt. paryāpti), learning the doctrine, the wording of the doctrine (dhamma). In the progress of the disciple of the Buddha, three stages may be distinguished : (1) theory, i.e., learing the wording of the doctrine (pariyatti), (2) practicing it (paṭipatti), (3) penetrating or realizing (paṭivedha, realising the

goal). The term pariyatti belongs to the Pali commentary literature, the idea expressed thereby is often found in the discourses (suttas) in such expressing as dhammaṃ pariyāpuṇāti-suttaṃ, geyyaṃ, veyyā karaṇaṃ udānaṃ, etc. Aṅguttara N.I.

PARIHANA-DHAMMA (Skt. Parihāna-dharma), liable to decline. It is defined in the Puggalapaññatti (p.2) thus, "Now, someone reaches the attainments (jhāna) of the fine-material (rūpāvacara) or immaterial sphere (arūpāvacara). But he does not reach them according to his wish and not without trouble and exertion and not according to wish with regard to place, object and duration, does he enter them, or rise therefrom. Therefore it is well possible that such a monk, through negligence may lose these attainments. Such a person is said to be liable to decline". (Aṅguttara Nikāya, V, pp.102 f). It is opposite to aparihāna-dhamma, q.v.

PALIBODHA, (Skt. Parirodha), obstruction, impediment, hindrance, obstacles. Palibodha is a term for the things if they obstruct the monk in the strict practice of a subject of meditation. It is of varied nature and Buddhaghosa counts them into ten thus : āvāso ca kulaṃ lābho gaṇo kammañca pañcamaṃ addhānaṃñāti, ābādho gantho iddhīti te dasā ti. (Visuddhimagga, p.90).

Buddhaghosa explains these ten palibodhas, to act as impediments not to all adepts but only to those who have got mental weakness as pointed below.

i) Āvāsa or dwelling places or monasteries of monks. It is an impediment only for anyone who takes interest and busy with the construction of building, stūpas and so forth or who has many belongings, stored in the monastery or whose mind is caught up by some business connected with it.

ii) Kula or family. It affects those who care more for the welfare of his relatives or of the families of the lay-devotees than that of his spiritual gain.

iii) Lābha or gain of food, clothes and other requisites. Whenever a meritorious monk goes people give him a large supply of requisites. He gives blessings and religious discourse to them and thus from the sunrise till the first watch of night he never breaths his association with the people. So he is always on the alert. Thus these requisites are an impediment for him.

iv) Gaṇa or members of the Saṅgha. There are some monks who study the suttas or Abhidhamma piṭaka under a certain teacher. If the teacher-monk is engaged in giving instruction and questions, his time is taken up in teaching and he hardly finds time to be alone and practises meditation. So the group of students (gaṇa) is an impediment.

(v) Kamma or works. Buddhaghosa takes the term to mean new

building work or repair of buildings (navakamma). In his opinion much of a monk's link who supervises the construction works is taken up in calculating wages of labourers employed and the works done or to be done. It is always an impediment to meditation.

vi) Addhāna or travel is going on a journey. There are occasions when, a monk has got to go to a place to give ordination to a person or to procure any requisite and he cannot rest content without getting it. That will be an impediment, for, even if he goes into the forest to do the ascetic's duties (samaṇadhammaṃ karontassa), he will find it hard to get rid of thoughts about the journey.

vii) Ñāti or relatives and kins, in the case of monastery, it means teacher, preceptor co-resident, pupil, those with the same preceptor and in the case of the house, it means mother, father, brother and so on. When they are sick they are impediment to meditation.

viii) Ābādha or affliction is any kind of illness. It is an impediment when it is actually afflicting, therefore it should be cured by treatment with medicine.

ix) Gantha or scriptures such as the Dīgha Nikāya, Majjhima Nikāya and so forth, some monks are so absorbed in studying the scriptures that they do not find time or feel inclined to practise meditation.

x) Iddhi or miraculous or supernormal powers. These are attained as one advances in meditation but their use by an ordinary man causes impediments to the development of insight (vipassanā) and so these also are treated as one of the palibodhas (Visuddhimagga, pp.90-121).

There are some other minor impediments (khuddakapalibodha) enumerated by Buddhaghosa, for instance, long head hair, nails and body hair (dīghāni kesanakhalomāni) which should be cut, old robes which should be repaired, discoloured robes which should be dyed; unclean bowls which should be cleansed and the bed, chair, etc. should be cleaned up (mañea-pīṭhādīni sodhetabbāni, ibid, p.122).

The Milindapañha (p.11) mentions sixteen palibodhas (impediments) of keeping hair and beard by a renunciated one (pabbajita). They are as follows:- (1) Alaṅkāra palibodha, i.e., the impediment of ornamenting oneself, (2) Maṇḍana-palibodha, i.e., adornment of hair and beard, (3) Telamakkhanapalibodha, i.e., of smearing of oneself with oil, (4) Dhovana palibodha, i.e., of shampooing oneself, (5) Mālāpalibodha, i.e., impediment of using garland, (6) Gandha palibodha, i.e., impediment of using scents, (7) Vāsapalibodha, i.e., impediment of using unguents, (8) Harītaka palibodha, i.e., impediments of using yellow

myrabolan, (9) Āmalakapalibodha, i.e., impediment of using emblic myrobalan, (10) Raṅga-palibodha, i.e., impediment of using dyes, (11) Bandhana-palibodha, i.e., impediment of using ribbons, (12) Kocchapalibodha, i.e., impediment of combs, (13) Kappaka palibodha, i.e., impediment of employing barbars, (14) Vijaṭanapali-bodha, i.e., impediment of disentangling curls of hair, (15) Ukāpalibodha, i.e., impediment of verminilion and (16) when their hair falls out people are grieved, they mourn and lament, they beat their breast and fall into dissolusion impeded by these sixteen impediments, men destroyed subtlest crafts, (soḷasa-palibdhesu paliguṇṭhitā manussā sab-bāni atisukhamāni sippāni nāsenti).

PAHĀNA (B.Skt. Prahāṇa), abandoning, overcoming. Visuddhimagga, 682f.

There are five kinds of overcoming which are as follows :

(1) Overcoming by Repression (vikkhambhana pahāna), i.e., the temporary suspension of the five hindrances (nīvaraṇa, q.v.) during absorptions (jhāna). It is said 'Among these overcoming by repression' is the pushing back of adverse things such as the five mental hindrances (nīvaraṇa) etc. through this or that mental concentration (samādhi, q.v.), just a pot thrown into moss-clad water pushes the moss aside.....

(2) Overcoming by the opposite (tadaṅga-pahāna). 'Overcoming by the opposite' is the overcoming by opposing this or that thing that is to be overcome, by this or that factor of knowledge belonging to insight (vipassanā, q.v.), just as a lighted lamp dispels the darkness of the night. In this way, the personality-belief (sakkāya-diṭṭhi, q.v.) is overcome by determining the mental and corporeal phenomena.....

The view of uncausedness of existence by investigation into conditions.... the idea of eternity by contemplation of impermanency, the idea of happiness by contemplation of misery.

(3) 'Overcoming by destruction' (samuccheda-pahāna).

If through the knowledge of the noble path, the fetters and other evil things cannot continue any longer, just as a tree destroyed by lightning, then such an overcoming is called overcoming by destruction.

(4) Overcoming by tranquillization (paṭipassaddhi-pahāna). When after the disappearing of the fetters at the entrance into the paths, the fetters from the moment of fruition (phala) are for ever extinct and stilled, such overcoming is called overcoming by tranquillization.

(5) Overcoming by escape (nissaraṇa-pahāna). Overcoming by escape is identical with the extinction and Nibbāna.

PAHĀNA-PADHĀNA (Skt. Prahāṇa pradhāna), effort to overcome unwholesome evil thoughts. It is one of the four Sammappadhānas. See BODHIPAKKHIYADHAMMA, q.v. and Padhāna, q.v.

PAHĀNA-PARIÑÑĀ (Skt. Prahāṇa parijñā), full understanding as overcoming or abandoning. Visuddhi-magga, p.607.

It is one of the three pariññās (understanding) other two being ñāta-pariññā (full understanding of the known) and Tirana-pariññā (full understanding as investigating). Buddha-ghosa defines it thus, "Full understanding by overcoming is that insight-wisdom (vipassanā) which has three general characteristics (tilakkhaṇa), namely, impermanence (anicca), suffering (dukkha) and unsubstantiality (anattā) as its objects, and arises after overcoming the idea of permanence, etc.

PAHĀNA-SAÑÑĀ (Skt. Prahāṇa saṃjñā), perception of overcoming or abandoning, an object of reflection in meditation, Aṅguttara Nikāya, III. p.85.

PAHŪTAJIVHATĀ (Skt. Prabhūtajih-vātā), one of the thirty-two major characteristic marks on the body of a great man (Mahāpurisa, q.v.) who is either the Buddha or a Universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, Brahmāyu Sutta of the Majjhima Nikāya and some Buddhist Sanskrit texts is pabhūtajivhatā i.e. having long and extended tongue. The Sumaṅgala-vilāsinī (p.450) in explaining the term describes that other persons' tongues are thick (thūla), some have thin (kisa), some short (rassa), some firm (thaddha) and some have uneven (visama). But a great man's tongue is soft (mudu), long (dīgha), large (puhūta) and beautiful (vaṇṇasam-panna). His tongue, while speaking, rolling like a needle touches both the nostrils, long enough to touch both the ears and so large that it can cover the forehead completely. In the Buddhist Sanskrit texts like the Lalitavistara (p.74) and the Mahāvyutpatti (p.5) this sign has been termed 'prabhū-tatanu-jihvā', i.e., having long and tender tongue and in the Abhisamaya-laṅkāra (p.86) it is mentioned as 'pṛthucāru-jihvā'. The Bodhisattva-bhūmi (p.259) says that his long tongue can cover the whole face upto starting of hair of the head. According to the Gaṇḍavyūha Sūtra (pp.310-311) his tongue is large, soft and pleasing and can cover the whole face and well endowed, to utter sentence, consonants and truth. The Arthavini-ścaya Sūtra (p.297) beautifully describes that the Mahāpuruṣa has large tongue which can be measured a hand in the length and same in the breadth, tender like leaf of a red lotus and it covers the whole face when come out of mouth.

PĀṆĀTIPĀTA (Skt. Prāṇātipāta), i.e., destruction of life, is one of the Dasa-

akusala-kammapathas. Destruction of life or life-taking is defined as taking life quickly or by violence (pāṇassa atipāto pāṇātipāta nāma). It also means slaughtering or killing beings. Here 'life' (pāṇa) ordinarily means a being; in its ultimate sense it means a living force (jīvitindriya). The term lifetaking is applied to the bodily and vocal doors of one who is conscious that a being is living and who makes an effort to cut off the living force in that being. There are five constituent factors (sambhāra) in this crime, viz, 1. a being (pāṇa), 2. consciousness of there being a living creature (pāṇasaññātā), intention of killing (badhakacitta), 4. effort (upakkama) and 5. consequent death (tena maraṇaṃ). The absence of anyone of these factors will not amount to life-taking. There are six means of taking life, viz. one's own hands (saha-tthaka), instigation (āṇathika), weapons (nissaggika), permanent devices (thāvara), art (vijjāmaya) and potency (iddhimaya). According to Buddha-ghosa the gravity of this offence varies in the cases of animals and men. Dīgha N. Aṭṭh. I.p.69.

PĀTIMOKKHA (Skt. Prātimokṣa), disciplinary code. It is the name of the code of monks, rules. It is the nucleus of the Vinayapiṭaka which contains rules of the monks to regulate and guide the monastic life and conduct. It was recited by Buddhist monks and nuns in the fortnightly uposatha meetings to keep themselves pure and holy. The Pātimokkha contains a list of transgressions against the rules of conduct together with the corresponding atonements. The total numbers of such rules of the Theravāda Pali Pātimo-kkha is 227 which are divided into eight sections namely Pārājika, Saṅghādisesa, Aniyata, Nissaggiya, Pācittiya, Pāṭidesaniya, Sekhiya, Adhikaraṇa-samatha, is in a descending order i.e., from graver to lighter. The Bhikkhuṇī patimokkha contains similar rules with slight variations. Patimokkha was so important that different Buddhist sects had their own Patimokkha.

PĀTIMOKKHA-SAṂVARA-SĪLA (Skt. Prātimokṣa-saṃvara-śīla), morality consisting in restriction with regard to the 'disciplinary code' (Pātimokkha). "Here the monk is restrained in accordance with the disciplinary code, is perfect in conducts and behaviours, perceiving danger in least offences, he trains himself in the discipline he has taken upon him", (pātimokkhasam-vara-saṃvuto viharati ācāragocara-sampanno anumattesu vajjesu bhaya-dāssāvī samādāya sikkhati sikkhā-padesu, Aṅguttara N., III, pp.114, 135 etc. Majjhima N. III, p.2, Vibhaṅga, pp.246-48).

In other words, "a monk is required to be well restrained according to the 227 disciplinary rules of the Pāti-mokkha. He should also be discreet in his conduct and movements, i.e.,

he must not commit any wrong either bodily or verbally in carrying on the affairs of his life (ācāra) or by frequenting places (gocara) unfit for a Buddhist recluse. He must always be afraid of the commission of the slightest offence and in general be observant of all moral precepts."

PĀDATALACAKKATĀ (Skt. Pādatala-cakratā). One of the thirty-two major characteristic marks possessed by a great man (Mahāpuruṣa) like the Buddha as enumerated in the Dīghanikāya (III p.148), Majjhima Nikāya and the Buddhist Sanskrit texts is pādatalacakkatā, which means that the existence of a wheel (cakka) mark on the each sole of the Buddha's feet. The wheel appears with thousand spokes (ārā), rim (nemi) and nave (nābhi) which are complete in their shape and well-divided (heṭṭhā) (pādatalesu cakkāni jātāni honi, sahassārāni sanemikāni sanābhikaṃ....).

According to the Lalitavistara, Buddha bears the radiant, luminous, white wheels with thousand spokes, rim and nave which are complete in every way on the soles of his feet. The Arthaviniścaya Sūtra (pp.286-287) describes that there are wheels on soles of feet of Buddha with spokes, rim and nave which are beautiful and perfect like ivory wheels prepared by an expert artisan, and his feet touch the ground, a wheel like impression is fixed on the ground. But according to some of the Buddhist Sanskrit texts like the Abhidharmadīpa (Ed. P. S. Jaini, p.188), the Abhisamayālaṅkāra-sphuṭārtha (Ed. R. S. Tripathi, p.85) and the Mahāvyutpatti, the Buddha bears this mark on both feet and palms of hands (cakrārkahastapāda).

PĀRAMĪ (Skt. PĀRAMITĀ), perfections.

Pāramitā, as suggested by Har Dayal should be derived from 'parama' (highest, excellent, extreme), Bodhisattva's attainment of perfection in ten qualities lead to Buddhahood. The cult of pāramitā is common to the followers of both Hīnayāna and Mahāyāna. According to the Pali tradition, there are ten perfections, namely (1) liberality or giving (dānapāramī), (2) morality (sīla-pāramī), (3) renunciation (nekkha-mma-pāramī). (4) wisdom (paññā-pāramī), (5) energy (viriya-pāramī), (6) patience or tolerance (khanti-pāramī), (7) truthfulness (sacca-pāramī), (8) resolution (adhiṭṭhāna-pāramī), (9) loving-kindness (mettā-pāramī), and (10) equanimity (upekkhā pāramī).

These qualities were developed and brought to maturity by the Bodhisattva (as epithet applied to Gautama Buddha in previous existences upto attainment of enlightenment (Buddhahood) in his past existences, and his way of practising them is illustrated in many of the Jātaka stories. Apart from the latter, the ten

pāramīs are mentioned in only two other canonical works which are probably apocryphal, the Buddhavaṃ sa (in the story of Sumedha) and the Cariyāpiṭaka. A long and methodical exposition of the pāramis is given in the concluding Miscellaneous Section (Pakiṇṇaka-kathā) of the Cariyāpiṭaka-aṭṭakathā.

In the Visuddhimagga it is said that through developing the four sublime states (brahmavihāras), namely, loving-kindness (mettā), compassion (karuṇā), altruistic joy (muditā) and equanimity (upekkhā) one may reach these ten perfections as Buddhaghosa says, "As the great Being (Mahāsatta; a synonym often found in the Mahāyāna scriptures for Bodhisattvas, i.e., being destined for Buddhahood) are concerned about the welfare of living beings, not tolerating the suffering of beings, wishing long duration to higher states of happiness of beings, and being impartial and just as all beings, therefore (1) They give alms (dāna) to all beings so that they may be happy, without investigating whether they are worthy or not, (2) by avoiding to do them any harm, they observe morality (sīla), (3) in order to bring morality to perfection, they train themselves in renunciation (nekkhamma), (4) in order to understand clearly what is beneficial and injurious to beings, they purify their wisdom (paññā), (5) for the sake of the welfare and happiness of others they constantly exert their energy (viriya), (6) though having become heroes through utmost energy, they are nevertheless fall of forbearance (khanti) towards the manifold failings of beings, (7) once they have promised to give or do something, they do not break their promise i.e. truthfulness (sacca), (8) with unshakable resolution (adhiṭṭhāna) they work for the welfare of being, (9) with the unshakable kindness (mettā) they are helpful to all, (10) by reason of their equanimity (upekkhā) they do not expect anything in return". Buddhist Sanskrit tradition keeps a list of pāramitās slightly different from that of Pali. There are six or ten virtues, namely, (I) liberality (dāna), (II) morality (śīla), (III) forbearance or endurance (kṣānti), (IV) mental strength (vīrya), (V) mental concentration (dhyāna), and (VI) realisation of the truth (prajñā). The number was later on raised to ten by the addition of, (VII) skilfulness in expedients (upāyakauśalya), (VIII) vow or resolution (praṇidhāna), (IX) attainment of certain powers (bala), and (X) knowledge (jñāna).

Both the lists agree with regard to the first five, namely, dāna, sīla, khanti, viriya and paññā. The agreement of the two lists in five of the ten pāramitās indicates their comparative antiquity. Probably the list was not a premeditated one. The stories were originally written just to illustrate that the episodes of Buddha's life were not untoward events but the

outcome of the deeds of his previous existences. In course of time the stories were multiplied without any definite plan.

The earliest mention of six pāramitās is found in the Mahāvastu (III. p.226), Lalitavistara (p.34) and Aṣṭasāhasrikā Prajñāpāramitā (p.194) while that of ten, in the Mahāyāna Sūtralaṅkāra, Daśabhūmikasūtra, Bodhisattvabhūmi and Samādhirāja Sūtra (Har Dayal, Bodhisattva Doctrine, p.167).

In the Mahāvastu, again, mention of the six pāramitās is few and far between (Mahāvastu, I. p.214; II.p.29; III. p.226) while the word pāramitā has been used in the ordinary sense (perfection) in compound like garbhākrantipāramitā (Mahāvastu II. p.17; the entrance of the Bodhisattva into the womb), sarvakuśaladhara-vaśibhāva pāramitā (perfect attainment of domain over all good actions: ibid II. p.216) and prajñāpāramitā (i.e. perfection in Śrāvaka's knowledge : ibid III. p.67). This shows that the word 'pāramitā' did carry the meaning attributed to it in later texts. Like pāramiṃ gato in Pali, there are several uses of the phrase 'pāramiprāpta' and 'pāramiṃ gato' in the Mahāvastu (Mahāvastu I. p.74). In speaking of Bodhisattva's several attainments, perfection in six pāramitās (ibid. I pp.133-34) as a condition precedent to a Bodhisattva's progress from a lower to a higher bhūmis, is not insisted upon us has been done in the Daśa-bhūmikasūtra. At the time of composition (2nd century B.C.) of the Mahāvastu the doctrine of pāramitā was probably not well developed. Unlike the Mahāvastu, we have in the Lalitavitara, not only frequent reference to the six pāramitās (cf. Lalitavistara (R.L. Mitra ed. pp.38, 60, 185, 199). These gāthās imply wide currency of the Jātaka-stories as also a wide popularity of the pāramitā doctrine. In the Aṣṭasāharikā Prajñāpāramitā, the six pāramitās are systematically mentioned in the enumeration of Bodhisattva's attainments. Thus we may say that the doctrine of pāramitā was fully developed before the time of composition of the Lalitavistara and the Aṣṭasāharikā Prajñāpāramitā, i.e., about 1st century A.D. and after the date of the Mahāvastu, i.e., 2nd century B.C.

The practice of pāramitā occupies an important place in the Mahāyānic code of discipline. In the Saddharma-pūṇḍarīka Sūtra (17f, 334f), one of the early Mahāyāna texts, it is repeatedly stated that the teaching for the Śrāva-kas consisted of the four truths (āryasatyas), law of causation (pratītyasamutpāda), which put an end of suffering and led to Nirvāṇa, while the teaching for Bodhisattvas consisted of the practice of pāramitās, leading to the highest knowledge or omniscience. In the Daśabhūmika Sūtra, the practice of particular

pāramitā is enjoined for the attainment of particular bhūmi (for instance, dāna in first bhūmi; sīla in the second bhūmi (p.262), kṣānti in the 3rd (p.267), vīrya in the 6th (p.270), dhyāna in the 5th and prajñā in the 4th bhūmi (p.275). Thus we see that the pāramitās formed one of the fundamentals of the Mahāyānic code of discipline and spiritual progress.

The doctrine of pāramitā is not mentioned in the early Pali texts except the words 'pāramiṃ gato' or 'pāramippatto' i.e. attained perfection, occurring scarcely in the Suttanipāta (verses, 1018, 1020) and in the Majjhima Nikāya (vol. III. p.28). The number of pāramīs, listed in the later Pali texts, Cariyāpiṭaka and Jātaka, is ten and not six. Dhammapāla in his Paramatthadīpanī (p.321), the commentary on the Cariyāpiṭaka, tells us that there are various ways of classifying the pāramīs. There was also the system of enumerating the pāramis as six, namely dāna, sīla, khanti, viriya, jhāna, paññā, which is exactly the list as given in the Buddhist Sanskrit texts. Though Dhammapāla was aware of this six-fold classification of pāramis, the later Pali texts usually mention ten and probably this list of ten pāramis was prepared by the Theravādins sometime after the practice of six pāramis by other sects. The supplementary four pāramitās of later Buddhist Sanskrit texts and the Pali list of the pāramīs were probably the products of same period.

Nalinaksa Dutt opines, "the doctrine of pāramitā is evidently a later accretion to the fundamental principles of Buddhism, and this took place about the 1st century B.C. Of the several sects that appeared after the Second Council, the Mahāsaṅghikas and their offshoots, the Andhakas, were the first to deify Buddha and introduce the conception of Bodhisattvas. The object of this group of sects was not only the deification of Buddha but also to find a place for the laity within the religion, to create an interest among the householders in Buddhism. This doctrine of pāramitā was meant primarily for householders; three of the pāramitās were already included in the duties prescribed for the laity, viz. sīla, cāga (dāna), and paññā. The remaining three pāramitās are kṣānti, vīrya and dhyāna. These, it will be observed, are included in the subsidiary practices prescribed for the laity. The distinction between the pāramitā practices which made a Bodhisattva and the practices prescribed for the laity is that the former practices had to be carried to the extreme that one can conceive of, which the latter was meant only as a general moral training. The doctrine of pāramitā illustrated by the Jātaka stories made strong appeal to the common folk, and became instrumental in propagating the

religion among the mass. The success of the Mahāsaṅ-ghikas and their offshoots in increasing their followers led other schools like the Sarvāstivādins and Dharma-guptas, and later the most orthodox of the schools, the Theravādins to incorporate this new doctrine into their code, though it was not consistent with their teachings and ideals. The Sarvāstivādins, however, changed their outlook in the altered circumstances of the day, and produced an extensive literature in the shape of Avadānas to popularise this new cult". (Early Monastic Buddhism, Vol. II, pp.304-305).

PĀRISUDDI-SĪLA (Skt. Pāriśuddhi-śīla), morality consisting in purity. It is of four kinds, namely, (1) purification of restraint with regard to the disciplinary code (pātimokkha-saṃvara-sīla, q.v.), (2) purification with regard to restraint of the senses (indriya-saṃvara sīla, q.v.), (3) purification of livelihood (ājīva-pārisuddhisīla, q.v.), and (4) purity with regard to restraint in, use of four requisits of monks (paccayasannssita-sīla q.v.).

PIṆḌAPĀTIKAṄGAṂ (Skt. Piṇḍa-pātikāṅga), i.e., the practice of alms-food eater.

In early Buddhism a section of monk, who were dhutavādī, used to adopt the rigorous ascetic practice (dhutaṅga) of eating food collected by begging only from door to door. By this practice they did not remain idea for procurement of food which they consumed without discrimination but only to keep up their fourteen kinds of food-offerings permitted in the Vinaya. Buddhaghosa enumerates them thus, "He who observes this practice (piṇḍapātikaṅga) should not accept these fourteen kinds of food, namely, food offered to the order as a whole (saṅghabhattaṃ), food given by invitation (nimantanabhattaṃ), food given by tickets (salākabhattaṃ), food given on the uposatha (uposa-thikaṃ), food given to visitors (āgantuka-bhattaṃ), a meal for travellers (gamikabhattaṃ), a meal for the sick (gilānupaṭṭhākabhattaṃ), a meal supplied to a particular residence (vihārabhattaṃ), a meal given in a principal house (dhurabhattam). The ascetic monk refuses these as an excessive amount of food (atirekalā-bhaṃ). There are three grades of ascetic monks. These are the advantages : The state of having behaved in accordance with the spiritual guidance; idleness is eliminated; livelihood is purified, the practice of the minor Training Rules of the Pāti-mokkha; pride is abandoned, etc. (Visuddhimagga, pp.66-67).

PISUNĀVĀCĀ or (Skt. Piśunavākya) means slanderous or calunious speech, which when said to another reduces or minimizes the love which that person bears at his heart. It is backbiting. Pisunāvācā is clearly

expressed in the canonical texts in the contexts of moral precepts (sīlas) : "Having heard something here I was not one to repeat it elsewhere for causing variance among these (people); or having heard something elsewhere I was not one to repeat where for causing variance among these people (Ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amusaṃ bhedāya) - Majjhima Nikāya, III. p.33; Dīgha Nikāya I. pp.4, 64. A good man (sappurisa) does not speak slanderous speech instead he is a reconciler of those who are at variance (bhinnānaṃ-sandhātā), one who combines those who are friends (sahitānaṃ va anuppadātā), concord is his pleasure (samaggārāma), concord his delight (samaggaratā), concord his joy (samagganand), concord the motive of his speech (samagga-karaṇiṃ vācaṃ-bhāsito hoti). It is one of the Dasa kusala-kammapattha, q.v.

PĪTA-KASIṆA (Skt. Pīta-Kṛtsna). i.e. yellow colour as an object meditation (kammaṭṭhāna, q.v.).

To induce concentration of mind, a beginner is generally asked to fix his attention on yellow colour (pīta-kasiṇa). It may be yellow flowers or a piece of yellow cloth or a yellow colour-element (vaṇṇa-dhātu), e.g. a yellow gem. It may be specially prepared by filling a basket up to the brim with yellow flowers in such a way so that the pollens or stalk may not be open to sun. The basket should be covered by a piece of yellow cloth in such a way that the mouth of the basket is to appear like the surface of the drum. It should be surrounded by a band of different colour. Then the adept is to concentrate his mind on the yellow colour avoiding the other marks (lakkhaṇas) of the flowers or cloth and develop the uggaha nimitta (acquired image), i.e., unsteady and unclear image, which arises when the mind has reached a weak-degree of concentration and then develop the paṭibhāga nimitta (counter image) i.e., an entirely clear and immovable image arising at a higher degree of concentration. (Visuddhimagga, p.173).

PĪTI (Skt. Prīti), rapture, enthusiasm, joy, happiness, interest. It is one of the mental factors or concomitants (cetasika) and belongs to the group of mental formations (saṅkhāra-khandha). In the Sutta Piṭaka pīti is often linked in a compound word, with gladness (pāmojja) or happiness (sukha). Pīti is not feeling or a sensation, and hence does not belong to the feeling group (vedanā-kkhandha), but may be described psychologically as joyful interest. As such it may be associated with wholesome as well as with unwholesome and natural states of consciousness.

A high degree of rapture is characteristic of certain stages in

meditative concentration, in insight-practice (vipassanā) as well as in the first absorption (jhāna, q.v.). In the latter it appears as one of the factors of absortions (jhānaṅga) and is strongest in the second absorption.

Pīti or joy is present in all types of consciousness excluding those accompanied by displeasure (domanassa-sahagata-citta) and indifference (upekkhā-sahagata-citta), body-consciousness (kāya-viññāṇa) and the fourth jhāna-consciousness.

PĪTISAMBOJJHAṄGA (Skt. Prīti-sambodhyaṅga), rapture or enthusiasm as a factor of enlightenment. It is one of the seven sambojjhaṅgas. See BODHIPAKKHIYADHAMMA, q.v.

PUGGALA (Skt. Pudgala), individual, person, as well as the synonyms : personality, individuality, being (satta, q.v.), self (attā, q.v.), in short all terms designating a personal entity, hence : I, you, he, man, god, etc., all these, according to view, are mere names for certain combinations of material and mental processes, and apart from them they have no real existence. They are to be considered as mere 'conventional modes of expression' (vohāra-vacana).

PUTHUJJANA (Skt. Pṛthagjana), lit, 'one of the many folk', worldling, ordinary man, average man.

Puthujjana is any lay man or monk who is still possessed of all the ten fetters (saṃyojana, q.v.), finding to the round of rebirths, and therefore has not yet reached any of four stages of holiness (See ariya puggala, q.v.). The Puggalapaññatti says "Who is neither freed from the first three fetters (personality-belief, sceptical doubt and attachment to mere rules and ritual) nor is on the way to loose these three things, such one is called a worldling."

According to the commentary of the Sammāditthi Sutta of the Majjhina Nikāya a worldling (puthujjana) may be (1) an outsider (is non-Buddhist) who if he believed in moral causation, may be said to have right view to that extent; but he has not the 'knowledge conforming to the truths' (saccānu-lomika-ñāṇa), as has (2) the worldling inside the Buddha's dispensation (sāsanika). A worldling who professes Buddhism, may be either a 'blind worldling' (andhaputhujjana) who has neither knowledge of, nor interest in the fundamental teaching (the truths, groups, etc.); or he is a 'noble worldling' (kalyāṇa puthujjana), who has such knowledge and earnestly strives to understand and practise the teaching of the Buddha.

PUNABBHAVA (Skt. Punarbhava), lit. re-becoming; renewed existence. It is the term 'punabbhava' is found mostly in the Suttapiṭaka, but in later literature it is called 'paṭisandhi'. The attainment of holy perfertion (arahatta), implying the end of future rebirth, is often expressed in the

words : "This is the last birth, now there is no more a renewed existence" (ayam antimā jāti natthi dāni punabbhavo : Majjhima N.I. p.173; Theragāthā) 87, 339; Suttanipāta v. 502. The term is often linked with abhinibbatti (arising). In the Mahāvedalla Sutta of the Majjhima N. it is said, "But how, O Brother, does it come to renewed existence and arising in the future (āyatiṃ punabbhavābhinibbatti)? Because beings obstructed by ignorance and fettered by craving, find ever fresh delight now here now there, for this reason there is renewed existence and arising in the future."

Abhinibbatti also stands sometimes alone signifying rebirth.

In the second of the Four Noble Truth the adjective ponobbhāvikā, i.e. that causes rebirth, has been applied to taṇhā, q.v.

PUBBENIVĀSĀNUSSATI (Skt. Pūrbanivāsānusmṛti), i.e. remembrance of former existences.

It is one of the six supernormal powers or knowledge (chaḷabhiññā, q.v.) attainable through the utmost perfection in the mental concentration (samādhi q.v.) and through penetrating insight (vipassanā, q.v.), others being magical or miraculous powers (iddhividhā, q.v.), divine ear (dibbasota, q.v.); penetration of the mind of others (ceto-pariyañāṇa, q.v.); divine eye (dibba cakkhu, q.v.) and extinction of all cankers (āsavakkhaya q.v.). The stereotyped description of remembrance of former existence is met in all four Pali Nikāys: "He remembers manifold former existences, such as one birth, two births....three ....four....five....ten.... twenty....thirty ....forty....fifty....a hundred....a thousand.... a hundred thousand births and many an aeon of integration and disintegration and many an aeon of integration - disintegration of worlds (aneke pi samvaṭṭakappe aneke pi vivaṭṭakappe aneke pi samvaṭṭavi-vaṭṭakappe). Such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life. And vanishing from there I entered somewhere else into existence....and vanishing from there I again reappeared here. Thus he remembers, always together with the marks and peculiarities of many a former existence.

PURISINDRIYA (Skt. Puruṣendriya) i.e. physical faculty of masculinity.

It is described as material quality of sex (bhāvarūpa) which is stated by which masculinity of personality can be distinguished as opposed to femininity (Abhidhammatthasaṅgaha, p.27).

The masculinity-faculty (purisindriya) has male sex as its characteristic, its function is to show that a particular individual is male, it is manifested as

the reason for the features, marks, signs, work and ways of the male.

Masculine features etc. are the opposite of the feminine (itthindriya, q.v.). Man's upper body is broad, the lower body is less broad, his hands and feet are large, the face is large: the breast-flesh is less full; beard and moustache grow. The manner of hair-dressing and wearing of clothes are unlike those of women. In youth they, play with chariots, ploughs, etc. The masculine controlling faculty (purisindriya) has the characteristic of indicating the state of man; function of showing 'this is a man', and its manifestation lies in the masculinity in features, etc. Visuddhimagga pp.447, 472.

PUREJĀTA-PACCAYA (Skt. Pūrvajātapratyaya), i.e. Pre-existence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the pre-existent or prior factor implying precedence or priority as a causal relation. It should not misunderstood as an altogether antecedent factor which expires before a consequence arises, because, it partly precedes. Such a pre-existent prior factor may be either physical bases or objects of consciousness. Buddha-ghosa defines it: Paṭhamataraṃ uppajitvā vattamānabhāvena upakār-ako dhammo purejātapaccayo, i.e., "what having arisen before-hand renders service by its presence is a Purejātapaccayo". - Paṭṭhāna Aṭṭhakathā, p-76. The Paṭṭhāna (I. p.8) explains it thus - Cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ sampayuttakānaṃ ca dhammānaṃ purejatāpaccayena paccayo. For example, eye-consciousness (cakkhu-viññāṇa-dhātu) arises, because of the pre-existence of eye sense-organ (cakkhāya-tana); Other sense-organs (ear, nose, tongue, etc.) also are purejātapaccaya by way of this relation.

PŪJĀ has two lines of meaning: (1) honour, respect, homage, (2) worship, devotional observances, devotional offerings; also offerings to monks.

Regarding the first kind of meaning the Mahāmaṅgala Sutta of the Suttanipāta as well as of the Khuddakapāṭha says that "Honour and respect towards those worthy of it, is conducive to great blessing" (pūjā ca pujanīyesu etaṃ maṅgalaṃ uttamaṃ).

The second meaning of outer worship which was not much praised by the Buddha who said to Ānanda in the Mahāparinibbāna Sutta of the Dīgha Nikāya;-"Not thus, Ānanda, is the Tathāgata (Buddha called himself) respected, venerated, esteemed, worshipped and honoured in the highest degree. But Ānanda, whoseever bhikkhu or bhikkuṇī, layman or laywoman abides by the teaching, lives uprightly in the

teaching, walks in the way of teaching, it is by him that the Tathāgata is respected, venerated, esteemed, worshipped and honoured in the highest degree.

"There are two kinds of worship: in a material way (āmisa-pūjā) and through practice of the Dhamma (dhammapūjā). The dhammapūjā is the better of the two." Aṅguttara N.II.

PRATISAṂVIDVIHĀRA or Sādhumati–This is the ninth stage (bhūmi) of meditation through which a Bodhisattva has to obtain and pass over to next to achieve Buddhahood, See Daśbhūmi, q.v.

PRABHĀKARĪ–This is the third stage (bhūmi) of meditation out of ten through which a Boddhisattva has to pass to achieve Buddhahood. See Daśabhūmi, q.v.

PRAMUDITĀ–This is the first stage of meditation of a Bodhisattva. See Daśabhūmi, q.v.

PH

PHARUSĀVĀCĀ (Skt. Paruṣa vāk). i.e, harsh speech. It is one of the dasa akusala-kammapatha, q.v.

Harsh speech is defined as a word which makes one-self harsh or causes another to be harsh. It is in itself harsh, neither agreeable to the ear nor appealing to the heart. By harsh speech is meant the entirely harsh volition which produces a bodily and vocal effort wounding another. It is also called abuses. Harsh speech is an offence in proportion to the virtue of one concerning whom harsh words are spoken. There are three constituent factors of this offence, viz. (1) another person to be abused, (2) angry thought and (3) the abuse.

PHALA, lit fruit. In Buddhist doctrine the term phala signifies, result, effect (often together with hetu i.e. cause), benefit or advantage (e.g. in Sāmaññaphala Sutta, result or benefit of recluseship), fruition, blessing: PED states: As technical term with reference to the Path (magga) and the progressive attainment of Arahantship it is used to denotes the realisation of having attained each stage of the sotāpatti, sakadāgāmī, anāgāmī, arahatta, which immediately precedes Nibbāna.

"As Maggaphala, Path-result or Fruition, it denotes those moments of supermundane consciousness which flashforth immediately after the moment of path-consciousness (see ariya-puggala, q.v.) and which, till the attainment of the next higher path, may during the practice of insight (vipassanā, q.v.) still recur innumerable times. If thus repeated, they are called the 'Attainment of Fruition (phala samāpatti)–which is explained in detail in Visuddhimagga Ch. XXIII – Nyanatiloka, Buddhist Dictionary, p.141.

PHASSA (Skt.Sparśa), contact, sense-impression. By six bases or spheres

of sense organs including mind is conditioned contact (saḷāyatana-paccayā phasso). The term samphassa is used in compounds, e.g. in the following: "There are six classes of sense-impression: visual impression (cakkhu-samphassa); impressions of hearing, smelling, tasting, bodily (tactile) impression and mental impression." (Sammādiṭṭhi Sutta). A twofold division occurs in the Mahānidāna Sutta of the Dīgha Nikāya: paṭigha samphassa i.e. impression by sensorial reaction and adhivacana-samphassa, i.e. verbal (or conceptual, i.e., mental) impression.

Phassa does not signify physical impact, but in Buddhist psychology it is one of the seven constant mental concomitants of consciousness (cetasika) and belongs to the group of mental formations (saṅkhāra-kkhandha). In lists of both these categories it is generally mentioned, due to its fundamental position in the cognitive process. In the Madhupiṇḍika sutta of the Majjhima Nikāya (I) it is thus defined :

"Dependent on the eye (cakkhu), and the forms (rūpa), eye consciousness (cakkhuviññāṇa) arises : the coming-together of the three is sense-impression". This is the same in each of the other five senses including mind. In the Dependent Origination (paṭiccasamuppāda), phassa is conditioned by the six sense-bases (saḷāyatana) and is a conditioning factor of feeling (vedanā) – see Paṭiccasammuppāda, q.v. Its relation to mind and body (nāma-rūpa) is described in the Mahānidāna Sutta of the Dīgha Nikāya. Phassa is one of the four kinds of nutriments (āhāra, q.v.).

B

BALA, i.e, internal strength or power. The five kinds of balas (pañca-bala) form the fifth group or category of practices of the Bodhipakkhiya-dhammas are the same as the five dominant faculties (pañca-indriyas). viz. the strength of faith (saddhābala), the strength of mindfulness (satibala), the strength of energy (viriyabala), the strength of concentration or meditation (samādhibala) and the strength of knowledge (paññābala). The main difference between "dominent faculty" (indriya) and "strength" (bala) is that the former is actively functioning and does not necessarily remain the same for all times while the latter is the result of the activity of the faculty, and so it is steady and makes the adept firmly established in the dominant faculty, i.e, the dominant faculty changes into the steady strength or powers.

Like all other practices, the balas should be accompanied by solitude (viveka) and non-attachment (virāga). These balas when attained, can remove the higher fetters (uddhambhāgiya-saṃyojans q.v.) and become a stepping stone to Nibbāna.

The particular aspect of the balas, distinguishing them from the corresponding five spiritual faculties (indriya), is that they are unshakable by their opposites: (1) the power of faith (saddhābala) is unshakable by faithlessness (unbelief); (2) the power of energy (viriyabala) by laziness; (3) the power of mindfulness (satibala) by forgetfulness; (4) the power of concentration (samādhibala) by distractedness; and (5) the power of wisdom (paññābala) by ignorance.

According to the Aṅguttara N. (III. p.12), the power (bala) (1) becomes manifest in the four qualities of the stream-winner (sotapannassa aṅgāni) (2) in the four right efforts (sammā-padhāna), (3) in the four foundation of mindfulness (satipaṭṭhāna), (4) in the four absorptions (jhāna), (5) in the full comprehension of the four noble truths (ariya-sacca).

In the Aṅguttara N. (IV. p.3), the powers of moral shame (hiri-bala) and moral dread (ottappa-bala) are added to the aforementioned five. Several other balas (powers) e.g. dasabala, paṭisaṅkhāna-bala are mentioned in the texts.

BAHULĪ (or Bahula) **KAMMA** (Skt. Bahula karma), habitual action, repeated action. Visuddhimagga, p.601.

It is identical with āciṇṇakamma (q.v.). Habitual action is a type of action which is performed repeatedly. It may be good or wholesome (kusala) or bad (akusala). Bahalikamma or action done by continuous practice or an act often repeated (punappuna kamma), Dhammasaṅgaṇi Aṭṭhakathā, p.406.

In the absence of weighty (garu-kamma) and proximate action (maraṇāsanna-kamma), habitual action presents itself to dying consciousness (cuticitta). So the practice of good deeds have to be repeated so that it may be natural.

BĀHIRARŪPA - Out of twenty-eight corporeal forms (rūpas), excluding five sense-organs, viz. eye, ear, nose, tongue and body, the rest twenty-three, viz. the elements of earth (paṭhavī), water (āpo), fire (tejo), wind (vāyo), vision or visible form (rūpa), sound (sadda), odour or smell (gandha), taste (rasa), touch or contact (phoṭṭhabba), female sex (itthindriya), male sex (purisindriya), vital force (jīvitin-driya), heart-base (hadaya-vatthu), element of space (ākāsadhātu), intimating elements such expression of body and speech (kāyaviññatti-vacī-viññatti), lightness or buoyancy (lahutā), pliancy or softness (mudutā), adaptability (kammaññatā), collection or integration (upacayo), continuation (santati), decay (jaratā), unsubstan-tiality (aniccatā) and bodily nutriment or food value in matter (kavaliṅkara-āhāra) are called bāhirarūpa, i.e., forms that are external and belong to not-self.

BUDDHĀNUSSATI (Skt. Buddhānusmṛti), i.e., recollection of Buddha or contemplation on Enlightened one.

This is the first type of meditation subject of which is the special qualities of Buddha. The procedure is as follows:-

A meditator with absolute confidence, who wants to develop firstly the recollection of Buddha should go into solitary retreat in a favourable abode and recollect the special qualities of the Enlightened one, the Blessed one as follows:-

He, it is, the Blessed One (Bhagavā), accomplished (arhaṃ), perfectly Enlightened (Sammā-sambuddho), proficient in knowledge and conduct (vijjācaraṇasampanno), sublime (sugato), the knower of worlds (lokavidū), incomparable leader of men to be tamed (anuttaro purisadammasārathi), the teacher of gods and men (satthā devamanussānaṃ), enlightened (Buddho) and blessed (Majjhima N. I. p.37; Aṅguttara N. III p.285).

As long as the meditator recollects the special qualities of the Buddha in this way, his mind is not obsessed by greed, (rāgapriyuṭṭhitaṃ cittāyaṃ) or obsessed by hate or obsessed by delusion; his mind has rectitude (ujugataṃ) on that occasion, it is quite upright with the tathāgata as object.

So when he has thus suppressed the hindrances (nīvaraṇāni) by preventing obsession by greed, etc. and his mind faces the meditation subject with rectitude and sustained thought (vitakka-vicāra) occur with a tendency. As he continues to exercise applied thought and sustained thought upon the Enlightened one's special qualities (Buddhaguṇa), happiness (pīti) arises in him. With his mind happy, with happiness as proximate cause, his bodily and mental disturbance are tranquillized by tranquillity. When the disturbance has been tranquillized, bodily and mental bliss (sukha) arise in him. When he is blissful, his mind, with the Enlightened one's special qualities for its object, becomes concentrated, and so the Jhāna factors eventually arise in a single moment. But owing to the profoundity of the Enlightened one's special qualities, or else owing to his being occupied in recollectng special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as 'recollection of Buddha' too, because it arises with the recollection of the Enlightened one's special qualities as the means.

When a bhukkhu is devoted to this recollection of the Buddha, he is respectful and reverential towards the Buddha. He attains fullness of faith, mindfulness, understanding and merit. He has much happiness and gladness. He conquers fear and dread. He is able to endure pain. He comes to feel as if he were living in the Master's

presence. And his body, when the recollection of Buddha's special qualities dwells in it, becomes as worthy of veneration as a shrine room. His mind tends towards the plane of Buddhas (Buddhabhūmiyaṃ). And if he penetrates no higher, he is at least headed for happy destiny (Visuddhimagga, pp.198-213).

BUDDHI-CARITA, the intelligent-natured person. It is one of the six types of men classified and explained by Buddhaghosa in his Visuddhimagga (pp.104-107), others being the greedy-natured (rāga-carita), the hating-natured (dosa carita), the dull-natured (moha-carita), the faithful-natured (saddhā-carita), and the one of speculative temperament (vitakka-carita).

"In one of intelligent temperament there is frequent occurrence of such states as readiness to be spoken to, possession of good friends, knowledge of right amount in eating, mindfulness and full awareness, devotion to wakefulness, a sense of urgency about things that should inspire a sense of urgency, and wisely directed endeavour." (Bhikkhu Ñāṇamoli, The Path of Purification, pp. 108-109).

BODHI, (from verbal root budh, to awaken, to understand) means knowledge (ñāṇa), awakenment, Enlightenment, supreme knowledge. "Through bodhi one awakens from the slumber or stupor (inflicted upon the mind) by the defilement (kilesa) and comprehends the four noble truths."

Generally, the term bodhi is said to consist of seven constituents of Enlightenment (Pali satta bojjhaṅga; Skt. sapta bodhyaṅga) and bodhi is considered to be attainable "through the accomplishment of the principles conducive to the maturing of Enlightenment" (bodhipakkhiyā dhammā q.v.), sometimes the term sambodhi (sam + bodhi) is used to denote the perfect Enlightenment of the Buddha, pacceka-buddhas (q.v.) and all arahats. There are also the terms abhisambodhi and sammāsambodhi which are exclusively used to connote the Enlightenment of the Buddhas as distinguished from the Enlightenment of the pacceka-buddhas and arahants. A lay follower (upāsako) is described in the Majjhima Nikāya and the Aṅguttara Nikāya as "he believes in the Enlightenment of Perfect one (saddahati Tathāgatassa bodhiṃ). The term bodhi has been explained also in the other Nikāyas and commentaries, e.g. according to the Saṁyutta Nikāya (V. p. 423) it is the acquisition of the knowledge of the Four Truths (cattāri ariyasaccāni). In the Majjhima Nikāya Aṭṭhakathā (I. p. 54), and the Vinaya Aṭṭhakathā (I. p. 139) it is said that Enlightenment is the way (bodhīti maggo), meaning the Noble Eightfold Path. It is also explained in the Vibhaṅga Aṭṭhakathā (p.310) as penetration into the four worthy and

true things, probably meaning the Four Noble Truths.

The commentaries to the Majjhima Nikāya, Buddhavaṃsa and Cariyāpiṭaka generally give a fourfold explanation of the word bodhi: 1. the tree of Enlightenment, 2. the holy path (ariya-magga), 3. Nibbāna, 4. Omniscience (of the Buddha — sabbuññatāñāṇa). The Cullaniddesa defines bodhi as the knowledge relating to the four paths, viz., of stream-entry (sotāpatti-magga), of once returning (sakadāgāmi-magga), of non-returning (anāgāmi-magga) and of perfection or emancipation (arahattamagga).

After gotama's attainment of Enlightenment (bodhi), i.e., comprehension that the saṃsāric existence is full of ill (dukkha), it has cause and cessation of dukkha, he is called the Enlightened one, the Buddha. "The attainment of Enlightenment is identical with the realisation of Nibbāna. This is the goal reached by all those who have destroyed the cankers (āsava) whether they be Buddhas, pacceka-buddhas or buddhānu-buddhas. Theravāda Buddhism does not persuade its adherents to become Buddhas in order to attain Nibbāna, but advocates the destruction of cankers for this purpose. It is a fact that even in the Theravāda Buddhism reference is made to three types of enlightened persons, viz, Buddhas, pacceka-Buddhas and buddhānu-buddhas or arahants. But these were not put forward as three different ideals to be pursued by adherents according their choice. However, later, with the development of Mahāyāna Buddhism and the Bodhisattva concept, these were explicitly declared to be three different stages of spiritual advancement leading to three different types of Enlightenment, called anuttara-samyak-sambodhi (Pali sammāsambodhi), pratyeka-bodhi (Pali pacceka-bodhi) and śrāvaka-bodhi (Pali sāvaka-bodhi) and in accordance with these were formed the Bodhisattvayāna, Tathāgata-yāna or Mahāyāna, pratyekabuddhayāna and śrāvakayāna. Bodhisattvayāna is same as Buddhayāna, Tathāgatayāna or Mahāyāna. But the pratyekabuddhayāna and śrāvakayāna were considered to be much inferior to the Bodhisattvayāna. Encyclopaedia of Buddhism, Vol. III, pp. 178-180.

BODHICITTA, thought of Enlightenment. It is important concept common to Theravāda, Mahāyāna and Tantric Buddhism. Though the term 'bodhi-citta' is not mentioned in Pali, the idea of enlightenment and traces of this concept are found in the Pali literature. For example, in the Jātaka Nidānakathā, Aṅguttara Nikāya (I. p.145) and the Ariyapariyesanā Sutta it is described that Siddhattha Gotama after renouncing the household life resolved to strive to make end of all sufferings of existence and afterwards, as a consequence of striving,

discovered the cause of suffering. For this comprehension that came to be known as Enlightenment (bodhi) and Gotama came to be known as the Enlightened one — the Buddha. After enlightenment, the Buddha, out of great compassion, decided to preach the newly achieved truth to others for their welfare. Later when the Buddha came to be looked upon as the Being of Great compassion (mahākāruṇika), it came to be accepted that his resolution to attain Enlightenment was motivated by altruism. The development of the bodhisattva concept further established this belief. Thus, it is clearly stated in the Jātaka Nidānakathā that Gotama Buddha in a previous birth as Sumedha could have attained Nibbāna as an arahant, but instead he resolved to attain perfect Enlightenment (sambodhi) as Buddha for the welfare of others (Jātaka, I. p.14).

A still later stage of development of the Bodhicitta concept is found in the Abhidharmadīpa in which the altruistic motive of the Bodhisattva is more clearly described. It describes how an aspirant to Enlightenment (bodhi) should vow to save all the beings of the world who are engrossed in all sorts of suffering and who are without any protection (P.S. Jaini, ed. Abhidharmadīpa, Pātna, p.185). This altruistic motive is further given prominence in the early Sanskrit texts such as Mahāvastu (pp. 112, 113, 118, 119) and Lalitavistara which clearly state that the Bodhisattva resolves to develop bodhicitta for the well-being of others and in the later Mahāyāna texts such as the Gaṇḍavyūha (p.493), Śikṣāsamuccaya (p.8) and the Bodhicaryāvatāra.

The development of the thought of Enlightenment (bodhicitta) being the most important as well as the initial phase in the career of a bodhisattva, Śāntideva has devoted the first chapter of his Bodhicaryāvatāra for its glorification. It is intended to show the efficacy of the thought of Enlightenment and thereby induce and encourage people to adopt the path that leads to perfect Enlightenment. The merits of developing the thought of Enlightenment are described in detail, it is said to be fountainhead of all happiness, the foundation for the attainment of Buddhahood, a state of mind capable of enhancing good, estinguishing suffering and leading to the acquisition of limitless merit. Śāntideva distinguishes two kinds of bodhicitta : (1) making of the great resolve towards the bodhi (bodhi-praṇidhi-citta); (2) the entering upon the career of the bodhi (bodhi-prasthāna-citta). While the former represents the aspiration to attain Buddhahood after saving all creatures of the world, the latter denotes the actual setting out on the journey towards the goal. From the time of an aspirant sets his heart on the awakening of bodhicitta upto his declaration of the great aspiration, it

forms the first and preparatory stage that is bodhi-praṇidhi-citta. The second stage called bodhi-prasthāna-citta or the development of bodhicitta adopted by the aspirant commences with practice of pāramitā and this stage is called bodhi-prasthāna-citta (Śikṣāsamuccaya, p.8; Bodhicaryāvatāra chapter V.15). The six pāramitās are : giving (dāna), virtue or morality (śīla), patience (kṣānti), effort (vīrya), meditation (dhyāna) and wisdom (prajñā). After perfection these pāramitās the aspirant has to proceed along the ten stages (daśa bhūmi, q.v.) of the bodhisattva career.

Alongside with the development of the ethical aspect, bodhicitta (thought of enlightenment) also developed on the metaphysical side specially in Mahāyāna Buddhism. This development is noticeable in the works of such Buddhist philosophers as Nāgārjuna, Vasubandhu and Sthiramati - D.T. Suzuki (Outlines of Mahāyāna Buddhism, p.297) quotes Nāgārjuna who explains the bodhicitta thus : "Bodhicitta is free from all determination, i.e., it is not included in the categories of five skandhas (factors of existence), twelve āyatanas (bases of sense-perception), eighteen dhātus (physical elements).

It is uncreated and its self-essence is void."

Vasubandhu in his Bodhicittotpāda-sūtra-śāstra (II, p.209) compares bodhicitta with the ocean : "In the beginning when the great ocean manifests itself, it should be known that it is the store of all kinds of jewels, inferior, medium and superior, valuable and invaluable wish-yielding gems. Just so, at then beginning, bodhicitta, too, should be thought of as the store of gods, men, disciples, pratyeka-buddhas, bodhisattvas, merits, meditation and wisdom."

D. T. Suzuki (op. cit, p.299) also quotes Sthiramati who says : "Nirvāṇa, Dharmakāya, Tathāgata, Tathāgatagarbha, Paramārtha, Buddha, Bodhicitta, Bhūtatathatā — all these terms signify merely so many different aspects of one and the same reality and Bodhicitta is name given to a form of Dharmakāya (Law-body) or Bhūtatathatā (suchness of existence) as it manifests itself in the human heart, and its purification or negatively its liberation from all egoistic impurities constitutes the state of Nirvāṇa." With the further development of the metaphysical aspect, the concept 'bodhicitta' became as Buddhist teachers described it by comparison the terms such as aprameya (immeasurable), aparyanta (infinite) and akṣaya (indestructible) to describe it (Bodhicittotpāda-sūtra-śastra, p.209)."

Later, perhaps due to the influence of popular teachings of Mahāyāna, certain rites and ceremonies are thought to be essential for the

cultivation of the bodhicittas. These are, namely, vandanā (obeisance), pūjā (worship) of the Buddhas, and of shrines (caityas), śaraṇāgamana (seeking refuge), pāpadeśanā (confession of sin), etc. came into vogue as prerequisites for awakening bodhicitta (Bodhicaryāvatāra, Chapters II, III).

In Tantric Buddhism also the bodhicitta concept developed in an special way. In the Śri-Guhyasamāja-tantra (pp.11ff) the bodhicitta is explained to convey the sense of voidness of all phenomena. In the Prajñopāya-viniścayasiddhi (Ch. II. v.29) bodhicitta is described as "eternal, resplendent, pure, the abode of all Jinas. It includes all phenomena, it is divine, it is the cause of the whole universe". In the Jñānasiddhi (Ch. XV) the bodhicitta is described as the vajra which synonymous with śūnya (void). Bodhicitta is of nature of vajra and the persons could view all existences as self which is of the nature of void, could attain Enlightenment.

Later on in Tantric Buddhism the development of the concept of bodhicitta took a different turn. There, when esoteric practices gained importance bodhicitta came to be regarded as a state of great bliss (mahāsukha) reached through sexo-yogic practies. Thus, in the Sahajayāna school it came to be identified with semen (śukra). This identification is occasionally found in the Vajrayāna school too (For details see Encyclopaedia of Buddhism, vol. III. pp. 184-188).

BODHIPAKKHIYA DHAMMA (Skt. Bodhipakṣīya-dharma), i.e., things pertaining to Enlightenment, requisites of Enlightenment, "qualities or items constituting or contributing to Bodhi".

These qualities are thirty-seven in number and comprise the entire doctrines of the Buddha.

In the Mahāsakuladāyī Sutta of the Majjhima Nikāya all the thirty-seven bodhipakkhiyadhammas are enumerated and explained though not called by that name. The enumeration and detailed explanation of them are given in the Visuddhimagga (Ch. XXII) of Buddhaghosa and mentioned at many other passages of the Abhidhamma, e.g. Vibhaṅga, 244, 249; Netti, 31, 197, 240, 261 and in the commentaries, e.g. Jātaka, I. 275; III. 290; V 483; Dhammapada Aṭṭhakathā I. 230.

These thirty-seven Bodhipakkhiya dhammas are divided into seven groups or categories. They are :

1) The four applications of mindfulness (satipaṭṭhāna)

2) The four right efforts (sammappadhāna)

3) The four practices of attainment of super-normal powers (iddhipāda)

4) The five dominant ethical faculties (indriya)

5) The five mental powers (bala)

6) The seven factors of enlightenment (bojjhaṅga)

7) The Eight fold-path (ariya aṭṭhaṅgikamagga).

It is not necessary that an adept fulfil all the seven categories of the thirty-seven dhammas for the attainment of enlightenment and emancipation, as it will be enough if one or more of them are fully practised. Each of the seven categories deals in fact with all the practices needed for attaining the summum bonum of Buddhist way of life and hence it will be found that many of the Boddhipakkhiya dhammas are almost identical though they carry a meaing which is in harmony with the title of the group, for example, the lists of five dominant faculties (indriyas) and the mental powers (balas) are identical but one group carries meaning slightly different from the other.

I. SATIPAṬṬHĀNA (Skt. Smṛtyupasthāna), i.e., application of mindfulness, or alertness or awareness of what is happening in one's body (kāya), feeling (vedanā), mind (citta) and mind-object or mental acquisitions (dhamma). This group of practices forms the first category of Bodhi-pakkhiyadhammas and has been highly praised by the Buddha as the single best path (ekāyanamagga) for the attainment emancipation.

A detailed and exhaustive treatment of this subject, so important for the practice of Buddhist mental culture, is given in the Mahāsatipaṭṭhāna Sutta of Dīgha Nikāya, Satipaṭṭhāna Sutta of the Majjhima Nikāya, which at the start, as well as at the conclusion, proclaim the weighty words, "The only way that leads to the attainment of purity (visuddhiyā), to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realisation of Nibbāna are the four application of mindfulness (Cattāro satipaṭṭhānā). After these introductory words, and upon the question which these four are, it is said "that the monk dwells in contemplation of body, the feelings, the mind and the mind-objects, ardent, clearly conscious and mindful after putting away worldly greed and grief."

These four contemplations are in reality not to be taken as merely separate exercise, but on the contrary, at least in many cases, especially in the trances, as things inseparably associated with each other.

The four satipaṭṭhānas in contemplations are as follows :–

(i) KĀYA-SATIPAṬṬHĀNA (Skt. Kāyasmṛtyupasthāna) or kāyānupassanā, i.e., contemplation of the body, consists of the following exercises : mindfulness or awareness with regard to inhaling and exhaling (ānāpāna-sati), awareness over four

postures (iriyāpatha), i.e., walking, sitting, standing and lying, mindfulness and clarity of consciousness (sati-sampajañña) over movement of the body; reflection in the thirty-two parts of the body (kāyagatāsati and asubha); conscious of analysis of the four physical elements, viz. earth, water, fire and air (dhātu-vavatthāna); pondering over the different states of the body when left in a cemetry. In every case the adept has to bear always in mind that his body is subject to origin and decay and so realise that it is transitory and impersonal.

(ii) VEDANĀ-SATIPAṬṬHĀNA (Skt. Vedanā-Smṛtyupasthāna), i.e., application of mindfulness in feelings.

In this exercise of contemplation the adept should be closely observant and conscious of his feelings, whether it is pleasant or painful, or neither pleasant nor unpleasant, whether it is pure or impure, and so forth. Lastly, he is to bear in mind that all feelings are subject to origin and decay.

(iii) CITTA-SATIPAṬṬHĀNA OR CITTĀNUPASSANĀ, i.e., application of mindfulness or awareness in consciousness. In this exercise the adept clearly perceives and knows any state of consciousness or mind, whether it is free or not free of attachment (rāga), hatred (dosa) and delusion (moha), further it is contracted (saṅkhitta) or distracted (vikkhitta), high (mahaggata) or not high (amahaggata), concentrated (samāhita) or unconcentrated, liberated (vimutta) or unliberated. Lastly, as with previous satipaṭṭhānas he must bear in mind that it is subject to origin and decay.

(iv) DHAMMASATIPAṬṬHĀNA OR DHAMMĀNUPASSANĀ, i.e., application of mindfulness in mind-object. In this practice, the adept knows well whether one of the five hindrances (nīvaraṇa, q.v.) is present in him or not, knows how it arises, how it is overcome, and how in future it does no more arise. He knows the nature of each of the five constituents of a being (khandha q.v.), how they arise, and how they decay. He knows the twelve bases and field of all mental activity (āyatana, q.v.), the eye and the visual object, he knows whether one of the seven factors of enlightenment (bojjhaṅga q.v.) is present in him or not, knows how it arises and how it comes to full development (bhāvanāya pāripūri hoti), he understands well the four Aryan truth (Ariyasaccāni, q.v.) and other dhammas.

II. SAMMAPPADHĀNA (Skt. Samyak-Prahāṇa) or Samyak-pradhāna, i.e., right exertions or efforts, it is identical with sammā-vāyāma (q.v.), one part of Noble Eight-fold Path (Ariya-aṭṭhaṅgika-magga, q.v.) Sammappa-dhānas form the second group or category of practices of the Bodhi-pakkhiyadhammas and are of four kinds, namely, (1) SAṂVARA-PADHĀNA, i.e., exertion consisting

in the restraint of one's senses, that is to say, exertion to remove the existing evil thoughts and to keep the mind free from being polluted by fresh evil thoughts and to preserve the good thoughts.

It is said in the Aṅguttara Nikāya : What now, O monks, is the effort to restrain (saṃvarapadhāna)? Perceiving a form (rūpa) or a sound (sadda) or an odour (gandha) or a bodily or mental impression, the monk neither adheres to the whole, nor to its parts, and strives to ward off that through which evil and unwholesome things might arise, such as greed and sorrow, if he remains with unguarded senses, and he watches over his senses, restrains his senses. This is called the effort to restrain.

(2) PAHĀNA-PADHĀNA, i.e., effort to overcome. The monk does not retain any thought of sensual lust, or any other evil, unwholesome states that may have arisen, he abandons them, dispels them, destroys them, causes them to disappear. This is called effort to over come.

(3) BHĀVANĀ-PADHĀNA, i.e., effort to develop wholesome (kusala) states, such as the seven factors of enlightenment (bojjhaṅga) or to practice of meditation to increase good thoughts.

It is said in the text : "What now is the effort to develop? The monk develops the factors of enlightenment, bent on solitude on detachment, on extinction, and ending in deliverance, namely : mindfulness (sati), investigation of the law (dhammavicaya q.v.) energy (viriya), joy or rapture (pīti), tranquillity (passaddhi), concentration (samādhi) and equnimity (upekkhā). This is called the effort to develop".

(4) ANURAKKHAṆA-PADHĀNA, i.e., effort to maintain the wholesome states.

It is said, "What now is the effort to maintain? The monk keeps firmly in his mind a favourable object of concentration, such as the mental image of a skeleton, a corpse, etc.

III. IDDHIPĀDA (Skt. Ṛddhipāda), i.e., constituent or basis of psychic powers, means of attainment of supernormal powers.

There are four means or practices forming third group of the thirty-seven Bodhipakkhiyadhammas which are conducive to Nirvāṇa. The four kinds of iddhipādas (Majjhima N.II. p.11) are as follows :-

(a) Chanda-samādhi-padhāna-saṅkhāra (Skt. chanda-samādhi-prahāṇa-saṁskāra), i.e., concentration of intention (chanda-samādhi) accompanied by effort of will (padhāna-saṃkhāra-samannāgata), that means practices to develop a strong desire for perfecting oneself in the four forms of meditations.

(b) Viriya-samādhi padhāna-saṅkhāra (Skt. vīrya-samādhi-prahāṇa -saṁskāra) i.e., concentration

of energy, accompanied by effort of will that means application of energy for perfection in the four meditations.

(c) Citta-samādhi-padhāna-saṅkhāra, i.e., concentration of mind or consciousness accompanied by effort of will that means application of mind to cultivate the four meditations.

(d) Vīmaṁsā samādhi-padhāna-saṅkhāra (Skt. Mīmāṁsā-samādhi-prahāṇa-saṁskāra), i.e., concentration of investigation (vīmaṁsā-samādhi), accompanied by effort of will (padhāna-saṅkhāra-samannāgata), that means examination and discrimination of the mental factors accompanying meditations.

"The adept should observe that each of these four practices of his is not feeble or clogged by idleness and arrogance. At the same time he must bear in mind that his exertion is not hampered by arrogance or by sensual pleasures. While undergoing these exertions, the adept rises above all distinctions of time and place or day and night and remains also mindful of the contents of his body".

These four practices lead to the attaining and acquiring of magical power, to the power of magical transformation, to the generation of magical and to mastery and skill therein (Paṭisambhidāmagga, II p.205).

"Once the monk has this developed and often practised the sammappadhānas, he enjoys various miraculous powers, (iddhividhā) of which there is a long list in the Nikāyas, e.g. he can rise and walk in air as if winged bird, he can dive into the earth as if in water, he can pass through a wall without any material obstruction and so forth. With the divine ear (dibbasota) hears sounds both heavenly and human, far and near. He knows the minds of other beings (parassa ceto-pariyañāṇa) of other persons, by penetrating them with his own mind with the divine eye (dibba-cakkhu) he sees beings vanishing and reappearing low and nobles ones, beautiful and ugly ones, sees how beings are reappearing according to their deeds (Yathākammūpage). He remembers mainfold former existence (pubbe nivāsānūssati) such as one birth, two, three.... hundreds thousand births.

IV. INDRIYA, i.e., dominant or active faculty or force. The group of five indriyas (pañcindriya) out of total twenty-two indriyas, form the fourth category of the Bodhipakkhiyadhammas. The five indriyas are as follows :–

(1) SADDHINDRIYA (Saddhā + indriya, Skt. Śraddhendriya), i.e. dominant or active faculty or factor of faith.

In this practice an adept is required to develop firm faith in the Buddha as the fully enlightened. (sammā-sambuddho), wise (vijjācaraṇasampanno), world-knower (lokavidū), the excellent guide of men, gods (anuttara

purisadammasārathi satthā devamanussānaṃ) Buddha, the blessd one, firm faith in the doctrine (dhamma), well preached by the Lord, actual (sandiṭṭhiko), not time-bound (akāliko), to come and see, i.e., to be examined by oneself (ehipassiko), leading to Nibbāna (opanayiko) and to be experienced by the wise (paccattaṃ veditabbo viññūhi) and also firm faith in order of monk (Saṅgha). By this practice doubt (vicikicchā) about Buddha, dhamma and saṅgha is removed.

(2) VIRIYINDRIYA (Viriya+indriya, Skt. Vīryendriya), i.e., dominant functioning faculty or factor of energy.

In this practice an adept is required to be highly energetic and exerting for eradicating evil thoughts acquired merits and good thoughts. It is same as sammappadhāna or sammāvāyāma.

(3) SATINDRIYA (Sati+indriya, Skt. Smṛtīndriya), i.e., the functioning faculty of memory or mindfulness. In this practice an adept should possess good memory to be able to remember acts done, or words uttered long ago, by the exercise of this faculty, the adept is also required to practise the four satipaṭṭhānas.

(4) SAMĀDHINDRIYA (Samādhi+indriya), i.e., dominant faculty of concentration. By this practice an adept is able to bring about concentration of thoughts and he rises higher and higher in meditations. It is the same as the practice of the four stages of meditations (Jhānas or dhyānas).

(5) PAÑÑINDRIYA (Paññā+indriya) Skt. Prajñendriya), i.e., the dominant faculty of intellect or wisdom. In this practice the adept applies his intellect and becomes aware of what he is coming within his knowledge and what he should do away with. Its main function is to make the adept realise the four noble truths, suffering (dukkha), cause or origin of suffering (dukkha-samudaya), cessation of suffering (dukkha-nirodha) and the path leading to removal of suffering (dukkha-nirodhagāminī paṭipadā).

V. BALA, i.e., internal strength or power. The five kinds of balas (pañcabala) forming the fifth group or category of practices of the Bodhipakkhi-yas dhammas are the same as the five dominant faculties (pañca-indriyas), viz. the strength of faith (saddhā-bala) the strength of memory (satibala), the strength of energy (viriyabala), the strength of concentration or meditation (samādhibala) and the strength of knowledge (paññābala). The main difference between "dominant faculty" (indriya) and "strength" (bala) is that the former is actively functioning and does not necessarily remain the same for all times while the latter is the result of the activity of the faculty, and so it is steady and makes the adept firmly established in the dominant faculty, i.e., the

dominant faculty changes into the steady strength or powers.

Like all other practices, the Balas should be accompanied by solitude (viveka) and non-attachment (virāga), etc. These balas, when attained, can remove the higher fetters (uddhambhā-gīya-saṃyojanas, q.v.) and become a stepping stone to Nibbāna.

VI. SAMBOJJHAṄGA (Skt. Sambodhyañga), i.e., factor of enlightenment, that is to say, acquisitions leading to full enlightenment (bodhāya saṃvattantī ti sambojjhañgo).

Sambojjhañga is of seven kinds, namely, sati sambojjhañga dhammavicaya-sambojjhañga, viriya-sambojjhañga, pītisambojjhañga, passaddhi sambojjhañga, samādhi-sambojjhañga and upekkhā-sambojjhañga and they form the sixth group or category of the Bodhipakkhiya dhammas.The Sambojjhañgas have been highly praised by Buddha as seven jewels of the fully enlightened. These practices destroy the impurities such as threefold āsavas, viz. kāmāsava, bhavāsava, diṭṭhi-āsava and neutrialise five hindrances (nīvaraṇas), leading the adept to attain knowledge (vijjā) and emancipation (vimutti), in other words, the adept becomes arhat (khīṇāsava) and realises that he has accomplished his task and would have no more rebirth (khīṇā jāti kataṃ karaṇīyaṃ nāparaṃ itthatāya). The condition precedent to the acquisition of sambojjhañga is that the practising monk (adept) must be perfect in moral precepts (sīla) which are to serve as his support like the earth to the tree (sīla patiṭṭhāyo naro sapañño cittaṃ paññaṃ ca bhāvayaṃ, Visuddhimagga, p.1) and then he should take the eightfold path as his spiritual guide (kalyāṇamitta).

The practice of the seven factors of enlightenment was recommended by Buddha to the sick monks for recovery from illness. Those who perfect themselves in these bojjhañgas become very popular and can satisfy others by discourses and exposition.

They attain the stage of Anāgāmi and bring to an end the three impurities, namely, attachment (rāga), hatred (dosa) and delusion (moha).

Seven factors of enlightenment (bojjhañga) are as follows :–

i) **SATISAMBOJJHAṄGA** (Skt. Smṛtisambodhyañga), i.e. mindfulness or alertness as the constituent or factor of enlightenment (sambodhi). It is a form of meditation like satipaṭṭhāna (q.v.) and so is of four kinds. The contemplating monk is expected to have advanced far in observing moral precepts (sīla), in practising meditation (samādhi), in acquiring knowledge (paññā) as also in mental emancipation (vimutti) from worldly objects and in deeper insight and realisation of what is emancipation (vimutti-ñāṇadassana). In addition to those, he is also to develop his memory in such a way that after

listening to discourse he should go to a solitary place and cogitate over the topics preached to him.

ii) **DHAMMAVICAYA SAMBOJJHAṄGA** (Skt. Dharmavicaya-sambodhyaṅga), i.e., investigation or examination of doctrine or law as factor of enlightenment. It is one of seven factors of enlighenment (satta-bojjhaṅga), Dhammasangaṇi, 16,20, 90,309,555; Vibhaṅga, p.106, Visuddhimagga, p.132.

In this practice the adept is to examine whether the "dharmas" he has to deal with are good or bad, pure or impure, excellent or not, black or white and so forth. After listening to a discourse he is to analyse its topics and their implications while sitting at a lonely place for the purpose of perfecting himself in satisambojjhaṅga.

iii) **VIRIYASAMBOJJHAṄGA** (Skt. Vīryasambodhyaṅga), i.e., energy or effort as factor of enlightenment, is one of the seven factors of enlighenment (satta-bojjhaṅga). It grows on account of application of one's energy and exertion in every possible manner. It is similar to vīryendriya by which the adept eradicates impure thoughts and acquired merits. The only addition in the case of viriya-sambojjhaṅga is that the adept, after listening to a discourse and after discrimination, is to apply his energy to concentration of thoughts (bhāvanā) on the topics of the discourses.

(iv) **PĪTI SAMBOJJHAṄGA** (Skt. Prīti sambodhyaṅga), i.e., rapture or enthusiasm or pleasure and joy as a factor of enlightenment. It is one of seven factors of enlightenment (satta bojjhaṅga). In the Anāpānasati Sutta Majjhima Nikāya it is explained thus : Whenever in him, while firm energy, arises supersensuous rapture....at such a time he has gained and is developing the Factor of Enlightenment, 'Rapture' (pīti). This in fact is a result of the acquisitions of the three factors of enlightenment, viz. sati (mindfulness), dhammavicaya (investigation of doctrine) and viriya (energy). In the case contemplation the adept's mind does not roam in reflection and judgement (avitakka-avicāra) and rises to the third stage of meditation (Tatiya-jhāna) and derives pleasure (pīti) on account of full concentration. In the previous sambojjhaṅgas, namely, sati, dhammavicaya and viriya the adept exerts for meditation (bhāvanā) and on account of success in it, he has next acquistion (bhāvanās) and on account of success in it, he has next acquisition (pīti).

(v) **PASSADDHI-SAMBOJJHAṄGA** (Skt. Paśrabdhi-sambodhyaṅga), i.e., the state of mental tranquillity or calmness as factor of enlightenment.

It is one of the seven factors of enlightenment (satta bojjhaṅga) practice of which is conducive to Nibbāna. The previous four

acquisitions, namely, mindfulness (sati), investigation of doctrine (dhammavicaya), energy (viriya) and particularly rapture or pleasure (pīti) lead to tranquilization of both body and mind. In the Ānāpānasati Sutta of the Majjhima Nikāya it is explained :

Whenever, while enraptured in mind, his body and his mind become composed... at such a time he has gained and is developing the Factor of Enlightenment 'Tranquillity' (Pītimanassa kāyo pi passambhati, cittam pi passambhati....passaddhisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmiṃ samaye bhikkhu bhāveti).

(vi) **SAMĀDHI SAMBOJJHAṄGA** (Skt. Samādhi sambodhyaṅga), i.e., concentration as the factor of enlightenment, is one of seven factors of enlightenment (sattabojjhaṅga), the practice of which is conducive to Nibbāna. The previous acquisition 'passaddhi' (tranquillity) leads to concentration of thoughts, quietude (samatha) and a mental steadiness.

It is explained in the Ānāpāna Sutta of the Majjhima Nikāya. Whenever, while being composed in his body and happy, his mind becomes concen-trated....at such a time he has gained and is developing the factor of enlightenment of concentration (passaddha-kayāssa sukkhino cittaṃ samādhiyati. Samādhisambojjhaṅgo tasmiṃ samaye āraddho hoti, samādhisambojjhaṅgaṃ tasmiṃ bhikkhu bhāveti).

(vii) **UPEKKHĀ SAMBOJJHAṄGA** (Skt. Upekṣāsambodhyaṅga) i.e., equanimity as a factor of enlightenment.

It is one of seven factors of enlightenment (satta-bojjhaṅga) which is the sixth category of practices included in Bodhipakkhiyadhammas.

VII. ARIYAAṬṬHAṄGTKAMAGGA, q.v.

BODHISATTA (Skt. Bodhisattva), Enlightened Being or a being who aspires for Bodhi (q.v.) or Enlightenment. Bodhisattva is a being destined to Buddhahood, future Buddha. According to Theravāda belief a Bodhisatta, before his last birth as a Buddha on this earth is living in the Tusita-heaven, the 'Heaven of Bliss'.

The concept 'bodhisattva' (meaning Buddha to be) is one of the most important concepts in Buddhism, specially in the Mahāyāna. The term bodhisattva is combined form of two words, bodhi and sattva (Pali satta) : bodhi, from the root budh (to awake) means awakening or enlightenment, and sattva (derived from sant, past participle form of the root 'as' to be) means a being or sentient being. Therefore the combined term bodhisattva means a seeker after Enlightenment, a Buddha to be'.

In the Pali canon and commentaries the term bodhisatta is used more or less exclusively to designate Gotama Buddha prior to his Enlightenment, that is the designation 'Bodhisatta' is given only to Prince Siddhattha (Siddhārtha) before his Enlightenment and to his former existences. The Buddha himself uses this term when speaking of his life prior to Enlightenment (e.g. Majjhima Nikāya I p.114, III p.119. Bodhisatta-hood is neither mentioned nor recommended as an ideal higher than or alternative to Arahanthood, nor is there any record in Pali literature of a disciple declaring it as his aspiration.

In Theravāda Buddhism only Gotama Buddha was designated as Bodhisattva while in Mahāyāna there are innumerable bodhisattvas as any one of its followers may be called bodhisattva who accepts bodhicitta (thought of enlightenment) which is divided into two parts : bodhi-praṇidhi-citta and bodhi-prasthāna-citta, by the former it is meant that they are to take the vow that they want to attain bodhi (enlightenment) and ultimately become a Buddha until they would save all the beings of the world, and by the latter term it is meant that the bodhisattvas are to start actually attempts for attaining perfections in the six perfections (pāramitā) and the ten spiritual stages (daśabhūmi). Their aim should be to realise the highest truth (paramārtha satya). The notable Bodhisattvas are Avalokiteśvara, Mañjuśrī, Samantabhadra, Maitreya, etc. (Hardayal, Bodhisattva Ieals; M.Winternitze, History of Indian Literature, vol. II).

BODHISATTVAYĀNA, i.e., the Vehicle for salvation of the bodhisattvas, is the same as the Mahāyāna or the Great Vehicle as contrasted with Hīnayāna, the Small Vehicle or Inferior Vehicle. Bodhisattvayāna specifically meant the method or the means (magga in early Buddhism) of salvation as taught in the Bodhisattva ideal of Mahāyāna as distinguished from the other two methods of salvation, called Śrāva-kayāna (vehicle of the disciples) and Pratyeka-Buddhayāna (vehicle of the individual buddhas). Mahāyāna writers and compilers of the Mahāyāna Sūtras gave so much emphasis on the Boddhisattva ideal that the Bodhisattvayāna was regarded as the only means of salvation, the Ekayāna, which is identified with the Buddhayāna (Vehicle leading to Buddhahood), the bodhisattva ideal at Perfect Enlightenment for all persons. In the Saddharmapuṇḍarīka Sūtra (p.27) Buddha says, "Sāriputra, I preach my doctrine for the sake of only one vehicle and that is this Buddhayāna and there is no second or a third vehicle".

BRAHMACARIYA (Skt. Brahmacarya), pure (chaste) or holy life, a term frequently used in Pali canon for the Buddhist monk. It is a term (not in the strictly Buddhist sense) for observance of vows of holiness particularly of

chastity, good in moral living (brahmaṃ cariyaṃ brahmānaṃ cariyam brahmacariyaṃ, Khuddakapāṭha Aṭṭhakathā, p.151), especially in the Buddhist sense the moral life, holy life, religious life as way to end suffering (PED). It is a term also for a lay-devotee (upāsaka-upāsikā) who observes the eight moral precepts (aṭṭhasikkhāpada), takes as the third precept the vow of chastity upon himself, (Abrahmaeariyā veramaṇī sikkhāpadaṃ samādiyāmi, i.e., I take the vow of abstaining from unholy life), The highest aim and purpose of brahmacariya is, according to the Mahāsāropama Sutta of the Majjhima Nikāya, the "unshakable deliveration of mind (akuppacetovimutti).

BRAHMADAṆḌA, sublime punishment, the highest penalty imposed on a monk. It is a kind of punishment involving social boycott.

Before the attainment of great decease (mahā-parinibbāna) the Buddha instructed. Ānanda to impose on the monk Channa, fomer charioteer of Siddhārtha Gautama because he fostered pride in mind for helping Gautama to renounce the palace, Ānanda was not aware of such punishment before, so he asked about it. Buddha said, "Let Channa say whatever he likes, but the monks should neither speak to him nor exhort him nor admonish him, (Channo Ānanda bhikkhū yaṃ iccheyya taṃ vadeyya, so bhikkhūhi neva vattabbo na ovaditabbo na anusāsitabo).

This punishment, virtually declaring a person a social out-caste, was imposed upon the monk Channa with the happy result that he felt remorse for his pride and attained quickly the arahantship.

(Dīgha Nikāya, II, p.154; Vinaya Piṭaka, II. p.290; Dhammapada Aṭṭhakathā, II. P.12).

BRAHMAUJUGATTATĀ (Skt. Brahmarjugātrātā), One of the thirty-two major characteristic marks of great man (Mahāpurisa, q.v.) who is either Buddha or universal monarch as enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya and the Brahmāyu Sutta of the Majjāhima Nikāya is brahmaujugattatā, i.e., sublimely straight body or divinely straight body. The Sumaṅgalavilāsinī (pp. 447-448) explains that brahmu-jugattatā is having a straight body like the Sublime one (Brahma), straight like appearing a raised high body (ujumeva uggata-dīgha sarīro). Most of the beings bend at the three parts, at the back, at the waist and at the knees (Khandha kaṭiyaṃ jānusu tīsu ṭhānesu namanti). They bend backwards from the waist and forwards from other two parts. They have a crooked long body at one side (ekena passena vaṅkā honti), Some of them walk raising face upward as if they are counting the stars (ekemukham unnāmatvā nakkhattāni gaṇayantāviya caranti). But the body of a great man is straight up like a

highly raised golden tower gate in the city of gods (ujukameva uggantvā dīgha-pamāno deva-nagara ussapita suvaṇṇa toraṇaṃ bhavissati).

The Bodhisattvabhūmi (Ed. Dr. N. Dutt, p.259) has termed the sign as brahmaṛjugātra and the Dharma Saṃgraha (p.53) as ṛjugātratā. The Gaṇḍvyūha Sūtra (p. 310) describes the mark as "calm, long, bright and refresh".

The Abhidharmadīpa has described this mark as the uncrooked with ten extended finger i.e., straight body. From the above description it appears that a superman like the Buddha or a universal monarch possesses a long straight body and he does not bend backward or forward.

BRAHMAVIHĀRA, divine states, sublime way of life.

The word 'Brahma' means sublime, noble, excellent, lofty and 'vihāra' denotes state of living, mode of conduct. So we may say that the Brahmavihāra is sublime state. It is the noble living or the highest living. It is also called 'appamañño' meaning limitless. It also means the deliverance of mind (vimokkha). The Brahmavihāra is the cultivation of the four divine sentiments, namely, mettā, kuruṇā, muditā and upekkhā. These occupy a central position in Buddhist life and form an essential preliminary in the field of mental training in Buddhism. (Dīgha N. I. pp.250 f, III, p. 223 f, Majjhima N. I. pp. 38, 297, 344), Mettā (Skt. Maitri) is the supreme condition of Brahmavihāra. It is the loving kindness for the welfare and happiness of all beings. It softens one's heart. It is not personal love but universal affection. Psychologically mettā is the positive expression of the negative state "avyāpāda", the absence of ill-will. It leads to the entire cessation of hatred. Mettā becomes one of the ten principles of the Bodhisattva ideal for the attainment of the Buddha knowledge. Mettā is opposite to hatred, resentment, malevolence, impatience, pride and arrogance.

Personal love is sorrowful which creates an attachment to the loved one but mettā makes no distinction between one thing to other. Mettā is defined thus in the Suttanipāta.

> "Just as a mother protects her only
> child even at the risk of her life,
> even so one should cultivate
> boundless
> loving kindness towards all living
> beings." (Metta Sutta)

The second virtue of the sublime states is Karuṇā (compassion or pity). It means the emotion of the heart conducive to the removal of the pain or suffering of others.

Its manifestation is peace and harmless thought. Refraining from injury is its expression. Karuṇā corresponds to "the sentiment of non-injury" as a constituent part of Right Intention and it is also one of the great

qualities and attainments of the Buddha. Karuṇa is the heart of Buddhism. Hard-heartedness is overcome by the compassion. A real compassionate person lives not for himself but for others. He seeks opportunities only to serve others. He expects nothing in return. He always tries to remove their grief even sacrifices himself. Compassion is the best medicine for the physically and mentally sick person. A compassionate person enjoys a peaceful life and takes birth in highest loka (world) after his death.

The third sublime state is Muditā (sympathetic joy). It is translated as sympathy or gladness. Muditā, implies rejoicing at other's happiness or prosperity. Its manifestation is the destruction of dislike. It endeavours happy acquiescence in other's welfare and progress. When a man enjoys others' joy, then he feels sympathetic joy. It is the quality of heart which makes us rejoice over the success of other. It discards dislike. Jealousy destroys one's heart and makes one unhappy. The jealous persons do not feel happy when others' children are in progress, even they rejoice for their failures. It is known as Issā and Issā is overcome by practising muditā. The person who developes his mind, achieves the High State of Loka.

The fourth and the last is Upekkhā (mental equilibrium). It is neither attachment nor aversion. It is perfect equanimity. It is very important step which helps the person to know Brahmavihāra thoroughly. The other three virtues lead to it. It is the balanced state of mind resulting from calm concentration. Upekkhā is also found as a constituent part of the ten perfections (pāramitā) and of the seven principles of enlightenment (sattabojjhaṅga).

The four Brahmavihāras are connected with cetovimutti to real appamāṇa-cetovimutti, i.e., freedom of mind through infinitude. Each of the four Brahmavihāras or appamaññā is severally connected with cetovimutti. i.e., mettā cetovimutti i.e., freedom of mind through boundless love, etc. (Dīgha. N. III p.248, Majjhima. N.I - pp 297-98 III p.145; Saṃyutta. N. IV p.296).

Eleven advantages (ānisaṃsa) are given as resulting from development of the freedom of mind of four Brahmavihāras through any one of the mental absorptions. He who practises them (1) sleeps in comfort, (2) wakes up on in comfort, (3) dreams no evil dreams (4) is dear to human beings, (5) is dear to non-beings, (6) deities guard him, (7) fire, poison and weapons do not affect, him; (8) his mind is easily concentrated; (9) the expression of his face is serene; (10) he dies unconfused and (11) if he penetrates no higher, he reappears in the brahma world after death' (Aṅguttara N. V p.342; Visuddhi-magga, p.258 f).

BRAHMASSARATĀ (Skt. Brahmasvaratā). This is one of the thirty-two major characteristic marks possessed by a great man (Mahāpuruṣa) who according to Buddhist tradition, is either the Buddha or universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Buddhist Sanskrit texts. The term Brahmassaratā signifies that a great man has a divine or sublime voice like that of karavika bird or cuckoo. In explaining this sign the Sumaṅgalavilāsinī (pp. 450-451) says that other ordinery people have broken voice (chinnassara), some are dumb (bhinnassara) and some have disagreeable or unpleasing voice like crows (kākassara). But a great man's voice is like that of Mahābrahmā, pure, because he is free from all affections and because of the purification his voice arising from the naive (nābhito) originates the pure voice (visuddho sara) which is endowed with eight kinds of qualities and the excellent voice is sweet like that of a cuckoo singing with full joy.

The Lalitavistara (p.74), Mahāvyutpatti (p.5) and the Bodhisattvabhūmi (p.259) have only mentioned the sign 'Brahmasvaro' but not explained it. The Gaṇḍavyūha-Sūtra (p.317) describes in detail that the Mahāpuruṣa's voice is like the sound of pleasing musical instrument and music both and everybody delights in listening to his voice. According to the Abhidharmadīpa (p. 189) the great man's voice is deep, sweet, very clear and hearable. The Arthaviniścaya Sūtra (pp. 298-99) has recorded the term brahmasvara-kalaviṅkruta-svaratā', i.e., his sublime voice is like that of a cuckoo while singing.

Bh

BHAGAVĀ (Skt. Bhagavān), i.e., the Blessed One, is an epithet of the Buddha. In the opinion of Buddhaghosa, bhagavā is a term signifying the respect and veneration accorded to the Buddha as the highest of all beings and distinguished by his special qualities. He is called Bhagavā because 'he deserves awe and venetration".

It is not a name given to him by any body, but is derived from his liberation, together with the acquisition of omniscience at the Bodhi tree.' (Visuddhimagga p.173; Papañcasūdanī I, p.74; Niddesa I. p.142; II. p.216).

Buddhaghosa further explains the word bhagavā in many ways. The Buddha is the revered one (guru), has blessings (Bhagī), is a frequanter (Bhājī), and a possessor (Bhagi) of what has been analysed, he has caused abolishing (Bhagga), he is fortunate (Bhāgyavā), he has fully developed himself (subhāvitattano), in many ways and has gone to the end of becoming (Bhavantago), thus, he is

called 'Blessed". (Bhagavā, Bhikkhu Ñānomoli-Path of Purification, p.225).

He gives six more reasons why Buddha is called Bhagavā and explains in detail in (1) He is fortunate (Bhāgyava), (2) possessed of enlightenment (Bhaggavā), (3) associated with blessings (bhagehi yutto), (4) possession of what has been analysed (Vibhattava), (5) has frequented (Bhattava) and (6) Bhagavā has rejected going in becoming (bhavesu vantagamana), thus, he is Bhagavā (ibid., p.226).

The Buddha can be called, fortunate (Bhāgyavā), because he has reached the perfection in generosity and virtue that produce mundane and supramundane bliss.

He is also called, 'Possessed of abolishment' (Bhaggava) due to reason that he has abolished all troubles, anxieties and defilements, such as greed, hate, delusion, conscientiousness, shamelessness, etc.

The Buddha is also called Bhagavā because he is associated with blessings (bhagehi yuttava). He is endowed with six things, lordship, righteousness (dhamma), fame (yasa), glory wish and endeavour (viriya). The Buddha has supreme lordship over his own mind, he is complete in all aspects.

He is also called blessed because he possesses what has been analysed (vibhattava); he has analysed and clarified all states into three classes : wholesome, unwholesome and indetermined (avyākata) and also into such classes as aggregates (khandha), bases (āyatana), elements (dhātu), truth (sacca), faculties (indriya), etc.

Again, Buddha is called Bhagavā, because, he has frequented (bhattava), cultivated, and repeatedly practised the states which are mundane and supramundane and also he has rejected wandering through existences (bhavesu vantagamano).

BHAṄGĀNUPASSAṆĀ-ÑĀṆA (Skt. Bhaṅgānupaśyanājñāna), knowledge consisting in contemplation of dissolution of all forms of existence.

It is one of the nine kinds of insight perfected knowledge which are freed from defilements, follow the right process, and are considered as insight.

When through such repeated practice, knowledge and mindfulness have grown keen and the bodily and mental formations become apparent quickly, at that stage the phase of dissolution of these formations will become prominent.

Consciousness with materiality as its object arises and dissolves. Having reflected on that object, he contemplates the dissolution of (reflecting) consciousness. He contemplates by way of seven contemplations (anupassanā).

The eight blessings of this knowledge are: (1) abandoning the belief in eternal existence (bhava-diṭṭhi), (2) giving up attachment to life, (3) constant right application (of mind to meditative endeavour), (4) a purified livelihood, (5) overcoming of anxiety, (6) absence of fear, acquisition of forbearance, gentleness, conquests of discent and sensual delight. (Visuddhimagga, p.640).

BHADDAYĀNIKĀ (Bhadrayānika) is the name of an early Buddhist school. According to the Pali tradition, after the second Buddhist council the Buddhist Saṅgha was split into two: Theravāda (Sthaviravāda) and Mahāsaṅghika. In course of time the orthodox Theravāda school, again, was divided into two: Mahiṃsāsaka and Vajjiputtaka and Bhaddayānikā was one of four subsects of the Vajjiputta-kas (Dīpavaṃsa, ch. v).

Regarding the doctrine of the Bhaddayānika school the Kathāvatthu and Vasumitra's treatise state that the main thesis of the Bhaddayānika is that there is a persisting entity (pudgala) passing from one existence to another, and it is not possible for the skandhas (Pali khandha) to transmigrate without the pudgala. In the Tarkajvāla of Bhāvaviveka, a similar statement is found. It says that the Bhadrayānikas like the Vātsiputriyas, Dharmaguptas and the Saṃkrānti-vādins admit the reality of the individual (pudgala) and like the Theravādins recognise the Arahats as infallible but unlike the Theravādins they hold the doctine of antārabhava (intermediate state of existence). Abhidharmakośa Vyākhyā (pp. Japaneses ed. p.697) Their conceptions of the Buddha and Nirvāṇa, arahatta phala (fruits of sanctification and attainments), various stages of meditation (dhyāna) and beings of higher worlds have much in common with those of the Theravādins and the Sarvāstivādins (N. Dutt, Early Monastic Buddhism, vol. II, p.176).

BHAVA, i.e, becoming, is the process of existence. It consists of three planes : sensuous existence (kāmabhavā), form-existence (rūpabhava) and formless or immaterial existence carūpabhava).

Bhava is development through action (kammabhava), and in so far as action leads to reaction (vipāka), growth is also a kind of birth and rebirth (uppattibhava), but always as a process of becoming, of change, of evolution, never as transmigration of an entity or soul.

In the chain of twelve links in the doctrine of dependent origination (Paṭiccasamuppāda) there are two links which are identical apart from the time-element. There are karma-formations (saṅkhāra) conditioned by ignorance (avijjā) in the past, which are the past causes of results in the present, namely, relinking conscious-

ness (paṭisandhiviññāṇa), the corporeality mentality group (nāmarūpa), the bases of sense (saḷāyatana), contact (phassa) and sensation (vedanā). These five constitute the rebirth-process (uppatti-bhava) in the present, as a result of past action. This present process, if cultured and developed, will further evolve and become active process with craving (taṇhā), clinging (upādāna) and new karma (kammabhava). This becoming of karma in the present is a repetition of the formation of karma (saṅkhāra) in the past, and it will produce similar fruits in the future, such as birth (jāti), old age (jarā) and death (maraṇa) which is the subsequent process of rebirth (uppattibhava).

There is, however, a great difference in views between the Upaniṣadic aspect of becoming and the Buddha's. The Bṛhadāraṇyaka (I. 5-20) makes becoming culminate in the self (Sarveṣām bhūtānām ātmā bhavati) which is the goal. The Buddha's doctrine of becoming remains that of a process which has to cease. It is the craving for becoming is of the gross sensuous type (kāma-taṇhā), of a more aesthetic and intellectual type of form and beauty (rūpa-taṇhā) or of the most subtle spiritual type (arūpa taṇhā); for the process of becoming continues. And continuation of the process of becoming is birth and conflict and death, i.e., saṃsāra, whereas the cessation of the process of becoming is also cessation of all conflict (dukkha-nirodha).

BHAVAṄGA-SOTA, BHAVAṄGA-CITTA, (Skt. Bhavāṅga-srota), The first term may tentatively be rendered into English as the under current forming the condition of being or existence, and the second as subconsciousness or subconscious activity of mind (subconscious life-continuum) is called Bhavaṅga citta. Paṭisandhi is the conscious activity of mind. The function of this type of mind is to connect one life to another. In other words Bhavaṅga citta means the factor of life. It covers the whole span of an individual life. Mind is not static, it is changing its states from moment to moment. With the passing away of time the bhavaṅga citta is also changing. When there is no other citta, bhavaṅga citta is there just to maintain the continuity of the flow of thought. In enumerating the nature of bhavaṅga citta Abhidhamma explains that it is a passive state of mind, when it is having its own course, undisturbed by any kind of impression, either objective or ideational. This state of mind is called so because it is the part of life (bhava+aṅga). All thoughts rise upon its suface and sink down into it again. Bhavaṅga citta is the undercurrent of our mind which is constantly exerting its influence upon our personality. It exercises very powerful influence upon our present moment of life. It is indeed a part of

our personal life "Bhavaṅga, which in the canonical works, is mentioned twice or thrice in the Paṭṭhāna, is explained in the Abhidhamma commentaries as the foundation or condition (kāraṇa) of existence (bhava), as the sine qua non of life, having the nature of process, lit. a flux or stream (sota). Herein, since time immemorial, all impressions and experiences are, as it were, stored up, or better said, are functioning, but concealed as such to full consciousness, from where however they occasionally emerge as subconscious phenomena and approach the threshold of full consciousness or crossing it become fully conscious. This so-called 'subconscious-life stream' or under-current life is that by which might be explained the faculty of memory, paranormal psychic phenomena, mental or physical growth, Karma and Rebirth, etc. An alternative rendering is 'life continuum'.

It should be noted that 'bhavaṅga-citta is a karma resultant state of consciousness (vipāka) and that, in birth as a human or in higher forms of existence, it is always the result of good, or wholesome karma (kusalakamma-vipaka), though in varying degrees of strength. The same holds true for Rebirth consciousness (Paṭisandhi) and Death consciousness (cuti), which are only particular manifestations of subconsciousness' — Nyanatiloka, Buddhist Dictionary.

In the Visuddhimagga (p.614) it is said : "As soon as rebirth-consciousness (in the embryo at the time of conception) has ceased, there arises a similar subconsciousness with exactly the same object, following immediately upon rebirth-consciousness and being the result of this or that Karma (volitional action done in former birth and remembered there at the moment before death). And again a further similar state of subconsciousness arises. Now, as long as no other consciousness arises to interrupt the continuity of the life-stream, so long the life-stream, like the flow of a river, rises in the same way again and again, even during dreamless sleep and at other times. In this way one has to understand the continuous arising of those states of consciousness in the life stream."

J. Kashyap, Abhidhamma Philosophy; Amal Barua, Mind And Mental Factors In Early Buddhist Psychology.

BHAVA-TAṆHĀ (Skt. Bhava-tṛṣṇā), i.e., craving for becoming, craving for (eternal) existence.

It is one of the three kinds of taṇhā and frequently mentioned in the Nikāyas the craving for existence, it is said in the Aṅguttara Nikāya (V, pp-116-117) : No first beginning of the craving for existence can be perceived, O Monks, before which it was not and after which it came to be. But it can be perceived that craving for existence has its specific condition.

I say, O Monks, that also craving for existence has it condition that feeds it (sāhāraṃ) and is not without it. And what is it? 'Ignorance' one has to reply. Craving for existence and ignorance are called "the outstanding causes that lead to happy and unhappy destinies (courses of existence)". Visuddhimagga, p.568.

BHAVA-DIṬṬHI (Skt. Bhavadṛṣṭi), belief in being (eternal personality), see diṭṭhi, q.v.

BHAVĀSAVA, canker or desire for eternal existence is one of the four cankers (āsava, q.v.), other three being canker for sensuality (kāmāsava, q.v.), canker of wrong views (diṭṭhāsava, q.v.) and canker of ignorance (avijjāsava, q.v.).

BHĀRA, i.e., burden.

According to Buddha, the bhāra is the mass of the five aggregates of grasping (pañca-upādāna-khandha), the "laying hold of the burden" is the individual (puggala), the "taking up of the burden" is craving and "laying down of the burden" is the extinction of craving (taṇhā). He who lays down this burden, does not take any other burden and eradicates craving entirely, attains Nibbāna (Saṃyutta N. III, 25f).

BHĀVA, (feminine and masculine) nature. It refers to the sexual characteristics of the body, and belongs to groups of corporeality (rūpa, q.v.). This term has been found in the Sutta texts and the commentaries also and conveys the meaning of 'being a man' (purisabhāva) and 'being a woman' (itthibhāva) as for instance tassā itthibhāva.

BHĀVA-DASAKA (Skt. Bhāvadaśaka), sex-decade. It consists of eight inseparables, viz. colour (vaṇṇa), odour (gandha), taste (rasa), nutrition (oja) and four great elements (mahābhūtā), vitality (jīvita indriya) and state of sex. B.N. Chaudhury, Abhidhamma terminology in the Rūpārūpavibhāga, p.17.

BHĀVANĀ, literally means calling into existence or causing to become, producing, cultivating, mind-culture, mental development, the popular English rendering is meditation. There are two types of meditation (bhāvanā) which lead either to the development of tranquillity or quietude of heart and mind (samatha-bhāvanā), experience in the states of mental absorption (jhāna) or concentration (samādhi) and to the development of insight (vipassanā-bhāvanā), i.e., wisdom (paññā).

Tranquillity (samatha) is the concentrated, unshaken, peaceful and therefore undefiled state of mind whilst insight (vipassanā) or inward vision is into true nature of all bodily and mental phenomena of existence, included in the five groups of existence (pañcakkhandha), viz., corporeality (rūpa), feeling (vedanā), perception (saññā), mental formations (saṅkhāra) and consciousness

(viññāṇa) as impermanent (anicca), causing conflict or misery (dukkha) and being without substance (anattā).

"Tranquillity, or concentration of mind, according to Saṅkhepavaṇṇanā (commentary on Abhidhammatthasaṅgaha), bestows a threefold blessing, favourable rebirth, a present happy life, and purity of mind which is the condition of insight. Concentration (samādhi) is the indispensable foundation and precondition of insight by purifying the mind from the five mental defilements or hindrances (nīvaraṇa) whilst insight (vipassanā) produces the four supermundane stages of holiness and deliverance of mind" (Ñyanatiloka, Buddhist Dictionary, p.31).

The Buddha therefore says : May you develop mental concentration, O monks; for who so is mentally concentrated, sees things according to reality." Saṃyutta N.III p.14.

In the Milindapañha it is said, "Just as when a lighted lamp is brought into dark chamber, the lamp-light will destroy the darkness and produce and spread the light, just so will insight, once arisen, destroy the darkness of ignorance and produce the light of knowledge."

Buddhaghosa, in his Visuddhimagga (Chapters III-XI) gives full directions how to attain full concentration (samādhi) and absorptions (jhāna) by means of the following forty meditation subjects (kam-maṭṭhānas q.v.) :

1) Ten kasiṇa-exercises. These produce absorptions.

2) Ten loathsome subjects (asubha). These produce the first (paṭhama) absorption.

3) Ten recollections (anussati) of the Buddha (Buddhānussati), the doctrine (dhammānussati), the order of the noble disciples (saṅghānussati), morality (sīlānussati), liberality (cāgānussati), the heavenly beings (devatānussati), the body (kāyagatāsati), in-breathing and out-breathing (ānāpāna sati), death (maraṇa-sati) and of peace (upasamānussati). Among these, the ānāpānasati, i.e., the recollection or mindfulness of in and out breathing may produce all the four absorptions (jhāna), kāyagatāsati produces the first absorption, the rest eight recollections produce neighbourhood-concentration (upacāra-samādhi).

4. Four sublime abodes (brahmavihāra) : loving kindness (mettā), compassion (karuṇā), altruistic joy (muditā) and equanimity (upekkhā). Of these, three first exercises may produce three absorptions, the last one four absorptions.

5. Four immaterial spheres (āruppas) of unbounded space (ākāsānañcaññāyatana), unbounded consciousness (viññāṇañcāyatana), nothingness (ākiñcaññāyatana) and the sphere of neither perception nor

non-perception (neve-saññā-nāsaññā-yātana). These are based upon the fourth absorption.

6. One perception of the loathsomeness of food (āhāre-paṭikkula-saññā), which may produce neibour-hood concentration.

7. One analysis of the four elements (catudhātu-vavatthāna), which may produce neibourhood concentration.

Mental development (bhāvanā) forms one of the three kinds of meritorious action (puññakiriyā-vatthu).

Delight in meditation (bhāvanārā-matā) is one of the noble usages (ariyavaṃ sa). The culture of meditation (bhāvanā) is the bringing into being of such conditions as are favourable for the maturing of the mind towards the realisation of Nirvāṇa.

BHĀVANĀ-BALA, power of mental development. The Buddha explains this power (bala) in the Aṅguttara Nikāya-(I. p.52), "What O monks, is the power of mental development? If, O monks, a monk develops the factors of enlightenment (bojjhaṅga, q.v.), bent on solitude, on detachment (virāga), on extinction (nirodha), and ending in deliverance, namely, mindfulness (sati), investigation of the Dhamma (dhammavicaya), energy (viriya), rapture (pīti), tranquillity (passaddhi), concentration (samādhi) and equanimity, this O monks is the power of mental development."

BHĀVANĀMAYĀ PAÑÑĀ (Skt. Bhāvanāmayā prajñā), knowledge based on mental development. It is one of the three kinds of knowledge (paññā, q.v.) with regard to the condition, other two being knowledge based on thinking (cintāmayā-paññā) and knowledge based on learning (sutamayā paññā). See sutamayā paññā, q.v.

BHŪTATATHATĀ (var. tathatā, suchness), suchness of existence which is synonymous with param-ārthasatya, transcendental truth. It is the essence of the philosophy of absolutism advocated by Aśvaghoṣa in his Mahāyāna-śraddhotpāda-śāstra. According to Aśvaghoṣa, the absolute reality which is uncreated, eternal and immutable, the cosmic principle of sameness (samatā) underlying all the diversity is bhūtatathatā. It is known by different names in different sense that it is dharma in the sense of norm of life; it is bodhi in the sense of source of intelligence; it is Nirvāṇa in the sense of eternal peace; it is dharmakāya (lit. body of law) in the sense of the source of love and wisdom; it is bodhicitta (thought of enlighenment) in the sense of awakener of religious consciousness; it is prajñā (wisdom) in the sense of its directing the course of nature; it is śūnyatā in the sense of transcending all particularisations; it is bhūtakoṭi (essence of being) when its ontological aspect is taken into account; it is mahāyāna in the sense

of embracing the "souls" of all living beings; it is the tathāgatagarbha (womb of Tathāgata) when considered in analogy with mother earth; it is kuśalamūla (root of merit) in the sense of ethical quality; it is also the madhyamārga (the middle path) in the sense of its being above the limitations of individual existence (D.T. Suzuki, Some Aspects of Mahāyāna Buddhism, p.99). Yet, the bhūtatathatā, as the trascendental truth (paramārtha-satya), is beyond verbal expression and range of perception and devoid of distinctive features. In this context Aśvaghoṣa says "..... all things in their fundamental nature are not nameable or explicable. They cannot be adequately expressed in any form of language.... they possess absolute sameness (samatā). They are subject neither to transformation nor to destruction. They are nothing but one soul, for which suchness (bhūtatatha-tā) is another designation..... the term suchness is all that can be expressed in language" (Mahāyāna-śraddhot-pāda-śāstra, pp. 56-57). Aśvaghoṣa further says, "what is meant by soul as suchness (bhūtatathatā) is the oneness of the totality of things (dharmadhātu), the great all including whole, the quintessence of the doctrine. For the essential nature of the soul is uncreated and eternal. Suchness (bhūtatathatā) is neither that which is existence, nor that which is non-existence, nor that which is at once existence and non-existence; that it is neither which is unity nor that which is nor that which is plurality, nor that which is not at once unity and plurality" (ibid., pp.55-56, 59). Bhūtatathatā exists in everything and remains unchanged in the pure as well as in the defiled and it neither increases nor decreases. In it there is no distinction between mind (citta) and matter (rūpa), intelligence (prajñā) and consciousness (vijñāna), being (bhāva) and non-being (abhāva). Bhūtatathatā is the sole reality. (for details see Encyclopaedia of Buddhism, vol. III. pp. 97-100).

BHŪTARŪPA i.e., the basic matter or the basic material quality or basic elements of corporeal existence. Out of twenty eight kinds of material forms (rūpa) four great elements (mahābhūtas) are basic elements (bhūtarūpa) namely, (1) the element of earth or solid-element (paṭhavī-dhātu), because the quality of hardness and extension are predominant in earth, (2) the element of cohesion is predominant in liquid or water; (3) the element of fire (tejodhātu), because the element of heat or temperature is predominant in fire and (4) the element of wind (vāyodhātu), because the element of motion is predominant in wind. These four physical elements are basic material quality and absolutely necessary as a foundation for all corporeality, see Rūpa.

BHŪMI, literally means earth, ground, soil but the term is employed in Buddhism in the sense of stage or career. Bhūmis are thus stages of spiritual progress for the attainment of perfect knowledge (bodhi).

According to the Mahāvastu (I. p.77, ed. by Senart), each existence of Bodhisattvas is briefly assumed to be an "earth", whence its designation of stage (bhūmi) originates. But the Mahāyāna Sūtrālaṅkāra (ed. S.Levi, Paris; 1907, p.183) states that the bhūmis are so called because beings enter into higher and higher immeasurable stages repeatedly. They are also known as bhūmis as they deliver infinite beings from fear. Bhūmis are also termed in the same book as states (vihāra), because the bodhisattvas feel delight in the bhūmis due to their manifold right aspirations. In the Abhidhamma the term bhūmi is used in the sense of path (magga, Rhys Davids, Buddhist Psychology, London; 1924, p.82).

The Hīnayāna, especially, the Theravāda Buddhism recognises four stages of progress, namely, (1) sotāpatti, i.e. entering upon the stream of holy path, (2) sakadāgāmi i.e. once returner, (3) anāgāmi, i.e. a never-returner and (4) arahatta, i.e. the state of an arahant, an emancipated one as against ten bhūmis of the Mahāyāna Buddhism. The ten bhūmis have further been divided into two groups, the first group comprising the first six bhūmis leading to the realisation of non-existence of self or individuality (pudgalaśūn-yatā) and thus corresponding to the four stages of sanctification of Hīnayāna while the second group, containing the last four bhūmis leading to the realisation of the non-existence of all worldly phenomena (dharmaśūnyatā) which is beyond the range of the Hīnayāna.

BHOJANE MATTAÑÑUTĀ (Skt. Bhojane-mātrājñatā), knowing the measure in eating, alertness of overeating, so restrain in eating....

The Buddha always warned his disciples to be restrained in over-eating, it is said frequently in the Nikāyas :

Now, O monks, the wisely reflecting monk partakes of his alms food, neither for pastime, nor for indulgence, nor to become beautiful or handsome, but only to maintain and support this body, to avoid harm and to assist the holy life, knowing : In this way I shall dispel the former pain (of hunger, etc.) and new pain shall I let not arise, and long... life, blamelessness and ease will be my share. This O monks, is knowing the measure of eating, Aṅguttara, Nikāya, I. p.114.

"How, O monks, would it be possible for Nanda to lead the absolutely pure life of holiness, if he did not watch over his senses and did not know the measure in eating, ibid., IV p.168.

M

MAGGA (Skt. Mārga), path for the four supermundane path (lokuttara-magga), viz. the path of streams winning (sotāpatti-magga), the path of once-return (sakadāgāmi-magga), the path of non-return (anāgāmi-magga) and the path holiness (arahatta-magga) (see Ariya-puggala, q.v.) Ariya-aṭṭhaṅgika-magga is the path leading to the extinction of suffering or unsatisfactoriness (dukkha), attainment of wisdom (sambodhi) and realisation of Nibbāna, namely : 1. Right view (sammā-diṭṭhi, q.v.); 2. Right thought (sammā-saṅkappa, q.v.); 3. Right speech (sammā-vācā, q.v.); 4. Right action (sammā-kammanta, q.v.); 5) Right livelihood (sammā-ājīva, q.v.); 6. Right effort (sammā-vāyāma, q.v.); 7. Right mindfulness (sammā-sati, q.v.) and 8. Right concentration (sammā-samādhi, q.v.).

1. Right view or right understanding (sammā-diṭṭhi, q.v.) is the understanding of the four noble truths (cattāriariyasaccāni, q.v.) : about the universality of suffering, of its origin, its cessation and the path (ariya-aṭṭhaṅgika-magga).

2. Right thought (sammā-saṅkappa, q.v.) — thoughts free from sensuous desire, from ill will and cruelty.

3. Right speech (sammā-vācā, q.v.) abstaining from lying, slandering, harsh speech and frivolous talk.

4. Right bodily action : abstaining from killing, stealing, and unlawful sexual intercourse.

5. Right livelihood (sammā-ājīva, q.v.) — abstaining from a livelihood that brings harm to other beings, such as trading in arms, intoxicating drinks, poison, slaughtering, fishing, soothsaying, etc. as detailed list given in the Brahmajāla Sutta of the Dīgha Nikāya.

6. Right Effort (sammā-vāyāma) : the effort avoiding or overcoming evil and unwholesome things, and of developing and maintaining wholesome things.

7. Right Mindfulness (sammā-sati): mindfulness, awareness in contemplating body (kāya), feeling (vedanā), mind (citta) and mind-objects (dhamma).

8. Right concentration (sammā-samādhi) : concentration of associated with wholesome (kusala) consciousness, which eventually may reach the absorptions (jhāna, q.v.).

MAGGAPACCAYA (Skt. Mārgapratyaya), i.e., Path condition in co-relation, is one of the twenty-four paccaya, discussed in the Paṭṭhāna.

It is the path (magga) factor in causal relation. Twelve constituents of the path (maggaṅga), viz., right view (sāmma-diṭṭhi), right resolution (sammā-saṅkappa), right speech (sammā-vācā), right act (sammā-kammanta), right livelihood (sammā-

ājīva), right endeavour (sammā-vāyāma), right mindfulness (sammā-sati), right concentration (sammā-samādhi), wrong view (micchādiṭṭhi), wrong resolve (micchā-saṅkappa), wrong endeavour (micchā-vāyāma) and wrong concentration (micchā-samādhi) are paccayadhamma in this relation and the paccayuppannadha-mmas are all types of consciousness and mental concomitants conditioned by "hetu" and all material qualities co-existing with the types of sahetuka-consciousness. If the path (magga) is followed in the right direction of this first eight maggaṅgas, it leads to Nibbāna; to the realm of misery if followed in the wrong direction. This relation is defined in the Paṭṭhāna (I. p.9) thus - Maggaṅgāni magga-sampayuttakānaṃ dhammānaṃ taṃ sampayuttakānaṃ ca rūpānaṃ maggapaccayena paccayo, i.e., "The path factors are to the phenomena associated with the path, as well as to the corporeal phenomena produced thereby, a condition by way of path". Here, for instance, right view or wisdom is paccayadhamma and the consciousness associated with wisdom (ñāṇasampayuttānaṃ cittaṃ) is the paccayuppunnadhamma.

MAGGĀMAGGA-ÑĀṆADASSANA-VISUDDHI (Skt. Mārgāmārga-jñānadarśana viśuddhi), the purification of knowledge and vision of what is path and non-path. See Visuddhi, q.v.

MACCHARIYA (Skt. Mātsarya), avarice, meanness, stinginess, one of the principal evil passions and the main cause of rebirth in the Petaloka (PED).

Usually five kinds of avarice and meanness are enumerated in the Dīgha Nikāya (III. p.234) and the Aṅguttara Nikāya (IV. p.456) : āvāsa, i.e., dwelling place; kula, i.e., family; lābha, i.e., profit, vaṇṇa, i.e., recognition, dhamma, i.e., mental things. It is said in the Aṅguttara Nikāya (V. p.40) macchariya (avarice) being a mental disposition it cannot be overcome by physical action or by word but it can only be abandoned by comprehending it with insight (issā vuccanti dhammā neva kāyena pahātabbā na vācāya, paññāya disvā pahātabbā).

As a mental concomitant (cetasika), it is always combined with hate (dosa), envy (issā) and worry (kukkacca) and in a mental state associated with aversion (Abhidhammattha-saṅgaha, ed. T.W. Rhys. Davids, p.7).

MAJJHIMĀ-PAṬIPADĀ (Skt. Madh-yamapratipat), i.e., Middle Path. In the Dhammacakka-pavattana Sutta (Vinaya Piṭaka, I p.10; Saṃyutta Nikāya, V. p.42) Buddha explains the Middle Path elaborately.

According to Buddha the Middle Path was so called because it kept itself clear of two extremes (dve antā), one kind is the life of worlds and sensual

pleasure (kāme kāmasukhallikānuyogo) which is low, ignoble, ordinary and not connected with the goal (hīno gammo puthujjaniko anariyo anatthasaṃhito), perhaps pointing to the life led by the rich Brāhmaṇas and Kṣatriyas who indulged in luxuries and wanted happiness and next heavenly birth through sacrifices peformed in a grand manner, other extreme being life of austere asceticism i.e. addiction to self-torment (attakilamathānuyogo) which is also pointed out unariyan and useless resorted to by the non-brahmanic orders like the Jainas and Ājīvikas. Rejecting the two extreme forms of practices, Buddha recommended his disciples to follow the Middle Path which gives insight and knowledge, and conduces to calming, to super-knowledge, to enlightenment and realisation of Nirvāṇa (cak-khukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya saṃvattati). Buddha's disciples should have just enough food, clothing and a shelter to keep their body to be strong to accomplish their duties of a monk in order to maintain holy life and meditative exercises. for realisation of emancipation.

The Middle Path otherwise called Noble Eightfold Path (Ariya-aṭṭhaṅgika-magga) or the way to cessation of suffering (dukkha-nirodha-gāmninīpaṭipadā), one the Four Noble Truths (Cattāri-ariya saccāni), consists of the following viz. Sammādiṭṭhi (Right view), Sammāsaṅkappo (Right Resolution), Sammāvācā (Right Speech), Sammākammanto (Right Action), Sammājīvo (Right Livelihood), Sammāvāyāma (Right Endeavour), Sammāsati (Right Mindfulness) and Sammāsamādhi (Right Concentration). The majjhimā paṭipadā (madhyama pratipad) is also explained from philosophical stand point by Mahāyānists who establish the hollowness of the extreme assertions about the ultimates like 'asti' and 'nāsti' 'śāśvata' and 'aśāśvata', anta and ananta.

MADA, intoxication, sensual excess in formula "davāya madāya maṇḍanāya" i.e., for purposes of sport, excess personal charm, etc.; as mental state or habit : pride, conceit (māna), mada, pamāda; in the vibhaṅga (p.345) twenty-seven such states are given (PED), infatuation.

Infatuation is of three kinds; youth-infatuation (yobbana mada), health-infatuation (ārogya mada) and life-infatuation (jīvitamada; Digha Nikaya (III. p.220). The Aṅguttara-Nikāya (I) explains it thus, "Infatuated by youth-infatuation, by health-infatuation, and life-infatuation, the ignorant worldling (putthujjano) pursues an evil course in bodily actions, speech and thought, and thereby at the dissolution of the body, after death, passes to a lower world, to a woeful course of existence, to a state

of suffering and hell" (apāyaṃ duggatiṃ vinipātaṃ, nirayaṃ uppajjati).

MANASIKĀRA, i.e., attention, mental advertence, reflection. It is of two kinds, yoniso-manasikāra and ayonisomanasikāra.

As a psychological term, manasikāra belongs to the Formation-Group (saṅkhāra-kkhandha) and is one of the seven mental factors (cetasika, q.v.) that are inseparably associated with all states of consciousness. In the Sammādiṭṭhi Sutta of the Majjhima Nikāya (I. p.53) it is given as one of the factors representative of mind (nāma). It is the mind's first "confrontation with an object" and "finds the associated mental factors to the object". It is therefore, the prominent factor in two specific classes of consciousness, i.e., advertence (āvajjana, q.v.) at the five sense-doors pañca indriya-dvāra) and at the mind-door (mano-dvāro). These too states of consciousness, breaking through the subconscious life-continuum (bhavaṅga), from the first stage in the perceptual process (citta-vīthi) — Visuddhimagga, p.466.

In a more general sense, the term is found frequently in the Nikāyas as yoniso-manasikāra, 'wise (or reasoned, methodical) attention' or 'wise reflection'. It is said in the Sabbāsava Sutta of Majjhima Nikāya (I. p.7), it is to counteract the canker (āsava, q.v.) while the unwise attention (ayoniso manasikāra) leads to arising of the canker and of the five hindrances.

MANO, mind, the term is used as synonym of viññāṇa (consciousness) and citta (q.v.), the state of consciousness, mind. According to the commentary to the Visuddhimagga it sometimes means subconsciousness (bhavaṅga-citta, q.v.).

MANOKAMMA (Skt. Manokarma), i.e., mental action out of tenfold unwholesome or impure course of action (dasa-akusalakammapatha, q.v.), mental actions are covetousness or greed (abhijjhā, q.v. or lobha, q.v.), illwill or malevolence (vyāpāda, q.v.), and evil view or wrong view (micchādiṭṭhi, q.v.) where as out of tenfold wholesome or pure course of actions mental actions are dasa-kusalakammapatha, q.v.

MANO-DHĀTU, mind-element. It is one of the eighteen elements (dhātu, q.v.). This term, unlike manāyatana, does not apply to the whole of consciousness, but designates only that special element of consciousness which first, at the beginning of the process of sense-perception performs the function of advertence (āvajjana) to the sense-object and there after twice having become conscious of it, performs the function of reception (sampaṭicchana, q.v.) into mind-consciousness (Nyanatiloka, Buddhist Dictionary, p.96).

MANOPAVICĀRA, mental indulging. There are eighteen ways of mental

indulging : six ways in gladness (soma-nassūpavicāra), six ways in sorrow (domanassūpavicāra) and six ways in indifference (upekkhā-upavicāra). It is said in the Saḷāyatana vibhaṅga-sutta of the Majjhima Nikāya (III) and the Aṅguttara Nikāya (I. p.176) : "Perceiving with eye (cukkhu) a visible form (rūpa)... hearing with ear (sota) a sound (sadda)... smelling with nose (ghāna) a smell (gandha)... tasting with tongue (jivhā) a flavour, touching with body (kāya) a touch (phassa) and cognizing with mind (mana) an object (dhamma) one indulges in the joy-producing object, the sorrow-producing object, the indifference-producing object...."

MANOMAYĀ-IDDHI (Skt. Mano-mayā-ṛddhi), the supernatural power of mental or spiritual creation, i.e., the power of letting proceed from this body to another mentally produced body is one kind of iddhis (q.v.).

MANOVIÑÑĀṆA-DHĀTU (Skt. Mañovijñānadhātu) mind-consciousness elements (see dhātu, q.v.). This term is generally used as a name for that consciousness-element which performs the functions of investigation (santīrana), determining (votthapana) and registering (tadārammaṇa).

MANO-SAÑCETANĀ, mental volition, see āhāra, q.v.

MANTRAYĀNA-VAJRAYĀNA-KĀLA-CAKRAYĀNA-SAHAJAYĀNA

These are the different forms or schools of Tantric or esoteric Buddhism. "The phrase 'Esoteric Buddhism' seems to be an appropriate mode of expressing the significance and essential character of the contents of the Buddhistic Tantras. These texts profess to be meant for the initiates and their teaching is said to be esoteric or secrect (guhya). Historically, this 'Esoteric Buddhism', commonly described as 'Tāntrika Buddhism', is the last phase of Buddhism in India, and its beginnings are wrapped up in obscurity." (Joshi, L. M. Studies in the Buddhistic Culture in India, p.235).

Etemologically the term 'tantra' seems to have connected with the idea of weaving and its derivatives: wrap, loom, thread. The Sanskrit grammarians derive the word from the root 'tan' meaning 'to extend' or 'propagation'; the word is also used for a book or scripture, e.g. Pañcatantra. The Kāmikāgama explains the term 'tantra' as a class of text that deals with profound matters concerning 'tattva' and mantra. In this sense a tantra would mean a manual giving the principles of truth and mystic sounds (Wood Roffe J, Shakti and Shākta, pp. 18-19). In Sanskrit lexicons tantra is understood as class of works teaching magical and mystical formularies (Williams, M. Sanskrit-English-Dictionāry, p. 436). Tantra is also understood to mean a religious system or science (śāstra) dealing with the means (sādhana) of

attaining success (siddhi) in secular or religious efforts. In Tibetan, the term 'rgyued' (tantra) stands for a tantric text, "a ritual book for coercing deities and for other magical ceremonies" (Das, S.C. Tibetan-English Dictionary, p.318). Of various meanings discussed above the special teachnical meaning of the term tantra is a religious system commonly called tatricism and the scripture belonging to this system. The religion expounded in the tantras is a peculiar mixture of mystic syllables (mantras), magical diagrams (yantras), ritualistic circles (maṇḍalas), physical gestures (mudrās), sex-play (maithuna), psycho-physical discipline (yoga), a fearful pantheon, elaborate worship and ritualism magical sorcery, necromancy symbolism, astrology and alchemy, coefficiency of female element and monistic philosophy (Dasgupta, S.B. An Introduction to Tantric Buddhism, Bhattacharya B. Introduction to Buddhist Esoterism).

"The affirmation of the material world, the dogma that all gods together with the supreme truth reside in the human body, the assumption of the principle of an apparent duality in an essential nonduality, the tenet of the coefficient female partner (śaktisāhacarya) as sine qua non in the process of liberation, and above all the concept of the summum bonum of life in terms of the Great Delight (mahā-sukha) born of union (yuganaddha) of male (upāya) and female (prajñā) — would appear to be some of the fundamental postulates of the Tantricism or Esoterism of the Buddhists and the Hinduism alike."

The antiquity or historicity of the origin of the Tantras is still in the darkness of obscurity. H. P. Śāstrī (N. N. Vasu, Modern Buddhism and its followers in Orissa, Introduction by H. P. Śāstrī, pp. 10-11), B. Bhattacharya (Buddhist Esoterism, p.43) and P.C. Bagchi (Foreign Elements in the Tantra, in Indian Historical Quartely, Vol. VII, 1931) hold that the Tantra came from outside India. The famous steatite seal from Mohenjodaro (about 3rd millenium B.C) described by John Marshall as a 'male god' and as "the prototype of historic Śiva" may equally be regarded as the prototype of Tantric Siddhas (Mahenjodaro and the Indus Civilization, Vo. I pp. 26). There is much indirect and extremely suggestive evidence of the worship of Śakti or female energy in Harappan culture. The well-known bronze "dancing girl" from Mohenjodaro might be taken as the prototype of Tāntrika Yoginī. We find Tāntrika elements in Vedic literature. A large number of Tāntrika elements, such as mantras, sacrifice, priestly sorcery and magical charms, use of wine, worship of semi-divine and demoniac beings were, perhaps, the legacy of the vedic people (A.B. Keith, Religion and Philosophy of the Veda and Upaniṣads, pp. 66, 71, 184, 200, 260, 379). About a dozen hymns of the

Ṛgveda are concerned with the magic, "magic is the main and essential subject matter of the Atharvaveda, it is a collection of metrical spells." If we survey, we see that Tāntrika elements including beliefs in Mantras has been prevalent in India from Vedic to the modern times. In facts, the developed Tāntrika religion as it was prevalent and became popular in medaeval times, is not a very old religious system of India, although its seeds may be traced back to the remotest period of Indian civilization (L. M. Joshi, "Proto-historic Origins of Esoterism in India", in Proceedings of the Indian History Congress, 1964).

Speculations have been made regarding the introduction of Tantricism into Buddhism. A popular tradition holds Asaṅga, the great exponent of Yogācāra philosophy to be responsible for the introduction of Tantricism into Buddhist fold; He again, is believed to have been initiated to this secret cult by Maitreya in the Tusita heaven. In the Mahāyāna Sūtrālaṅkāra of Asaṅga there are clear references to the sexo-yogic practice of the Tantric Buddhists in a verse of the text : "In the parāvṛtti of sexual union supreme greatness is obtained (namely), in the enjoyment of Buddha-happiness and in looking without impure thought as a wife." Sylvain Lévi suggests that "parāvṛtti of sexual act" in the present context alludes to "the mystic couples of Buddhas and Bodhisattvas which have so much importance in Tantricism", P. C. Bagchi opines that the phrase may really refer to the Tantric sexo-yogic practice through which there is the enjoyment of bliss similar to that arising from the sexual act;—significance of this mystic union and the consequent enjoyment of bliss is given in the Sūtrālaṅkāra itself (Studies in the Tantras). Other traditions hold that Nāgārjuna, the renowned exponent of Mādhyamika school, was the real founder of the Buddhist esoteric school and he received the doctrines from the celestial Buddha Vairocana through the divine Bodhisattva Vajrasattva at 'iron tower' in South India. But according to a Tibetan account (Ref. A Tibetan Account of Nāgārjuna by S.C. Sarcar published in The Sino Indian Journal, December, 1943) Nāgārjuna was initiated into Tāntricism by the well-known Siddhācārya Sarahapāda who directed him to 'Mantra-patha'. Tibetan account definitely makes a confusion between Nāgārjuna, the Tantrika and Nāgārjuna, the great Mādhyamika philosopher. Keeping aside these traditions, it is a fact that Tantricism includes heterogenous elements which were introduced into Buddhism gradually in course of centuries perhaps.

The beginnings of Tāntrika or Esoteric Buddhism seem to be inseparable from the developed

Mahāyāna Buddhism which came to be transformed, in course of time, into Tāntrika Buddhism just as Mahāyāna Sūtras were supplanted by Buddhist Tantras. In the opinion of M. Winternitz, "The earliest Tantras are difficult to distinguish from the Mahāyāna Sūtras. It may be that Mahāyāna doctrines mingled with Tantric rites, or perhaps works which originally Sūtras, were remodelled into Tantras. Among the earlier Tantras we have the Tathāgataguhyaka or Guhyasamāja, which was very authoritative work as early as the 7th century. It was an authority for Indrabhūti, and even in the Śikṣā-Samuccaya a Tathāgata-guhya Sūtra is quoted several times (History of Indian Literature, Vol II. p.394). The Tibetans never made any difference between Mahāyāna and Vajrayāna what are known as sūtras in Sanskrit are classed as tantra. In Tibetan Kanjur the Dhāraṇis are to found both among the sūtras (mdo) and the tantras (Rgyut). In course of time the difference between the Dhāraṇis and the Mantras belonging to Tantras, became more and more obliterated, and finally the Dhāraṇis were completely supplanted by the Mantras—Books on Tāntrika cult, theology and practices began to be written and gradually a bulk of Tantra literature grew up along with the development of different schools of Tantric Buddhism.

MANTRAYĀNA

Mantrayāna was the earliest school of Tantric Buddhism. "Mantrayāna and Vajrayāna are branches of Mahāyāna, from which they are not separated by any hard and fast line of demarcation. Mantrayāna is the "vehicle" in which the mantras, words and syllables of mysterious power, are the chief means of attaining salvation."

In the Tattva-ratnāvalī (collected in the Advayavajra-saṃgraha) we find Mahāyāna sub-divided into two schools, viz., Pāramitā-naya and Mantra-naya. The principles of Mantra-naya or Mantrayāna are said to be very deep and subtle and unaccessible to ordinary men; and though the ultimate purpose of the Mantra-śāstra is the same as that of others, it is distinctly superior to other śāstras, which prescribe many easier methods; the reason is that the Mantra-śāstra is free from delusions and it is accessible only to people of higher intellectual calibre. It is said in the Tattva-ratnāvalī in Advaya-vajra-saṃgraha (p. 21) :

Ekārthatve' py asaṃmohāt bahupāyād aduṣkarāt |
tikṣṇendriyā-dhikārāc ca mantra-śāstraṃ viśiṣyate ||

This Mantra-naya or Mantrayāna school of Mahāyāna was perhaps the introductory stage of Tantric Buddhism from which all the offshoots, viz., Vajrayāna, Kālacakrayāna, Saha-jayāna, etc.

appeared in later times. It is already said that belief in Mantras is found in India prevalent from the Vedic to the modern times. The early Buddhists of India also had some sort of belief in Mantras—a belief in the mysterious power in the sound of a word, or a string of words,—a power which is something more, or other than the power which lie hidden in the accepted meaning. In the Pali texts we find a type of protective Mantras known as the parittas (Skt. paritrāṇa); it was believed that the mutterings of these parittas were sufficient safeguard against some particular evil. Mantras seem to have been developed from dhāraṇis (rakṣā-mantra) and these dhāraṇis are often traced to the Pali parittas, for instance, to the Āṭānāṭīya sutta of the Dīgha Nikāya, to some suttas of khuddakapāṭha and to the Milindapañha (p. 153). But their sense in these texts is not identical with these of the mantras as found, for example, in sādhanas. There was again the belief in the power of the solemn utterance of a truth (sacca-vacana), it was believed that even diseases and physical calamities could be averted through the utterance of the sacca-vacana. "Even the formulas of refuge and worship, which were current in all times and in all the countries of Theravāda Buddhism, possess a Tantric character. Their perfect parallelism in sound, rytham and idea, their concentration on the highest symbols, like Buddha, Dharma, Saṅgha, and their underlying devotional attitude which saddhā (faith) and mettā (love) occupy the first place, make them mantras in the best sense. That their formal expression is as important as their idea is emphasised by their threefold repetition and by the fact that some of these formulas are repeated twice, three times with slightly different pronunciation within one and same ceremony (be it Pūjās, paritta, upasampadā, pātimokkha rituals or at similar occasions) in order to be sure of the proper form, the proper reproduction of the sound symbol, which is, sanctified by tradition and therefore charged with magic (psychic) power" (Ref. An article on Mantra by Anagarika Govinda in the Stepping Stones, Vol. II, No. 1 - published from Kalimpong). Some sort of worship of the Buddha and various forms of showing devotion to the stūpa, along with the strict observance of discipline, practice of merits and meditation, formed a part of the early Buddhist religion and these ceremonies were accompanied by chanting of formulas or verses which soon acquired the character of Mantras.

The innumerable Dhāraṇis (protective spells) of the Mahāyāna Sūtras were later on transformed into Mantras of the Buddhist Tantra literature so that a school of Tāntrika Buddhism, the Mantrayāna was evolved. The word Dhāraṇī literally

means that by which something is kept up or sustained, i.e., the mystic syllables that have got the capacity of keeping up the religious life of a man. Perhaps, the ordinary followers of Mahāyāna Buddhism could not follow the original aphorism and for them it was necessary to shorten the Sūtras into Dhāraṇis and later on Dhāraṇis into Mantras as ordinary followers could recite them and were capable of earning infinite merit. Dr. Binaytosh Bhattacarya has traced some sort of a history of the bījamantra praṃ which symbolises Prajñāpāramitā. The Aṣṭasāhasrikā-prajñāpāramitā, a large Mahāyāna work, could hardly be expected to be read and mastered by any ordinary follower, it was therefore absolutely necessary to abridge it into a few stanzas, which became known as the Prajñā-pāramitā-hṛdaya-sūtra, which again was further reduced to the Prajñā-pāramitā-dhāraṇī. From this Prajñā-pāramitā-dhāraṇī again evolved the Prajñā-pāramitā-mantra, from which again evolved the bījamantra in one syllable as 'praṃ', and it was believed that in response to the muttering of this bījamantra 'praṃ' śūnyatā would transform herself into the goddess Prajñā-pāramitā. These bīja-mantras are mono-syllabic Mantras symbolising some particular god or goddess. Thus 'a' represents Vairocana, 'ya' Aksobhya, 'ra' Ratna-sambhava, 'ba' Amitābha and 'la' Amoghasiddhi, 'Hum' is the bīja of Vajra-sattva. The vowel 'a' being the first and the most independent sound, has been taken to represent Śūnyatā or Prajñā. In the Mantra-paṭala of the Hevajra-tantra we find that the bīja-mantra of Tathāgata is 'oṁ' āḥ huṃ phaṭ svāhā; that of goddesses kruṃ aṃ jiṃ khaṃ huṃ—and that of Heruka is taṃ maṃ paṃ taṃ baṃ oṃ deva picuvajra huṃ kuṃ huṃ phaṭ svāhā.

Closely associated with the Mantra element of Tāntrika Buddhism, especially Mantrayāna is the Mudrā element which is generally taken to be signs made by the particular position of hands and fingers. This Mudrā element, however, with the Mantra and some other esoteric practices has a deeper significance in the yogic sādhanā of the Tāntrikas, and as the mantra element contains all the secrecy of the potency of sound. The Mudrā element contains the secrecy of touch as associated with the potency of the physiological system. With Mantra and Mudrā the element of Maṇḍala or describing the mystic circles was also introduced.

VAJRAYĀNA

Vajrayāna was the most dominant school of Tantric Buddhism having general characteristics of Tantric Buddhism having general characteristics of Tāntrika philosophy and cults. M. Winternitze defines and describes : Vajrayāna is the 'vehicle' which leads men to salvation not only by using Mantras, but by means of all things which are denoted by the word

vajra. Now vajra is a word with many meanings. It means 'diamond' and denotes everything which is hard impermeable, which cannot be cleft, nor burnt, nor destroyed. Vajra also means the 'thunderbolt', the weapon of the god Indra, who appears in Buddhist mythology as Vajrapāṇi, 'he who holds the Vajra in his hand.' It is also the name for the weapon of the ascetics and monks when fighting against hostile powers. Then again, the Śūnya, the indescribable absolute, which is taught by the Mādhyamikas to be sole reality, and also the Vijñāna or consciousness, which is according to the Yogācāras is the sole reality,— both of these are described as being indestructible as Vajra. Lastly, in the mystic language of some of adherents of the Vajrayāna and that of the Śāktas, Vajra also means the male organ, just as Padma, 'the lotūs' serves as a term to describe the female sexual organ. Furthermore the Vajrayāna teaches as monistic (Advaita) philosophy. All beings are Vajra beings (vajrasattva) and the one and only Vajrasattva is immanent in all beings. In addition to 'three bodies' (trikāya) of Buddha, the Śāktas have the fourth body, 'the body of happiness' (sukhakāya), with which the eternal Buddha embracess his Śakti, Tārā or Bhagavatī. This 'highest bliss' (mahāsukha) is attained by adepts of the Buddhist Śākta religion, in like manner as the non-Buddhist Śāktas, by a ritual connected with the enjoyment of meat, intoxicating liqueur and sexual intercourse. Thus the Vajrayāna is a queer mixture of monistic philosophy, magic and erotics, with a small admixture of Buddhist ideas" (History of Indian Literature, Vol. II, p.388).

Vajrayāna or the 'Admantine way' is really the way or means for the realisation of the Vajra-nature or the immutable and impenetrable Śūnyatā-nature of the self as well as of the dharmas. The word Vajra commonly rendered as the thunderbolt, is taken here to connote the immutable admantine nature of the dharmas. It is said in the Advaya Vajra-saṃ graha (p.37, G.O.S.). —"Śūnyatā, which is firm, substantial, indivisible and impenetrable, incapable of being burnt and imperishable, called Vajra" (Dṛḍhaṃ sāram asauśiryam acchedyā-bhedya-lakṣaṇam/adāhī avināśi ca śūnyatā vajram ucyate). To realise the Vajra nature of things is therefore, to realise the ultimate śūnyatā nature of things. Some of the most important Mantras of the Vajrayānists are — I am of the admantine nature, which is Śūnyatā-knowledge (Oṃ śūnyatā-jñāna-vajra-svabhāvātmako' ham'). All the dharmas are of the admantine nature, I am also of the admantine nature (vajrātmakāh sarvādharmā Vajrātmako' ham). The Śrī-guhyasamāja-tantra (p.154) explains Vajrayāna as the means which has recourse to five families (kulas) of the Bodhisattvas, viz., Moha (presided over by Vairocana with his Śakti

Vajradhātvīśvarī), Dveṣa (presided over by Akṣobhya with Śakti Locanā), Rāga (presided over by Amitabha with his Śakti Paṇḍarā), etc, but these kulas have always their foundation on the Vajra or the Śūnyatā (moho dveṣas tathā rāgaḥ sadā vajre ratiḥ sthitā/ upāyas tena buddhānaṃ vajrayānam iti smṛtam ||). In the Sādhanamālā we find that the attainment of Bodhi through all the seemingly unmeaning practices, rites, ceremonies, mantras and meditation is professed to be the aim of Vajrayāna (Sādhanamālā, Vol. II, p.421). In the Jñānasiddhi of Indrabhūti it has been said that the Vajrayāna has been explained in innumerable yogatantras, those fools who do not know of it whirl in the sea of existance (Two Vajrayāna Works, p. 31, G.O.S.). Vajrayāna is compared to the raft by which one is to cross the ocean of existence, which is full of the snares of false subjectivity (ibid p.68). In the Guhyasiddhi of Padmavajra Vajrayāna is characterised as the transcendental path which is the unity of all the religions, the doctrines of Vajrayāna are the most secret;—it is a religion of non-substantiality of purity—it has got no parallel (Guhya siddhi, Ms. p. 6(A).)

Vajrayāna cannot be defined well, for it incorporated within it many heterogeneous elements and practices. We occasionally find in it all the six Tantric practices technically known as abhicāra, viz., māraṇa (i.e., killing), mohana (i.e., enchanting), stambhana (i.e., paralysing), vidveṣaṇa (rendering harm through animosity), uccāṭana (removing or driving away) and vaśīkaraṇa (subduing), carried on with the purpose of fulfilling the selfish desires. Again, there are the elaborate method of worshipping the gods and goddesses, making their images or paintings, chanting the gāthās (verses) and mantras, the culture of the pāramitās, the application of the Mudrās and the drawing the mystic circles (Maṇdala), the practices of Haṭhayoga as well as of the contemplative yoga-system. In Vajrayāna everything is Vajra. In worshipping a god, the god is thought of as of the Vajra-nature, his image is Vajra - the worshipper is Vajra, the materials of worship are Vajra, the mantras are Vajra, the processes are Vajra. This Vajra often serves as the stamp of Vajrayāna. In the Kriyā-saṃgraha-nāma-pañjikā the names of goddesses are generally Vajrarūpiṇī, Vajra-bhāskarī, Vajra-vilāsinī, Vajra-khecarī, etc. It should also be noticed that the supreme goddess is also called Vajreśvarī, or Vajra-dhātvīśvarī or Vajrā-vārāhī. In the rites and worships we find mention of the articles incense, lamp, conchshell, bell, perfume, flower, paddy, etc., but all of them invariably bear the stamp of Vajra. There is laughing (hāsya), artistic gesture and movement (lāsya), music, dancing, playing on musical instrument—everything of which is Vajra (ibid., pp. 38-40, 49).

It was the peculiar idea of the Vajrayānists that anything that bears the epithet vajra before it, necessarily leads one to the realisation of the Śūnyatā-nature of the self and the dharmas. We find that even the women to be adopted for the yogic practices was called the vajrakanyā and so it is in the fitness of things that the vehicle (yāna) itself should be called the vajrayāna (S. B. Dasgupta, Introduction to Tantric Buddhism, pp. 70-73).

As already stated the most striking feature of Vajrayāna associated with the conception of the Vajrasattva is the importance attached to the self. The Vajrasattva is the Being of admantine substance — the ultimate principle as the unity of the universe. It has been said in the Advaya-vajra-saṃ graha (p.24) : "By Vajra is meant Śūnyatā, and by sattva is implied pure knowledge; the identity of the two follows from the nature of Vajrasattva (Vajrena śūnyā proktā sattvena jñāna mātratā / tādātmyam anayḥ siddhaṃ vajrasattva, svabhāvataḥ). This vajrasattva, as the Lord Supreme of the Tantric Buddhists, representing a monotheistic conception of the Godhead, has variously been described in the Buddhist Tantras with all sorts of positive and negative attributes. The idea of the Dharmakāya Buddha is similar to the idea of the Vajrasattva. The Dharmakāya of the Mahāyānists seems to have been replaced by this Vajrasattva or the Vajrakāya of the Vajrayānists. As a matter of fact, this Vajrasattva is generally taken in the Buddhist Tantras as the Supreme. Being and many of the Tantras begin with salutations to this Lord Supreme.

With the evolution of the idea of the Vajrasattva as the Lord Supreme there evolved a new pantheon in Vajrayāna. The Vajrasattva is the Primal Enlightened One—the Ādi Buddha. This Lord Supreme possesses five kinds of knowledge which are like five attributes of the Lord. From these five attributes proceed five kinds of meditation (dhyāna) and from these five kinds of Dhyāna emanate five deities who are known as the five Dhyānī Buddhas. These Dhyānī Buddhas are the five presiding deities over the five skandhas, viz., rūpa (material element), vedanā (feeling), saṃjñā (conceptual knowledge), saṃskāra (synthetic compound mental states) and vijñāna (consciousness). The deities are (1) Vairocana, (2) Ratna-sambhava or Ratnaketu, (3) Amitābha or Amitāyus, (4) Amoghasiddhi or Karmanātha and (5) Akṣobhya respectively (rūpa-vedanā-saṃjñā-saṃskāra-vijñānam eva ca pañca-buddha-svabhāvan tu skandhotpatti-viniścitan —Vajra-vārāhi-kalpa mahātantra, Ma R.A.S.B, No. 11285, p.10(a). In the Śrīcakra-sambhāra tantra (Ch. on The good wishes) these five deities are explained as the five aspects of wisdom coming from the unobstructed mind; they are the

Dhyānī Budhas, whereas the presiding deities over the five skandhas are Vairocana (rūpa), Vajra-sūrya (vedanā), Padmanarteś-vara (saṃjñā), Rāja-vajra (saṃskāra) and Buddha Vajrasattvā (vijñāna).

The Vajrasattva is not merely of the nature of Śūnyatā, it is a non-dual state of Śūnyatā and Karuṇā; to imply that the Śūnyatā-consciousness is also of the nature of and identity of both Śūnyatā and Karuṇā. Thus the Vajrasattva is identified with the Bodhicitta. It is said in the Prajñopāya-viniścaya-siddhi (Ch. IV, Verse 17) that when Prajñā or the Śūnyatā-knowledge mixes together with universal compassion, there remains no thinker, no thinkable, no thought this is the state of non-duality, this is called the Bodhicitta—this is the admantine truth—this is the Vajrasattva—the perfectly enlightened one (sambuddha), this is perfect wisdom (etad advayamityuktaṃ bodhicittaṃ idaṃ param/vajraṃ śri-vajra-sattvam ca sambuddha bodhir eva ca). The Vajrasattva or Vajradhara is also described in the tantras with his consort variously called Vajrasattvātmikā, Vajravārāhi, Prajñā, Prajñāpāramitā, etc., and his bījamantra is hum (Herukatantra, Ms. R.A.S.B No-11279, p. 28-A). This Vajrasattva, the Lord Supreme of the Tantric Buddhists, is found in the Buddhist tantras bearing other names of which the most important are Hevajra and Heruka.

Śūnyatā and Karuṇā are widely termed Prajñā and Upāya respectively in Tantric Buddhism. Śūnyatā is called Prajñā simply because it represents perfect knowledge. This perfect knowledge is rather a static or negative state of mind which separates the individual from the world of suffering beings; Karuṇā, on the other hand, acts in his mind like a dynamic force—the moral inspiration that prompts one is to find oneself universalised in an emotion of deep compassion. This moral inspiration as purified by perfect knowledge induces a man to moral activities, which never bind the man, but liberate him as well others. Prajñā is passive by nature, the religious inspiration is derived from the active emotion of compassion, which serves like the means or the expedience (upāya) for the realisation of the highest goal. Prajñā is the one universal principle, the oneness as the 'suchness' (tathatā) underlying the diversity of the phenomenal world; while the Upāya is the principle that brings down our mind again to the world of particulars. Through Prajñā one is purified, while Upāya draws one's perfectly purified mind down to the world of particulars where the helpless being are found suffering in the miseries of life. This upāya prompts men to benevolent activities for the removal of sorrow. (Introduction to Tantric Buddhism, pp. 90-91). In the Hevajra-tantra, (paṭala X), Upāya and Prajñā have been

described under the imagery of the yogin and the Mudrā who stand for Karuṇā and Śūnyatā respectively. All men and women are Prajñā and Upāya in their ultimate nature. In the Vajrayāna Prajñā has generally been designated either as the goddess (bhagavatī) or as the Mudrā (which technically refers to the woman to be adopted for the sādhanā), or the Mahāmudrā, or the Vajrakanyā, or as the young woman (yuvatī), or often as the female organ. In the Hevajra-Tantra Prajñā is called the mother (jananī), the sister (bhaginī), the washer woman (rajakī), the dancing girl (nartakī), the daughter (duhitā), the doma-girl (dombī), etc. There names are sometimes explained arbitrarily.

The central point of all the sādhanās of theVajrayāna was a principle of union. The synthesis or the unification of all duality advaya in an absolute unity is the real principle of union which has been termed as Yuganaddha. The principle of Yuganaddha is clearly explained in the fifth chapter of the Pañcakrama. There it is said that when a state of unity is reached through the purging of the two notions of the creative process (saṃsāra) and absolute cessation (nirvṛtti), it is called yuganaddha. Again, when the yogin is able to synthesize the thought constructions of all corporeal existence with the notion of formless, he can be said to have known the principle of union (yuganaddha). Thus the text goes on explaining what is the principle of yuganaddha. A yogin thus placed in yuganaddha is called omniscient, the seer of the truth, the support of the universe;—he escapes the snare of illusion by attaining perfect enlightenment, he crosses the sea of birth and death; he attains non dual (advaya) knowledge and eternal tranquillity. The principle of union is often illustrated in the Buddhist pantheon by the representation of many of the gods embracing their consorts in female counterparts. The Lord Supreme as the Vajrasattva or the Vajradhara is often represented as embracing his consort variously called the Vajradhātvīśvari or Prajñāpāramitā. Lord Heruka in the Heruka-tantra is represented as filled with erotic emotion and deeply embracing his consort Vajra-vairocani and so on.

The next important thing is conception of nirvāṇa as Mahāsukha in Vajrayāna. From the early period down to period of Vijñānavāda the conception of nirvāṇa admits of positive interpretations, at least in popular way, if not in the strictly philosophical sense, and it is described in some places not only as positive but as intense bliss (e.g. nibbānaṃekantasukhaṃ). The conception of nirvāṇa as intense bliss was elaborated to a great length by the Vajrayānist, particularly by the Sahaja-yānists where nirvāṇa is identified with intense bliss or Mahāsukha (Guhyasiddhi, p.18).

KĀLACAKRAYĀNA

Kālacakrayāna was an offshoot or later phase of Vajrayāna school of Tantric Buddhism. The word Kālacakra means the wheel of time. Its Tibetan synonym "Dus-kyl K'orlo" also means the circle of time. Mahāmahopadhyaya H.P. Sastri explains the word in the following way. "What is Kālacakra-yāna? The word Kāla means time, death and destruction. Kālacakra is the wheel of destruction, and Kālacakrayāna means the vehicle for protection against the wheel of destruction. (Modern Buddhism and its Followers in Orissa by N.N. Basu, Introduction by, H.P. Sastri).

About the Kālacakrayāna Waddel says in his Lamaism (p 15.)—"In the Tenth century A.D., the Tantric phase developed in Northern India, Kashmir and Nepal, into the monstrous and poly-demonist doctrine, the Kālacakra, with its demonical Buddhas, which incorporated the Mantrayāna practices, and called itself the Vajrayāna or the 'Thunderbolt Vehicle; and its followers were named Vajracārya or the followers of the Thunderbolt". In another place (ibid. p. 131) he says—"The extreme development of the Tantric phase was reached with the Kālacakra, which, although unworthy of being considered as a philosophy, must be referred to here as a doctrinal basis. It is merely a course of Tantric development of the Ādi-Buddha theory combined with the puerila mysticism of the Mantrayāna, and it attempts to explain creation and the secret powers nature, by the union of the terrible Kāli, not only with the Dhyānī Buddhas, but even with Ādi-Buddha himself. In this way Ādi-Buddha, by meditation evolves as procreative energy by which the awful Sambharā and other dreadful Dākinī fiendesses, all of the Kāli-type, obtain spouses as fearful as themselves, yet spouses who are regarded as reflexes of Ādi-Buddha and the Dhyānī Buddhas. And these demonical 'Buddhas' under name of Kālacakra, Heruka, Acala, Vajra bhairava, etc. are credited with powers not inferior to those of the celestial Buddhas themselves, and with ferocious and blood thirsty; and only to be conciliated by constant worship of themselves and female energies, with offerings and sacrifices, magic circles, special mantra charms, etc."

"Kālacakra is the highest God of worship to the followers of the system. Kāla signifies the state of absorption of the original cause potency, i.e., the state of Śūnyatā, and cakra is the cycle of the world process, i.e. the state of Karuṇā. Kālacakra is, therefore, the state absolute unification of Śūnyatā and Karuṇā, i.e. Prajñā and Upāya. This is the state of yuganaddha. This one God is the unitory embodiment of knowledge and knowable embraced by Prajñā (Transcendent Wisdom). He is the great Ādi Buddha, the creator of all the Buddhas, the Sublime Bliss.

He exists in three worlds as the Sun which in the form of time and which is to be understood as the vital wind prajñā." (Banerji, Biswanath, The Kālacakra School of Buddhism, PRAJÑĀ, Bodhgaya Management Committee, p.42).

But the study of an authoritative Kālacakra text entitled Śrī Kālacakra-tantra (preserved in the Cambridge University Library) does not confirm the statement that Kālacakrayāna is that school of Tantric Buddhism which introduced the demonical Buddhas in its realm—at least it is not the main characteristic through which the school should be recognised. In the beginning of text we find that king Sucandra approached the Omniscient Lord Buddha, with salutation and asked him the yoga of the Śrī Kālacakra which is the way to salvation of all people of the Kali age. Then the Lord replied that this secret of yoga is unknown to all, it is a system of Yoga which, with all its accessories of Maṇḍala (magic circle) and consecration (abhiṣeka), is explained within this very body, and the Lord then explained how all the universe with all its objects and localities are situated in body and how time with all its varieties (viz., day, night, fortnight, month, year, etc) are within the body in its processes of the vital wind (prāṇavāyu). In the body of text Sahaja has been fully explained and the detailed of the sexoyogic practices for the attainment of the Sahaja have also been described. The only thing that strikes the reader is the stress given to the control of the vital winds (Prāṇa and Apāna) and to the results attained therefrom; and we find detailed discussions of how even different diseases are to be cured by the control of these Prāṇa and Apāna. This of Kāla-cakra has very soundly been discussed in the sixth chapter of the Tantrāloka of Abhinava-gupta. The whole chapter of the Tantrāloka is devoted, like the Śrī-Kāla-cakra tantra, in the exposition of the doctrine of Kāla (time) and the process of keeping oneself above the influence of the whirl of time. Here also time (kāla) in all its phases (day, night, etc.) has been explained with reference to the functions of the vital wind spread through the whole nervous system, and the process of controlling time is to control the vital wind Prāṇa and Apāna in the nerves through yogic practices.

The nature of Lord Śrī Kāla-cakra becomes clear from the Laghu-kāla-cakra-tantra-rāja-ṭikā, entitled also the Vimala-prabhā, in which he (Kāla-cakra) is saluted as of the nature of Śūnyatā and Karuṇā, in him there is the absence of the origination and destruction of the three worlds, he is a unification of the knowledge and the knowable; goddess Prajñā, who is both with form and without form, is embraced by him; he is bereft of origination and change,—he is immutable bliss bereft of all lower

pleasure; he is the father of the Buddhas, possessing three Kāyas, the knower of the three times (i.e., the past, present and future), the Omniscent, the ultimate and original Buddha—the nondual Lord. By an examination of these descriptions of the Śrī-kāla-cakra it will be found that there is no difference between the conception of the Lord Śrī-kāla-cakra and the Lord Vajrasattva. Again the aim of the Kāla-cakra-tantra as professed here is no mundane benefit, on the other hand, like all other Buddhist Tantras it also professes the attainment of perfect enlightenment, not only for the self but for all the beings, to be the final aim.

Kāla-cakra-yāna is not distinct school of Tantric Buddhism, but a particular name for the Vajrayāna as both the conception of Kāla-cakra and Vajrasattva of respective schools are same which is also evidenced by the Sekoddeśa-ṭīkā, the commentary on the Sekoddeśa section of the Kāla-cakra-tantra. In the Sekoddeśa-ṭīkā also it is said that the ultimate immutable and unchangeable one, remaining in the sky like dharma-dhātu (the element underlying all the dharmas) is called Kāla; it itself is immutable knowledge. Cakra implies the unity of the three kinds of existence—the manifestation of Kāla. It (cakra) is the body of Lord-pointlike, containing the potency of the existence of the universe. Kāla-cakra, therefore, implies exactly the same as the unity of Prajñā and Upāya (Sekoddeśa-ṭīkā, p.3).

Every syllable of the word Kāla-cakra is said to be pregnant with a meaning. Thus, the syllable 'kā' indicates unruffled causality in which there should be the final absorption as is indicated by the syllable 'la'; 'ca' indicates the unsteady mind and 'kra' means the series of event or the process. Kāla, therefore, means the state of absorption in the original cause-potency, this is the state of Śūnyatā; it is the pure consciousness of the principle of subjectivity. Cakra on the other hand, means the principles of knowability, or the cycle of the world-process (jñeyākāraṃ jagaccakram jñeyaṃ traidhātukaṃ ananta-bhāva lakṣaṇam cakram), which is also the principle of Upāya, Kāla-cakra, therefore, means the absolutely united principle of Prajñā and Upāya. The conception of Lord Vajrasattva, the Godhead of Tantric Buddhism, is exactly the same and invocations in the Tantras are also the same. This Kāla-cakra is the Bodhicitta; he is the ultimate immutable substance in the form of motionless supreme bliss (acintya mahāsukha). (Ref. S.B. Dasgupta, Introduction to Tantric Buddhism, pp. 64-69.)

SAHAJA-YĀNA

The Sahajayāna or Sahajiyā school is a branch, rather an offshoot of Vajra-yāna. The name Sahajayāna is doubly

significant; it is Sahajayāna because, its aim is to realise the ultimate innate nature (sahaja) of the self as well as of the dharmas, and it is Sahaja-yāna because of the fact that instead of suppressing and thereby inflicting undue strain on the human nature it makes man realise the truth in the most natural way, i.e., by adopting the path through which the human nature itself leads him what is natural is the easiest; and thus Sahaja, from its primary meaning of being acquires the secondary meaning of being easy, straight or plain. "The word 'Sahaja' literally means that which is born or which originate with birth or origination of any entity (saha jāyate iti sahaja). It is, therefore, what all the Dharmas possess by virtue of their very existence, and is thus the quintessence of all the Dharmas. As Mahāsukha is the quintessence of all the Dharmas, this Mahā-sukha-nature is the Sahaja-nature of all the Dharmas. In the Hevajra-tantra we find, —"The whole world is of the nature of Sahaja —for Sahaja is the quintessence (svarūpa) of all; this quintessence is nirvāṇa to them who possess perfectly pure citta' (M.S. A.S.B. No. 11317, pp.36-8). But though this Sahaja is the form of Mahāsukha is realised in and through a physiological process, it should never be conceived as something belonging to body; though it is within the body, it is not something physical (Hevajra-tantra, Ms. p.3). As the quintessence of all it is the absolute reality, both immanent and transcedent" (S.B. Dasgupta, Obscure Religious Cult, pp. 77-78).

There is no exclusive literature belonging to Sahajayāna. The Sahajiyā poets of the Dohās and songs recognise the well-known texts of Vajrayāna as their authority. According to the exponents of Sahajayāna, truth is something which can never be found through mere austre practices of discipline, neither can it be realised through much reading and philosophising, or through fasting, bathing, constructing images and worshipping gods and goddesses and innumerable other paraphernalia of rites and rituals prescribed in Vajra-yāna it is to be intuited within in the most unconventional way through the initiation in the tattva and the practice of yoga. This makes the position of Sahajayāna distinct from that of Vajrayāna in general.

The most important thing in connection with the practical aspect (sādhana) of Sahajayāna is the selection of preceptor (Guru). According to H.P. Sastri, in the Sahajayāna the preceptor is all in all, a follower can achieve nothing without the advice of the Guru (Bauddhadharma-in Bengali, p.12). The only way of knowing the truth is, therefore, to seek the grace of Guru, who, and who alone, can make the devotee realise the Supreme Reality.

The first thing in the esoteric practices of the Sahajiyās (follower of Sahajayāna) is to give attention to the process of Kāyasādhanā or the yogic practices for making the body strong and fit for higher realisation. For this purpose of making the body mature or perfect the practices of Haṭhayoga are to be adopted. In the Caryāpada songs we find frequent references to the strengthening of the skandhas or the elements whose aggregates constitute the body, so the yogin has, therefore, been repeatedly advised to acquire a strong body before entering on the yogic process for the attainment of the supreme realisation of bliss, i.e., Mahāsukha.

Another thing that deserves special attention in connection with the yogic practice of the Sahajiyā Buddhists is the conception of the female force. In the Caryāpadas we find frequent references to the female force variously called as the Caṇḍālī, Dombī, Śavarī, Yoginī, Nairātmānī Sahaja-sundarī, etc. and we also find mention of the union of the yogin with this personified female deity.

This Yoginī or the Sahaja-damsel should not be confused with the woman of flesh and blood, associated with the actual yogic practices; she is but an internal force of the nature śūnyatā or essencelessness (nairātmā) and great bliss (mahāsukha) residing in the different networks in different stages of yogic practice.

MARAṆA, death as ending this (visible) existence, physical death (PED).

The Sammādiṭṭhi Sutta of the Majjhima Nikāya (I. p.49) explains the term 'maraṇa' thus, "whatever is the falling away (the passing away), the breaking up (badha bhedo), the disappearance (antaradhāna), death and dying, the action of time (kālakiriyā), the breaking up of the groups (of grasping), the laying down of the body — this is called dying (maraṇa)". "Death, in ordinary usage, means 'the disappearance of the vital faculty confined to a single life-time, and therewith of the psycho-physical life process conventional man, animal, personality, etc. Strictly speaking, however death is the continually repeated dissolution and vanishing of each momentary physical-mental combination, and thus it takes place every moment." About this momentaneity of existence, it is said in the Visuddhimagga :

"In the absolute sense, beings have only very short moment to live, life lasting as long as a single moment of consciousness lasts. Just as a cart-wheel, whether rolling or whether at a stand-still, at all times only rests on a single point of its periphery : even so the life of a living being lasts only for the duration of a single moment of consciousness. As soon as that moment ceases, the being also ceases. For it is said : 'The being of the past

moment of consciousness has lived, but does not live now, nor will it live in future. The being of the future moment has not yet lived, nor does it live now, but it will live in the future. The being of the present moment has not lived, it does live just now, but it will not live in the future."

In another sense, the coming to an end of the psycho-physical life-process of the Arahat, or perfectly Holy One, at the moment of his passing away, this may be called the final and ultimate death, as up to that moment the psycho-physical life-process was still going on from life to life.

Death (maraṇa), in the ordinary sense, conbined with old age (jarā) forming the combined term jarā-maraṇa (q.v.) forms the twelfth link in the formula of dependent origination (paṭiccasamuppāda, q.v.).

Recollection of death (maraṇā-nussati, q.v.) is a subject of meditation. (Nyanatiloka, Buddhist Dictionary, pp.97-98).

MARAṆA-SATI (Skt. Maraṇa smṛti), i.e., mindfulness (thought) of death, meditation on death.

It is same as maraṇa-anupassanā i.e., recollection of death and one of the ten anassatis (q.v.).

It is said in the Aṅguttara Nikāya (III. p.320) Recollection of death, developed and frequently practised, yields great reward, great blessing, has deathlessness as its goal and object (maraṇasati bhāvitā bahulikā maha-pphalā hoti mahānisaṃsā amatogadhā amatapariyosānā). But how may such recollection be developed ?

"As soon as the day declines, or as the night vanishes and the day is breaking, the monks thus reflects : Truly, there are many possibilities for me to die : I may be bitten by a serpent or be stung by a scorpion or a centipede, and thereby I may lose my life. But this would be an obstacle (antarāyo) for me or, I may stumble and fall to the ground, or the food eaten by me may not agree with my health; or bile, phlegm and piercing body gases may become disturbing, or men or ghosts may attack me, and thus I may lose my life. But this would be an obstacle for me'. Then monk has to consider this : 'Are there still to be found in me unsubdued evil unwholesome things (pāpakā akusalā dhammā) which, if I should die today or tonight, might lead me to suffering?"

Now, if he understands that this is the case, he should use his resolution, energy, effort, endeavour, steadfastness, untirdeness and clear mindedness in order to overcome these evil, unwholesome thing (bhikkhunā tesaṃ yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolho ca appaṭivāni ca sati ca sampajaññaṃca karaṇiyaṃ).

Buddhaghosa gives detailed exposition of maraṇa-sati. One who

wants to develop this should go into solitary retreat and exercise attention wisely in this way : 'Death will take place; the life faculty will be interrupted; or simply death, death. If he exercises his attention unwisely sorrow arises in recollecting the death of beloved ones, as in a mother on recollecting the death of beloved ones, as in a mother on recollecting the death of beloved child she bore; and gladness arises in recollecting the death of a disagreeable person, as in enemies on recollecting the death of their enemies; and no sense of urgency arises on recollecting the death of neutral or indifferent people, as happens in a corpse-burner on seeing a dead body; and anxiety arises on recollecting one's non-death, as happens in a timid person on seeing a murderer with uplifted sword. All this happens to one devoid of mindfulness, anxiety, understanding. Therefore, looking at beings killed or dead in various places, and reflecting on the death of those who had seen glory, and applying mindfulness, anxiety, understanding (satiñca saṁvegañca) he should proceed with attention and consider thus : "Death will come and so on". By doing so he exercises it wisely. When some exercise it merely in this way, the hindrances (nīvaraṇa, q.v.) are discarded, mindfulness is set up with death as object and the subject of meditation attains access (evaṃ pavattayato yeva hi ekaccassa nīvaraṇāni vikkham-bhanti maraṇārammaṇā sati saṇṭhati upacārappattam eva kammaṭṭhānaṃ hoti - Visuddhimagga, p.280).

According to Visuddhimagga (p. 239) : "A bhikkhu developed to mindfulness of death (maraṇasatim anuyutto bhikkhu) is constantly diligent. He forms an idea of the absence of delight in all existences, he gives up hankering after life; he gives up evil-doing, he is not addicted to hoarding treasure; he has no avarice about requisites; perception of impermanence (aniccasaññā) grows in him, following upon which there appear the perception of pain (dukkhasaññā) and not-self or impersonality (anattasaññā).

But while beings who have not developed the mindfulness of death falls victims to fear, horror and confusion at the time of death as though suddenly seized by wild beasts, spirits, snakes, robbers, or murderers, he dies undeluded and fearless without falling into such state.

And if he does not attain the deathlessness (amata) here and now, he is at least headed for a happy destiny on the break up of body."

In short the maraṇa-sati complies that the adept after having seen corpse is to ponder over the fact that he is also subject to that inevitable death and by doing so he rouses his mindfulness of death, mental agitation and also knowledge relating to it. This leads to

the destruction of the nīvaraṇas and initiation of meditation (jhāna).

MARAṆĀNUPASSANĀ (Skt. Maraṇānupaśyana) i.e., contemplation on death, same as Maraṇa-sati, q.v.

MARAṆĀNUSSATI (Skt. Maraṇānu-smṛti), i.e. recollection of death as object of meditation, same as maraṇasati, q.v.

MARAṆĀSANNA-KAMMA (Skt. Maraṇāsanna-Karma), death-proximate action, i.e., the wholesome or unwholesome volition present immediately before death, which often may be the reflex of some previously performed good or evil action (kamma) or of a sign of it (kamma-nimitta), or of a sign of the future existence (gati-nimitta) - produces rebirth. Proximate action (āsannakamma) means actions performed at the close proximity of time. This action indicates the last thought of the dying person. It may be good or bad. A bad man may die happily because of a good action at the last moment, for instance, he may receive a good birth. As he had received a good birth he will be exempted from the effect of evil actions accumulated during his last life. A good man may die unhappily performing evil deeds at the last moment. This action falls to the type of actions that are judged from the point of strength of the effect on priority of their result.

Buddhaghosa explains the maraṇāsanna karma in his Visuddhimagga (p.601) thus : The karma of recollection, at the time of death, is proximate karma, which a man nearing death is able to recall and by which he is reborn.

MAHĀPURISA (Skt. Mahāpuruṣa), i.e., a great man, a superman, a hero.

It is an epithet, given, in Buddhist literature, to a great being destined to become either a universal monarch (cakravartī rājā) or saviour of world, a well enlightened one (sammā-sambuddha). The commentator Buddhaghosa explains the word 'mahāpurisa' that a Mahāpurisa can be happy in all conditions of climate and defined that Mahāpurisa is one who is great owing to his aspiration (paṇidhi), bringing (samādāna), insight (ñāṇa) and compassion (karuṇā) (Sumaṅgalavilāsinī, ed. by Mahesh Tiwary, pp. 274-275). According to the Vassākara-sutta of the Aṅguttara Nikāya (II pp. 35-40) a man endowed with four qualities, viz., (1) to be given up to the welfare of many (bahujana-hitāya), (2) to be master of the mind in the domain of thought (cetovasippato), (3) to be able to enter into four jhānas at will and (4) to have comprehend Nibbāna by destruction of the āsavas, is very wise man (mahā pañño) and a great man or super man (mahāpuriso). The Mahāpurisa Sutta of the Saṁyutta Nikāya (V, p. 158) describes that

Mahāpurisa is one who has emancipation of mind which can be attained by practising the four satipaṭṭhānas. The Itivuttaka explains that a monk, who is good in character (sīla), in law (dhamma) and in wisdom (paññā) is called perfected in the law; he is also called a great man.

A great man (mahāpurisa) is recognized by the thirty-two signs (lakkhaṇa) on his body and if he leaves the household life he will become the Buddha, the Enlightened One. These thirty-two bodily marks or signs (Mahāpurisa-lakkhaṇāni) as given it the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya (II, III) and the Brahmāyu Sutta of the Majjhima Nikāya are as follows : he has feet of level tread (Suppatiṭṭhita-pādatā, q.v.); on his soles, are marks of wheel with spokes (Pādatalaca-kkatā, q.v.); his heels project (Āyatapaṇhitā, q.v.); his digits are long (Dīghāṇgulitā, q.v.); his hands and feet are soft (Mudutaluṇahattha-pādatā, q.v.); he has a divine or sublime voice (Brahmassaratā, q.v.); he has long and extended tongue (pahutajivhatā q. v.); his teeth are in unbroken row (Aviraladantatā, q.v.); he has a jaw like a lion's (Sīhahanutā, q.v.); he has teeth of equal size (Samadantatā, q.v.); he has very bright and white teeth (Sukkadāṭhatā, q.v.); he has delicate skin (Sukhuma chavitā, q.v.); proportions of his body have the symmetry of the banyan tree (Nigrodhaparimaṇḍalatā, q.v.); his taste is consummate (Rasaggasaggitā, q.v.), his head is like a royal turban (Uṇhīsasīsatā, q.v.); there grows a single hair one to each pore (Ekekalomatā, q.v.); he has forty teeth (Cattālisa dantatā, q.v.), he has seven swellings on different parts of the body (Sattussadatā, q.v.); his hands and fact have network (Jālahattha-pādatā, q.v.); he has sublimely straight body (Brahmujugattatā, q.v.); his front half of the body is like a lion's (Sīhapubbaḍḍhakāyatā, q.v.); he can touch his knees without bending (Anonamantatā, q.v.); the space between his shoulders is well heaped up (Citantaraṃsatā, q.v.); his male organ is concealed in a sheath (Kosohita-vatthaguyhatā, q.v.); he has golden colour of skin (Suvaṇṇa-vaṇṇatā, q.v.); his eye lashes are like the cows (Gopakhumatā q.v.); his eyes are intensely blue (Abhinīlanettatā, q.v.); he has shoulders every rounded (Samavattakkhandhatā, q.v.); his hairy mole growing between eye brows is white and of like cotton down (Uṇṇābhamukatā, q.v.); his hairs of body are raised upwards (Uddhagga-lomatā, q.v.); his legs like an antelopes (Eṇijaṅghatā, q.v.); and his ankles are midway in the feet (Ussaṅkhapādatā, q.v.); Sanskrit Buddhist texts like Bodhisattvabhūmi, Lalitavistara, Gaṇḍavyūha, Arthaviniścayasūtra, Abhidharmadīpa, etc. give almost same description of these bodily marks of a Mahāpurisa.

"The Theory of Mahāpurisa is pre-Buddhistic. Several passages of the Piṭakas (Dīgha N. I. pp. 89, 120; Aṅguttara N. I. p. 169; Majjhima N. II. 136) mention brahmins as claiming that this theory of Mahāpurisa and his natal marks belong to their stock of hereditory knowledge. The Buddhists evidently, merely adopted the brahmin tradition in this matter as in so many others. But they went further. In the Lakkhaṇa Sutta they sought to explain how these marks arose, and maintained that they were due entirely to good deeds done in a former birth and could only be continued in the present life by means of goodness. Thus the marks are merely incidental; most of them are so absurd, considered as the marks of a human being, that they are probably mythological in origin, and a few of them seem to belong to solar myths, being adaptations to a man, of poetical epithets applied to the sum or even to the personification of human sacrifice. Some are characteristic of human beauty, and one or two may possibly be reminiscences of personal bodily peculiarities possessed by some great man, such as Gotama himself" (Dictionary of the Pali Proper Names II. p. 534). Besides these legendary beliefs Buddha had his own theory of the questions of a Mahāpurisa as explained in the Mahāpurisa Sutta of the Saṃyutta N. and the Vassakāra Sutta of the Aṅguttara II and Buddhaghosa's conception of a Mahāpurisa stated above.

MAHĀBHŪTA, i.e., great elements signify the four primary or basic elements (bhūta) forming the rūpa (q.v.) or corporeality. The mahābhūtas are : the element of earth (paṭhavī), the element of the water (āpo), the element of fire (tejo) and the element of air (vāyo). The element of earth stands for primary material quality of extension; the element of water for that cohesions, the element of fire for that of heat and the element of air for that of motion, (Dīgha N. p.76) Niddesa I p. 206, Visuddhimagga, p.360).

MAHĀYĀNA, the Great Vehicle is one of the branches of Buddhism. In course of time the different Buddhist sects gradually appeared after the Second Council and differed finally in their philosophical views and ideals and were divided into broad divisions, Hīnayāna and Mahāyāna. Mahāyāna prevails even today in Tibet , Nepal, China, Japan and other northen countries of Asia while the Hīnayāna rather called Theravāda Buddhism prevails in India, Srilanka, Mynmar (Burma), Thailand and other southern countries.

It is difficult to assign any particular date to the rise of the Mahāyāna school. Even in the Pali Nikāyas there are passages which inculcate Mahāyāna doctrines. For designating a particular form of Buddhism or a particular text as Mahāyāna we have to see whether it (i) teaches dharmaśūnyatā (non-

reality of phenomenal objects) and pudgala-śūnyatā (absence of any substance as soul); (ii) incorporates the conception of countless Buddhas and Bodhisattvas; (iii) incorporates the conception of Trikāya and goal of Buddhahood; and (iv) inculcates the development of Bodhicitta and ten spiritual stages (bhūmi), only worship of caityas, images, even sacred texts for liberation. The earliest text to contain some of the above-mentioned doctrines is the Prajñāpāramitā sūtras of which the Aṣṭasāhasrikā is the earliest (1st century B.C). So we may conclude that Mahāyāna Buddhism originated at least about the first century B.C. Mahāyāna grew gradually and spread besides India over Tibet, Nepal, China, Japan and Northern countries of Asia. The terms Hīnayāna and Mahāyāna were coined by the Mahāyānists as they thought themselves superior in ideals and attainments to older school. Mahāyāna also in course of time was divided into two branches or systems of thought: Yogācāra or Vijñānavāda, q.v, and Mādhyamika or Śūnyavāda, q.v.

The Mahāsaṅghika sect was the first seceder in the Buddhist church after the Second Council and developed independently. The Mahāsaṅghika was the pioneer in the Mahāyāna movement and its branches and also contributed much to its growth. Practically the Mahāsaṅghikas may be designated as the fore runners of Mahāyāna. There are some agreements between the Mahāsaṅghika and the Mahāyāna in respect of doctrines. Like the Mahāyānists, the Mahā-saṅghikas cherished first for Buddhahood and also believed that Buddhas are supramundane (lokottara) and connected with the worldly life externally. They also believed in the ten stages (daśa bhūmi) of the spiritual progress of a Bodhisattva for attainment of the highest truth.

The Mahāyāna doctrine was current long before the advent of Nāgārjuna who may be regarded as the founder and the first systematizer of Mādhyamika-darśana and Asaṅga and Vasubandhu who advocated Vijñānavāda, otherwise called Yogācāra. In the Mahāyāna Āgamas or Sūtras like Prajñāpāramitā, the Laṅkāvatārasūtra and others, the doctrine of Śūnyatā has been treated of in a brief and disconnected manner. But the Āgamas are written in a diffuse style of the Purāṇas in which philosophical matters are intermingled with religious dogmas. So it is difficult to determine whether the doctrine preached in them is Śūnyavāda or Vijñānavāda whereas both the exponents of Vijñānavāda and Śūnyavāda have drawn upon these source books in confirmation of their philosophical conclusions. The Laṅkāvatāra Sūtra, for example, contains long passages on the idealistic view that conciousness (cittamātra or vijñaptimātra) is the

ultimate reality, on the other hand there are passages in it which have definite link with Śūnyavāda.

As already it is told that Mahāyāna Buddhist Āgamas like the Prajñāpāramitā, the Laṅkāvatāra, etc. contain passages on śūnyatā, Śūnyavāda described in desultory and unsystematic manner and Nāgārjuna's predecessors might have tried to systematize the tenets of Śūnyavāda in the style of professional philosophers. Śūnyavāda has been discussed and criticized in the Nyāyasūtra of Akṣapāda. The word śūnyatā (Pali suññatā) or śūnya (suñña) is found in the Pali Nikāyas, though its connotation is quite apart from metaphysical stand point. The critical problem concerning the Mādhyamika school is the determination of the nature and content of śūnyatā. Dr. Satkari Mookherji has made the pertinent observation. Candrakīrti, the commentator of Nāgārjuna, whose original work in Sanskrit has come down to us, does not seem to leave any loophole to foist a positivistic interpretation upon the concept of śūnyatā (Introduction to The Absolutist's Stand Point in Logic, p.3).

The following features have been found in Mahāyāna in comparison to Hīnayāna :-

The ideal of Mahāyāna is attainment of Buddhahood while that of Hīnayāna is Arhatship. The Hīnayānists want their own Nirvāṇa first while the Mahāyānists do not care for their own Nirvāṇa, they strive for the emancipation of all beings. Their main objective is to make beings attain Nirvāṇa in life. The Hīnayānists, however, do not accept the charge that they are selfish. They also incline for the welfare of all beings (sabbapāṇabhūta hitānukampāya).

One distinguishing feature of Mahāyāna Buddhism is its conception of Trikāya, i.e., triple body of Buddha. Each Buddha has three bodies (1) Nirmāṇakāya which is the human body of Buddha; this is the body which Buddha assumes to render service to the beings of the world; (2) Sambhoga-kāya, i.e., subtle or refulgent body of Buddha in which the Buddhas enjoy in their full majesty, virtue, knowledge and blessedness and also Buddha preaches the higher and metaphysical truths to the bodhisattvas and (3) the Dharmakāya i.e. the only real body of the Buddha, which is the Reality as conceived by the Mahāyānists, see Trikāya, q.v.

Mahāyāna has inculcated the doctrine of Bodhisattva which is another ethical ideal. The term 'bodhisattva' literally means 'enlightened being' or one whose essence is the highest or perfect knowledge. But in Buddhism it is employed in technical sense. Here it signifies a being who is on the way to Buddhahood but has not yet obtained

it. In Hīnayāna there is only one Bodhisattva, who destined to be Buddha. According to the Theravāda belief Gautama Buddha before attaining perfect enlightenment i.e. Buddhahood has been reborn many times as Bodhisattva and attained 'dasa pārami' i.e. ten perfections.

In other words in Hīnayāna a Bodhisattva is no other person but Buddha incarnate. But in Mahāyāna there are myriads of 'Bodhisattvas'. Every person can attain Buddhahood if he becomes a Bodhisattva first. A Bodhisattva is a being who has taken a vow that he will become Buddha for the salvation of the other being of the world. According to the Mahāyāna in order to become a Bodhisattva one must take Bodhicitta, i.e., thought of enlightenment, which is of two kinds, viz., bodhipraṇidhicitta, i.e., will to win enlightenment and bodhiprasthāna-citta, i.e., going through the practices for obtaining enlightenment. In order to remove the sufferings of the world a Bodhisattva should stay as long as the sky and the world exist. He further declares that let him alone experience all the worldly miseries and let all the beings of the world enjoy happiness owing to the meritorious deeds done by him as Bodhisattva.

With the development of the practice of the six (sometimes ten) pāramitās, the fulfilment of which is essential for the Bodhisattva, is enjoined upon. As a result of the practices of the pāramitās Bodhisattva's mind rises higher in the path of progress, and there are ten stages (daśa-bhūmi). On the attainment of the tenth stage a Bodhisattva becomes a Buddha.

Hīnayāna and Mahāyāna differ in their conception of the highest or absolute truth. According to Hīnayāna the ultimate truth is by understanding pratītyasamutpāda i.e. worldly phenomena as casually dependent transitory, soulless and full of misery, the realisation of Nirvāṇa, the state of absolute rest is unconstituted, free from suffering, extinction of craving, blissful and peaceful whereas the ultimate truth, according to Mahāyāna, is not only pudgalaśūnyatā but also dharma-śūnyatā or Tathatā (N. Dutt, Aspects of Mahāyāna and its Relation with Hīnayāna, pp. 4, 34).

MAHĀSAṄGHIKA, a Buddhist school. The Second Buddhist Council was convened about a century after Buddha's demise to settle the dispute over un-Vinayic practices adopted by some Vesālian monks who did not agree with the verdict given by the orthodox elders. So after the council, they separated themselves from the Saṅgha of Elder (Theravāda) in open assembly.

The Ceylonese chronicles continue the account of the council and state that some of Vesalian monks did not accept the decision of the council and

they convened another council and adopted all the 10 practices valid. As large number of monks (according to Dīpavaṃsa 10 thousand) participated in that council, it was called Mahāsaṅgīti or Mahāsaṅgha (tasmā ayaṃ dhammasaṅgīti mahāsaṅgīti vuccati) and the conveners were called Mahāsaṅgītika or Mahāsaṅghika and in contrast to them, the orthodox oldest pure Westerners became known as Theravāda or Sthaviravāda (visuddho apagatadoso theravādānaṃ uttamo).

A few late scholars like Vasumitra Bhavya and Vinītadeva write that on account of the five propositions propounded by Mahādeva, four of which assign certain imperfections to an arhat who is regarded by the Theravāda as perfect and fully emancipated, the Buddhist Saṅgha was divided into two schools : the Mahāsaṅghika and the Sthaviravāda.

Once the dissension in the Saṅgha started, it began to multiply. The Dīpavaṁsa described that the orthodox Theravāda became gradually divided into eleven schools, namely, original Theravāda or Sthaviravāda, Mahīśāsaka (Pali Mahiṃsāsakā), Dharmagupta (Pali Dhammaguttā), Sarvāstivāda (Pali Sabbatthavādā), Kāśyapiya (Pali Kassapikā) Saṅkantikā (Sautrāntika), Suttavāda, Sammitiya or Vātsiputriya (Pali Sammiti), Dharmottariya (Pali Dhammuttarikā), Bhadrayāniya (Pali Bhaddayānika), Channagārika (Pali Chandagārikā).

The unorthodox party also was split into seven, namely, Mahāsaṅghika, Gokulika or Kukkulika, Prajñaptivāda (Pali Paññattivādā), Bahuśrutīya (Pali Bahussutakā), Ekavyavahārika (Pali Ekabyohārā), Cetiyavāda and Lokottaravāda (sattarasa bhinnavādā eko vādo abhinnako).

Besides these eighteen, we are told that there appeared in later times a few more sub-schools known as Siddhatthika, Rājagirika, Aparaśaila, Pūrvaśaila, (collectively called the Andhakas), Hetuvāda, Uttarāpathaka, Hemavatika, Vetulyaka, Vibhajya-vāda, Abhayagirivāsin, Mahāvihāra-vāsin, Dhammarucikā and Sāgalīya.

The Amarāvatī and Nāgārjuni-koṇḍā inscriptions also refer to the existence of Mahāsaṅghika canon composed in Prakrit or Sanskritised Prakrit. Bu-ston admits also that the canon of the Mahāsaṅghikas was written in Prakrit. (History of Buddhism Tr. by Obermiller, Vol. II. p.100). Vinītadeva (8th century A.D.) opines that the medium of literature of the Mahāsaṅghikas was Prakrit.

According to Huen-Tsang (7th century A.D.) the Mahāsaṅghika canon was divided into five parts, viz. Sūtra, Vinaya, Abhidharma, Dhāraṇi and Saṃyukta. The Chinese traveller took away 657 Sanskrit Buddhist works among which fifteen belonging to Mahāsaṅghika canon to China and

translated them into Chinese (Watters, On the Travels of Yuan Chwang, Vol. II, p.160; H. Kern, Manual Indian Buddhism, p.4). Fa-hien (414 A.D.), also took away a complete transcription of the Mahāsaṅghika Vinaya from Pāṭaliputra to China and translated it into Chinese (Takakusu, Records of the Buddhist Religion by I-tsing, p.XX). In B.Nanjio's Catalogue we find the names of the two Vinaya texts of this school — Mahāsaṅghika vinaya and Mahāsaṅghikabhikṣuṇīvinaya which are extant in Chinese only. The Mahāvastu-Avadāna is the only extant work on the Vinaya of the Lokottaravādins, a branch of the Mahāsaṅghikas (Mahāvastu, Senart's ed : Vol. II, p.2 : Āryamahāsaṅghikānāṃ Lokottaravādināṃ MadhyadeśikānāṃVinayapiṭakasya Mahāvastuye ādi). The chief content of the Mahāvastu is biography of the Buddha and the Bodhisattva who were deified. A Bodhisattva is described self-born (upapāduka) and not born of parents, he sits cross-legged in the womb and preaches therefrom to the gods who act as his protectors.

The Mathura Lion Capital Inscription the earliest epigraphic evidence available to us, refers to the existence of the Mahāsaṅghika sect.

The main sources of information for the doctrine of the Mahāsaṅghikas and their branch the Lokottaravādins are the Mahāvastu, Kathāvatthu and works of Vasumitra, Bhavya and Vinītadeva. In the Mahāvastu, the doctrines of this school are like those of the Theravāda, e.g., the four truths (caturārya-satyas), eightfold-path (āryaṣṭāṅgikamārga), theory of dependent origination (pratītyasamutpāda), impermanence of skandhas, non-existence of soul (anātman), theory of action (karma), and so forth.

Only Mahāyānic feature of the Mahāvastu is the deification of Buddha and Bodhisattva. According to the Mahāsaṅghikas the Buddhas were supramundane (lokuttara) and were free from impurities. They had unlimited bodies and powers, as a consequence of their previous merits.

They were always absorbed in meditation.

They could understand everything in a moment. They had knowledge of decay (kṣayajñāna) and knowledge of non-organisation (anutpādajñāna) till the time their Mahāparinibbāna. They had neither dream nor sleep. Everything regarding them was transcendental (lokuttara). This conception of Buddha was largely responsible for the origin and growth of the Trikāya doctrine in Mahāyāna. The Mahā-saṅghikas further maintained that Buddhas were not born like ordinary beings. They would enter the mother's womb as Bodhisattva, in the shape of white elephants remain untouched by impurities and issue out of the wombs

from the right sides of their mothers. They further held that a stream winner (sotāpanna) had a chance of retrogression from religious life but an Arhat had no such chance. Through his citta and cetasika dhammas a sotapanna could understand his own nature. Citta (mind) is generally pure. But it is contaminated by adventitious defilements. This conception gave rise to the origin of Ālayavijñāna. Mahāsaṅghikas held the view that there is no existence of being after death and before rebirth. Vasubandhu's Abhidharma-kośa and Yaśomitra's Sphuṭārthābhidharma-kośa-vyākhyā state that Buddhas could appear at the same time in more than one place and they could understand all dharmas at the same time. (Abhidharmakośa, ed. La Valle Poussin, III. p.200). The doctrinal views of the Mahāsaṅghika school have been elaborately discussed in the Mahāvastu, Kathāvathu, and the works of Vasumitra, Bhavya and Vinitadeva.

MAHĪŚĀSAKAS (Pali Mahiṃsāsaka), a sect of Buddhism. After the Second Buddhist Council held during the second century after Buddha's demise the Buddhist Saṅgha was divided into two groups, namely Theravāda and Mahāsaṅghika. In course of time both the schools were divided into several subsects. According to Pali tradition (e.g. Dīpavaṃsa) the Mahiṃsāsaka sect first seceded from the orthodox Theravāda. Out of the Mahiṃsāsakas, developed the Sabbatthivādins (Sarvāstivādin) and gradually the other sects. But according to Vasumitra, Sarvāstivāda first branched off from the Sthaviravāda (Pali Theravāda) and from the former appeared the Mahīśāsakas. This anomaly can be easily explained thus : A reference to the doctrines of this sect reveals that there were two Mahīś āsaka sects, one earlier called Pūrva Mahīśāsakas and the other later called Uttara-Mahīśāsakas, the former agreed with the Theravāda and latter with the Sarvāstivāda. It may be that the Pali tradition was aware of the earlier division only of the Mahīśāsakas and so naturally placed their origin before the Sarvāstivādins.

Regarding the geographical expansion of this earlier sect it may be stated that the line of expansion was the same as that of the Theravāda, i.e., along the Kauśāmbi-Bharukaccha axis and that it gradually extended up to the sea-borne countries, and that it became particularly popular in Mahiṣa-maṇḍala and Avanti, and ultimately reached Srilanka (Prof. Przy luski, Le Concile de Rajagṛha, pp. 319 ff). Prof. Przyluski's suggestions are supported by the Nāgārjunikoṇḍā inscriptions, in which it is stated that the queen of Vanavāsī erected a pillar and a monastery at Nāgarjunikoṇḍā for the benefit of the ācāryas of the Mahīśāsaka sect, Vanavāsī is also one of the countries which was visited by the mission of

Aśoka's reign, it was from this country that a mahāthera called Candagutta went to Sri Lanka at the invitation of Duṭṭhagāmaṇi to take part in the celebration for erecting the Mahāthūpa.

Doctrines of the Pūrba Mahīśāsakas.

The Mahīśāsakas rejected the "Sabbaṃ atthi" thesis of the Sarvāstivādins and held that the present only exists. They made it more emphatic by stating that all saṃskāras perish at every moment and entrance into the womb is the beginning, and death is the end of human life. The material constituents of the sense-organs as also citta and cetasikas are subject to change. In other words they are no real elements. The Mahīśāsakas do not enter into the question of Buddha's attributes and probably like the Theravādins held Buddha as an average human being and also believed that Arhats, who are perfect being and no more subject to rebirth, had no chance of retrogression from their religious life while the sotāpannas, i.e., who have entered the stage of holy life, sakadāgāmis, i.e., who will be reborn once only in this world and anāgāmis, i.e., who will not be born in this world, had such chance. The Ājīvikas could not attain supernatural powers (abhijñās). The arhats could not perform meritorious deeds which would produce earthly enjoyments. An average human beings (puthujjana) could destroy rāga (passion), and paṭigha (anger) in the world of desire. A gift made to Buddha was considered as more meritorious than to the Saṅghas. Sammāvācā (right speech), sammākammanta (right actions) and sammāājīva (right livelihood) — the factors of the Noble Eightfold Path, were not considered as real factors, since these three were related to sīla (rules of morality) and so they were excluded from the list of ariya aṭṭhaṅgika magga.

The later Mahīśāsakas accepted the cardinal doctrine of the Sarvāstivādins that past and future exist, and asserted that skandhas, dhātus and āyatana in their subtlest form are always present, so also the anuśayas. They added that the earth lasts for aeons. They agree with the Sarvāstivādins in holding that there is antarābhava (i.e. intermediate state). The later Uttara Mahīśāsakas, therefore, were as much in agreement with Sarvāstivādins as earlier Mahīśāsakas with the Theravāda. (N. Dutt, Early Monastic Buddhism, Vol. II. pp. 111-17; A.C. Banerjee, Buddhism in India and Abroad, pp. 33-84).

MĀDHYAMIKA OR ŚŪNYAVĀDA

The Mādhyamika-darśana was so-called on account of its laying emphasis on madhyamā-pratipad, the Middle Path only as authoritative. In his first sermon (Dhammacakkapavattana Sutta) Buddha preached the Middle Path (Pali majjhimā paṭipadā)

which avoids two extremes (dve antā), one being a life addicted to the pleasures of senses (kāme kāmasukhallikā-nuyogo) and self-mortification (atta-kilamathānuyogo). Nāgārjuna following the Madhyamā pratipad otherwise called Ārya aṣṭāṅgika-mārga, named his school Mādhyamika (madhyamaiva madhyamakam) and his followers came to be known as Mādhyamika. But Buddha's Madhyamā pratipadā is different from the middle path as advocated by the adherents of Mādhyamika system, which is the non-acceptance of the two views concerning the existence and non-existence, eternity and non-eternity, self and not-self, etc.

Under the title Madhyamaka-śāstra Nāgārjuna codified the contents of the vast mass of conflicting sūtras so as to yield a philosophically uniform leading, and embodied it in over four hundred Kārikās divided into twenty-seven chapters in which in one Kārikā he explicitly refers to the Kātyānāvavādā sūtra, which is accepted as authority :

Kātyāyanāvavāde ca asti nāstīti cobhayam pratiṣiddhaṃ Bhagavatā bhāvā bhāvā vidhāyinā.

"The statement of asti and nāsti, two conflicting, contradictory and extreme categories which have been denied by Buddha, recommends or suggests the way out of them, which the founder called Madhyamā (madhya-mayā dharmaṃ deśayati)". Expanding the concepts of asti and nāsti into bhāva and abhāva, saṃsāra and nirvāṇa, he evolves a solution negating these extremes and thus founding the Middle Path". Nāgārjuna, following this line of thought, classifies the contents of his works into two classes of tenets, the one practical, vyavahārika, which is ultimately to be abandoned and other is absolute, the final, pāramārthika, Nāgārjuna said : dve satye samupāś-ritya buddhānāṃ dharmadeśanā, lokasaṃvṛtisatyaṃ ca satyaṃ ca paramārthataḥ, i.e., the teachings of Buddhas are based on two kinds of truth, the truth of the world (vyavahārika or saṃvṛtisatya, q.v.) and the truth in the highest sense (paramārtha-satya). The system of Nāgārjuna thus classifies all discourses of Buddha into Nītārtha i.e., absolute or final and Neyārtha i.e., vyavahārika or practical and arrives at the conclusion that although from the point of lower philosophical plane all notions or concepts of worldly existence stand valid from the point of view of higher or absolute philosophical plane these notions have but a relative validity and therefore one should reject both existence and non-existence and follow a middle truth or relative validity. The right view of the world runs through the two extremes. Therefore, when a Mādhyamika is categorically asked to state his view-point, he would declare the eight nos. In the very first stanza

of his Mādhyamika-kārikā, Nāgārjuna gives these famous eight nos. :

anirodham anutpādam anucchedam aśāśvatam anekārtham anānārtham anāgamam anirgamam (i.e., From the absolute standpoint there is neither destruction nor production, neither annhilation (nihilism) nor eternalism, neither unity nor plurity, neither coming in nor going out) leading ultimately to the doctrine of Pratītyasamutpāda of relative or dependent origination which is the first revelation of Buddha on attainment of Enlightenment and which viewed from the absolute standpoint is blissful Nirvāṇa itself wherein all plurity is merged (yaḥ pratītyasamutpādam prapañcopaśamam śivam). In short, Mādhyamika advocates neither the theory of absolute reality nor that of total unreality of the world but merely relativity which is called śūnyatā by Nāgārjuna. Scholars of old time and modern as well hold no definite opinion whether it means absolute unqualified negation or affirmation of a positive reality. Dr. Suzuki, Prof. Stcherbatsky and Prof. T.R.V. Murti are of opinion that Śūnyatā is not a pure voidity. Yogācāra philosophers such as Asaṅga and Vasubandhu on the contrary have criticized Śūnyatā as the doctrine of absolute negation and assert the reality of transcendental consciousness free from discrimination. They name it non-dual consciousness (advaya-jñāna). It is however clear that Śūnyatā is not regarded by Nāgārjuna as of the nature of consciousness. It is definite that Candrakīrti and Prajñākaramati, later orthodox exponents of the Mādhyamika doctrine are vehemently opposed to the concept of pure consciousness.

Nāgārjuna proceeds to give an exposition by stating its essentials says: Aparapratyam śāntaṃ prapañcairapra-pañcitam/ nirvikalpam anānārtham etattattvasya lakṣaṇam.

These are as follow : (1) It is aparapratyaya, i.e., it cannot be imparted by one to another, in other words one is to realise the reality of truth (tattva) within himself (pratyātmavedya).

(2) It is calm and blissful (śāntam) it has the nature of cessation. It is undisturbed by origination and destruction.

(3) It is prapañcairaprañcitam, Śūnyatā is inexpressible.

(4) It is nirvikalpam or unrealisable in concepts, śūnyatā is beyond thought-construction.

(5) It is anānārtham i.e., śūnyatā is devoid of different meanings.

Thus Nāgārjuna points out that śūnyatā is not to be taken in the sense of nāstitva (nihilism) or abhāva (absence of something as wrongly supposed by others.

Nāgārjuna explains the meaning of śūnyatā which has a double aspect. In the realm of the phenomenal it means Svabhāva-śūnyatā or Niḥsvabhāvatā. It means that appearances are devoid of ultimate reality. It is pratītyasamutpāda :

Yaḥ pratītyasamutpādaḥ śūnyatāṃ tāṃ pracakşmahe sā prajñaptir upādāya pratipat saiva madhyamā (Mādhyamikāśāstra 24,18) i.e., we say that dependent origination is śūnyatā. It is in that sense that the path is middle. All phenomenal things are relatively existent. Nāgārjuna says that things, which are relatively existent, have in reality no origination and the fact of this non-origination in reality is śūnyatā.

But Nāgārjuna warns us that we should not too much cling to this śūnyatā as the path of emancipation or salvation. It should be utilised for the purpose of driving away all concepts; if we cling, we are doomed and incurable; śūnyatā sarvadṛsṭīnāṃ proktā niḥsaraṇaṃ budhaih, yeşāṃ tu śūnyatā dṛşṭistānusādhyān babhāşire. "Not only this, but if this doctrine of śūnyatā is misconceived, it ruins the man as an ill-caught snake or improperly acquired and handled magic kills a sādhaka" :

Vināśayati durdṛşṭā śūnyatā maṇdamedhasam sarpo yathā durgṛhīto vidyā va duşprasādhitā (ibid, 24,11).

Besides Mādhyamikakārikā or Madhyamaka śāstra, Nāgārjuna's other works are Akutobhayā—auto commentary on the Mādhyamikakārikā; Vigrahavyāvartanī and its commentary; Pratītyasamutpāda hṛdaya and its commentary, Catustava; Bhāvanā-krama; Ratnābalī; Suhṛlekha; etc.

The next philosopher on the Mādhyamika-system after Nāgārjuna was Deva or Āryadeva who was born in South India and was a prominent disciple of Nāgārjuna. He flourished in the third century A.D. His famous book Cutuḥśataka is available in Sanskrit original and other works are preserved in Tibetan and Chinese translation.

From the third century A.D. to the fifth century, until the time of Buddhapālita and Bhāvaviveka, perhaps no significant contribution was made by the teachers to the stock of Mādhyamika thought. After a lapse of about two hundred years notable Mādhyamika thinkers, reappeared in the field. "But this time it witnessed the dissension of Mādhyamika school into two branches the Prāsaṅgika founded by Buddhapālita and the Svātantrika founded by Bhāvavika or Bhavya.

MĀNA, i.e., conceit, pride, arrogance (cittassa unnati, Niddesa, I p.61). It is one of ten fetters specially five higher fetters (uddhambhāgiya) binding to existence (Saṃyutta N. v.p.61). It is one of principal obstacles to

Arahatship and saṃyojana, q.v. It vanishes completely only at the entrance to Arahatship.

It is further one of the latent tendency or proclivities (anusaya, q.v.) and defilements (kilesa). It is said in the Aṅguttara N. (III. p. 445) :

"The conceit (māna), the inferiority conceit (omāna=avamāna) and the superiority conceit (atimāna), this threefold conceit should be overcome. For after overcoming this threefold conceit, the monk, through the full penetration of conceit, is said to have put to an end to suffering". (māno omāno atimāno-imā tayo pahātabbā.)

MICCHĀDIṬṬHI (Skt. mithyā-dṛṣṭi) is generally translated by wrong view. It is that which sees partially by not taking the right or comprehensive view. As an offence it is small or great according as it is of temporary or permanent character. Its two constituent factors are two : perversion of the manner in which an object should be taken, and its manifestation according to the contrary view held of it (see PED).

MICCHĀ MAGGA (Skt. Mithyā mārga), wrong path. It is ignoble (anariya) and eightfold (aṭṭhaṅgika), namely (1) wrong view (micchā diṭṭhi), Dīgha Nikāya, III pp.52, 70, 76), Dhammapada, v. 316, Puggala paññatti, p.39 (Visuddhimagga, p.469), (2) wrong thought (micchā-saṅkappa, Dīgha Nikāya, III pp. 254, 287, 296); (3) wrong speech (micchā-vācā, ibid); (4) wrong action or conduct (micchā-kammanta, ibid); (5) wrong livelihood, Dīgha Nikāya, III. pp. pp.176, 254, 290; Aṅguttara Nikāya, II, 53, 240, 210; IV. 82); (6) wrong effort (micchā-vāyāma, Dīgha N. III 25, 254, 287, 290); wrong mindfulness (micchā-sati, ibid) and (8) wrong concentration, micchā samādhi) just opposite to the Noble Eightfold Path (ariya-aṭṭhaṇgika magga) consisting of sammā-diṭṭhi (q.v.), sammā-saṅkappa (q.v.); sammā-vācā (q.v.), sammā-kammanta (q.v.); sammā-ājīva (q.v.); sammā vāyāma, sammā-satī (q.v.) and sammā-samādhi (q.v.).

MUDITĀ is sympathetic joy, altruistic joy.

Muditā is the third sublime state of brahmavihāra and implies gladness or rejoicing at others' happiness or prosperity. It accepts silently and happily others' welfare and progress. When a man enjoys others' joy then he feels sympathetic joy (muditā). It is the quality of heart that makes happy and glad over the progress and success of other.

Buddhaghosa says Muditā (gladness) is characterized as gladdening produced by others success). Its function resides in being unenvious. It is manifested as the elimination of aversion. Its proximate cause is seeing beings' success. It succeeds when it makes aversion subside, and it fails when it

produces merriment' (Visuddhimagga, p. 318).

The contemplating monk who wants to develop sympathetic joy (muditā bhāvanā) is to have a feeling of joy at another's happiness. The best is to be with a close friend (atippiya sahāyako) being happy, cheerful and glad of the adept, he can extend this joy to a neutral person and ultimately to a hostile person or enemy.

MUDUTALUNAHATTHAPĀDATĀ, (Skt. Mṛdutaruṇahastapādatā), One of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.), a designation of either the Buddha or the universal monarch (cakrabartī rājā) enumerated in the Lakkhaṇa-sutta and the Mahāpadāna Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Buddhist Sanskrit texts is 'mudutalunahatthapādatā' or karacaraṇamudujālatā i.e. "softness and tenderness of soles of hands and feet". In the Lakkhaṇa Sutta the sign is termed as karacaraṇamudujāla. They are extra-ordinarily soft. According to the Sumaṅgalavilāsinī (p.446) the soles of the hands and feet of a great man are soft and tender like a hundred times corded cotton put on the clarified butter (sappimaṇḍi osādetvā satavāra-vihata-kappāsapaṭalaṃ viya mudu). Such softness exists continuously from the time of birth upto old age (idāni jātamattakassa vuḍḍhakāle pi taluṇo bhavissati).

According to the Lalitavistara (p.75) and the Mahāvyutpatti (p.6) the great man's hands and feet are delicate and soft (mṛdutaruṇapāṇipādaḥ). In the Gaṇḍavyūha Sūtra (pp. 309-310) this sign is explained as the soles of his hands and feet are soft to touch like the soft feather on the pod of the 'arbus precatorius'. Men, women, boys and girls all feel delight in touching them. The Arthaviniścaya Sūtra (pp. 289-290) describes that the great man's hands and feet are soft and tender as of a new born baby and as of cotton wool. His hands and feet are free from weakness and hardness in all these stages of life namely, youth, middle and old age.

MUSĀVĀDA (Skt. Mṛṣāvāda) i.e., lying or false speech. It is one of the pañcasīla (q.v.) and dasa-akusala-kammapatha. Lying is defined as the bodily or vocal act of one who is deceitful to destroy the good of others. The volition which sets up or produces the bodily or vocal efforts to deceive, with the intention of cheating others, is termed lying or falsehood. A false speech also means the misrepresentation of a thing which is not genuine or does not exist as real and true. The characteristic of lying or falsehood is the volition of one desirous of representing to others an untrue thing as true. It is more or less an offence according as the welfare destroyed is greater or smaller. There are four constituent factors of this offence, viz. (1) an untrue thing,

(2) intention to deceive, (3) corresponding efforts and (4) the communication of the matter to others. There is only one means namely, personal action i.e., the act of deceiving others either by body or speech. (Dīgha N. I.p. 4).

MŪLA (Skt.) i.e., roots, also called hetu.

In the Buddhist ethics the roots are those conditions which through presence determine the actual moral quality of a volitional state (cetanā), and consciousness and mental factors associated therewith, in other words, the quality of karma (q.v.). There are six such roots, three karmically unwholesome (akusalamūla), namely greed (lobha, q.v.), hate (dosa, q.v.), delusion (moha, q.v.) and three wholesome roots (kusala-mūla), namely, greedlessness (alobha, q.v.), hatelessness (adosa, q.v.), undeludedness (amoha, q.v.), Dīgha N. III. p.215.

In the Aṅguttara Nikāya it is said that greed arises through unwise reflection on an attractive object, hate through unwise reflection on a repulsive object (asubha). Thus greed (lobha or rāga) comprises all degrees of 'attractedness' towards an object from the faintest trace of a longing thought upto grossest egoism, whilst hatred (dosa), comprises degree of repulsion from the faintest trace of ill-humour upto the highest pitch of hate or wrath.

The wholesome roots (kusalamūla), viz., alobha, adosa and amoha, though described in negative terms, yet possess a distinctly positive character. Thus, greedlessness (alobha) is a name for unselfishness, liberately, etc., hatelessness (adosa) for kindness or goodwill (mettā), and undeludedness (amoha) for wisdom (paññā).

According to Aṅguttara Nikāya "the perception of impurity is to be developed in order to overcome greed or lust (lobha), loving kindness (mettā) in order to overcome hate (dosa) and wisdom (paññā) in order to overcome delusion." Aṅguttara N.I. 201.

Killing, stealing, illegal sexual intercourse, lying, slander, harsh language, frivolous talk, covetousness, ill-will and wrong views, these are either due to greed or hate or delusion" ibid, IV. p. 253.

"Enraptured with lust (greed), enraged with hate, blinded by delusion, overhelmed; with mind ensnared, man aims at his own ruin, at other's ruin, at the ruin of both, and he experiences mental pain and grief. And he follows evil ways in deeds, words and thoughts — and he really knows neither his own welfare nor the welfare of others, nor the welfare of both. These things make him blind and ignorant, hinder his knowledge, are painful, and do not lead him to peace".

MOHA, delusion. It is one of three unwholesome root (akusalamūla), see prec.

YATHĀKAMMŪPAGAÑĀṆA (Skt. Yathākarma-upaga-jñāna) identical with divine eye (dibba-cakkhu, q.v.) or knowledge of the vanishing and reappearing of beings (cutūpapāta-ñāṇa, q.v.). This is one of the six higher powers or super-normal knowledges (abhiññā, q.v.), consist of five mundane (lokīya) powers attainable through the utmost perfection in mental concentration (samādhi) and one supermundane (lokuttara) power attainable through penetrating insight (vipassanā), i.e., extinction of all cankers (āsava-kkhaya) on realization of Arhatship.

"With the knowledge of vanishing and reappearing or divine-eye, the pure one, he sees being vanishing and reappearing, low and noble ones, beautiful and ugly ones, sees how beings are reappearing according to their deeds (karma) : These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the noble ones, held evil views, and according to their evil views they acted. At the dissolution of their body, after death, they have appeared in lower worlds, in painful states of existence, in world of suffering, in hell. Those other, however, are endowed with good action have appeared in a happy state of existence in a heavenly world... (Ref. Abhiññā).

YATHĀBHŪTAÑĀṆADASSANA (Skt. Yathābhūtajñānadarśana), the knowledge and vision according to reality (as it is) and is one of the eighteen chief kinds of meditation (vipassanā, q.v.).

YATHĀSANTHATIKAṄGA (Skt. Yathāsaṃstṛtikāṅga) i.e., any-bed-user's practice. This is one of the thirteen rigorous ascetic practices (dhutaṅga, q.v.) adopted by a section of monks in early Buddhism. It signifies that the practice of using whatever bed or seat is allotted to one without questioning or suggesting any alternative. Buddhaghosa says : The any-bed-user's practice is observed with one of the following statements. I refuse greed for resting place (senāsanaloluppaṃ paṭikkhipāmi), or I undertake any-bed-user's practice. He who observes this practice should be content with whatever resting place is allotted to him by the distributor who says. "This is for you". He should not oust any man from his place. These are the advantages of this practice. The advice he should be content with what he gets is carried out (Yaṃ laddhaṃ tena tuṭṭhabbanti vuttovāda karaṇaṃ); he regards the welfare of his fellows in the life of purity (sabrahmacārinaṃ hitesita), he gives up curing about inferiority and superiority (hīnapaṇītavikappa-pariccāgo), approval and disapproval are abandoned (anurodhavirodha-ppahānaṃ), the door is closed against excessive wishes (atiricchatāya dvārapidaha-naṃ) and he lives conformity with fewness of wishes (Visuddhimagga-p.78).

YOGĀCĀRA or **VIJÑĀNAVĀDA** is the idealistic school of Mahāyāna Buddhism bearing two names, Yogācāra and Vjñānavāda. Yogācāra is so called because it emphasized on the practice of yoga (meditation) as the most effective method for the attainment of the highest truth (bodhi) by going through all the ten stages of spiritual progress (daśabhūmi) of Bodhisattva-hood by which the followers come to realise the sole reality of consciousness (citta) dispelling all belief in critical inquisitiveness (yoga) and ācāra conduct (Y.Sogen, Systems of Buddhist thought, p.258; Sarvadarś ana-saṃgraha, ch. II). The Yogācāra is also called Vijñānavāda on account of its holding vijñānamātra (pure consciousness) or cittamātra (Mind only) as the ultimate reality. This theory may be described as subjective idealism, because according to it the existence of an object perceived is not different from the subject or the perceiving mind. In short, it taught subjective idealism that only thought is real and all other external objects are unreal like dreams, mirages and sky-flowers.

It is now taken for granted that Maitreya or rather Maitreyanātha and not Asaṅga, was the real founder of the Yogācāra school. He was a historical personage and the teacher of Asaṅga who brought the school into prominence by his writings.

The Laṅkāvatāra-sūtra, Maitreya-nātha's Abhisamayālaṅkāra-kārikā, Mahāyāna-Sūtrālaṅkāra, Vasuban-dhu's Vijñaptimātratāsiddhi, Śāntarakṣita's Tattvasaṃgraha and the Yogācāra bhūmi-śāstra are the basic works of Yogācāra doctrine which teaches the Vijñānavāda, i.e., that nothing exists outside consciousness. Thus, like the Śūnyavāda, it denies the reality of the world of phenomena, but yet, in a certain sense, recognizes existence contained in thought and consciousness. The sole absolute, however, which embraces this consciousness which in its turn includes in itself all psychic process (ālayavijñāna) is Bodhi, which is one and only truth. This Bodhi is only attainable to the Yogācāra, i.e., to him who practices yoga and even to him only in stages, after he has gone through all the ten stages (daśabhūmi) of the career of a Bodhisattva (History of Indian Literature, II p.353).

According to the Vijñaptimātratā-siddhi, the citta (cittamātra) or vijñāna (vijñāna-mātra) is the only reality. The Yogācāra brings out the practical side of the philosophy, while Vijñānavāda brings out its speculative features. We find the passages in the Laṅkāvatāra-sūtra which repeatedly affirm that Citta or Cittamātra is the only reality and the world of subject-object discrimination is only a mere appearance arising from false predisposition. It has observed that the

Buddha is the perfect being who has transcended all illusions. The Buddha as represented in the Laṅkāvatāra is not entirely impersonal, but he is personal as well as metaphysical. The Buddha is not out of touch with the world of creatures. He is interested in world's salvation and the Bodhisattvas are charged with this mission. The salvation can be affected by cleansing the Ālayavijñāna or all-conserving mind which is assumed to exist at the bottom of all the varieties of consciousness. This Ālayavijñāna in its metaphysical aspect is an eternal reality which however appears as an ego-soul, pudgala or ātman to the ignorant. Ālayavij-ñāna is the repository of the consciousness underlying the subject-object duality. There is nothing other than Ālaya which is called cittamātra and also called Tathāgatagarbha, i.e., the womb of Tathāgata. The Tathā-gatagarbha in its intrinsic nature is immaculate or pure. But being covered with the contaminations and taints, it is not intuited in its true nature, viz. as the absolute citta which is neither subject nor object. It is called by various names such as Tathatā, Satyatā, Bhūthatā, Dharmadhātu, Nirvāṇa, Samatā, Nitya, Advaya and the like. It is realised by an intuitive understanding or noble wisdom called Āryajñāna, which is the only means of understanding the ultimate reality (paramārthasatya). It is the vikalpa, that is discrimination which creates the plurality of being and non-being. The Ālayavijñāna when purified of all those false notions brings about the salvations and the individual is established in suchness (tathatā). According to Yogācārins there is a changing stream of consciousness like flowing water. When one would realise Buddhahood its course would step immediately. The Yogācāra school holds that there are two kinds of nairātmyas, viz. Pudgala-nairātmya, i.e., non-existence of a permanent entity like soul and dharma-nairātmya, i.e., non-existence of the things of the world. The former would be realised through the removal of passions (kleśāvaraṇa) and the latter by the removal of the veil covering true knowledge (jñeyā-varaṇa). According to the Yogācāra there are three kinds of truth, namely, parikalpita i.e., imaginary or illusory; paratantra, empirical and parinis-panna, i.e., absolute truth as against two of the Mādhyamikas, namely, saṃvṛtisatya, i.e., conventional truth and paramārtha satya, i.e., absolute truth. The Yogācārins hold that ultimate reality is pure consciousness (vijñana-mātra) while the Mādhyamikas hold that the ultimate reality is śūnyatā.

YONISO MANASIKĀRA (Skt. Yoniśa-manaskāra) thorough attention or wise consideration. Knowing perfectly what is impermanent as impermanent, suffering as suffering and not-self as

not-self and guiding mind accordingly is called wise consideration (yoniso manasikāra), see Manasikāra, q.v.

R

RASAGGASAGGITĀ (Buddhist Skt. Rasarasāgratā). One of the thirty-two major characteristic marks of a great man (mahāpurisalakkhaṇa,) mentioned in the Dīghanikāya (Vol. II, p.18, p.166) and the Majjhimanikāya (II, p.136) is rasaggasaggitā, i.e., having supremely acute taste. This sign is explained in the Lakkhaṇa Sutta thus : "of anything on the tip of the tongue, sensations of taste are produced in throat and are diffused everywhere (rasaggasaggo hoti uddha-ggarasa rasaharaṇiya gīvāya gātā honti samābhivahiniya).

Commenting on this sign the Sumaṅgalavilāsinī (p.449) says that rasaggasaggi is that which takes and swallows the taste with tongue. Another name (adhivacana) of this term is 'rasaharaṇi' i.e., the taste taken by the nerves of taste. A great man (Buddha or a universal monarch (cakkavatti rājā) posseses seven thousand nerves of taste, all bending towards the tongue. Even a fruit of sessamum (tilaphalamatta) put on his tongue, the taste of the fruit spreads in his whole body. While the great man (i.e., Buddha) was meditating a rice grain (taṇḍula) and a handful of pea-soup (kalāyayūsa) maintained his whole body. But in absence of sufficient food nutritive essence (oja) cannot spread in the whole of body and as a result they are afflicted with disease.

The term 'rasarasāgratā' occurs in the Buddhist Sanskrit texts such as the Lalitavistara (p.74), Bodhisattva-bhūmi (p.259) and the Mahāvyutpatti (p.5) signify that a great man has a very acute nerve of taste. The Abhidharma-dīpa (p.189) remarks that the taste taken through seven thousand nerves is not overcome by wind, bile and phlegm. According to the Abhisa-mayālaṅkara, even while taking a tasteless food a Mahāpuruṣa can taste the best.

RĀGA, lust or greed, synonym of lobha or abhijjhā; taṇhā (craving or thirst).

Three varieties of rāga, viz. kāmarāga, i.e., sensuous craving; rūpa-rāga, i.e., craving for fine material existence or form and arūpa-rāga, i.e., craving for immaterial or formless (arūpa) existence are threefold saṃyojanas or fetters which tie beings to the wheel of existence.

RĀGA-CARITA, the greedy-natured, one whose habit is passion, passionate temperament. Rāgacarita is one of the six types of men explained in Buddhaghosa's. Visuddhimagga (pp. 105, 114), other types of men being hate-natured (dosa-carita, q.v.), the stupid or dull-natured (moha-carita, the faith-natured (saddhā-carita q.v.), the intelligent natured (buddhi-carita,

q.v.) and the ruminating-natured (vitakka-carita, q.v.).

RUKKHAMŪLIKAṄGA (Skt. Vṛkṣa-mūlikāṅga). This is one of the thirteen rigorous practices (dhutaṅga, q.v.) adopted by a section of monks in early Buddhism. It means tree-root-dweller's practice, i.e., the practice of living under a tree and the tree must not be one of the boundary marks of a parish, or one within the compound of a monastery or a shrine or one bearing fruits. Buddhaghosa says, "The tree-root-dweller's practice is observed with one of the following statements : "I refuse the covered dwelling (channaṃ), I observe the tree-root-dweller's practice". He who observes this practice should avoid these trees; a tree which grows on border between two parishes or villages (sīmantari-karukkha), a shrine tree (cetiya-rukkha), a resinous tree (niyyāsa-rukkha), a fruit tree (phalarukkha), a tree on which bats live (vagguli-rukkha), a hollow tree (susirarukkha), and a tree growing in the middle of a monastery (vihāramajjhe ṭhita-rukkha). He should resort to a tree on the outskirts of a monastery (vihārapa-ccanta). Now these are the advantages; He practices in conformity with the dependence (nissaya) as expressed in the words. The going forth (pabbajjā) by depending on the root of a tree as a abode (Vinayapiṭaka I. pp. 58, 96); it is a requisite recommended by the Blessed one thus, 'trifling, easily got and faultless' (appāni sulabhāni anavajjāni), perception of impermanence is aroused through seeing the continued change in tender leaves; the absence of meanness for a dwelling and if delight in building work, he dwells in the company of duties and conduct in conformity with few wishes.

RŪPA (Vedic Rūpa) signifies the matter or material object which change its form. "According to Paṭṭhāna expositor rūpa takes its designation from ruppati, i.e., ruppanate rūpaṃ -Visu-ddhimagga p.588; ruppana aṭṭhena rūpaṃ-Vibhaṅga Aṭṭhakathā; "Ref. Pali English Dictionary. Abhi-dhammattha-vibhāvani ṭīkā (p.7) defines it "ruppantīti rūpaṃ" i.e., the matter which changes its form is called rūpa. In the Abhidhamma-piṭaka we find the expression 'sabbaṃ rūpaṃ'(all are rūpa), i.e., the four great basic elements (mahābhūtas), namely, the element of earth (paṭhavīdhātu), the element of water (āpodhātu), the element of fire (tejodhātu) and the element of air (vāyodhātu). Each of these four mahābhūtas is an essential quality of matter. The rūpa is not a gross substance, rather basic quality; element of earth stands for the primary material quality of extension; the element of water for that of cohesion; the element of fire for that of heat and the element of air for that of motion. Rūpa has not separate existence from

quality. In general sense rūpa denotes all material qualities, but in specific sense it means visible forms. For example, we find expressions in Nikāyas, cakkhunā rūpaṃ disvā, i.e., seeing the form with eyes. Ruppati ti tasmā rūpanti vuccati, Saṃyutta Nikāya, III p.86. Human personality or a being (sattva) is constituted of five aggregates (pañcakkhandha), namely, rūpa, vedanā, saññā, saṅkhāra and viññāṇa. Again these five khandhas are grouped into two, nāma and rūpa. Nāma represents the psychic or mental side of personality consisting of saññā (perception), vedanā (feeling), saṅkhāra (mental impression) and viññāṇa (consciousness) and rūpa represents the physical or material side of a being.

From the objective standpoint rūpa is viewed as body or matter, and subjectively viewed, it is knowledge or experience with reference to the qualities of a body or matter.

In the Rūpārūpavibhāga and Abhidhamma manuals rūpa has been treated more from the subjective standpoint than the objective standpoint. It is only in the Dhammasaṅgaṇī rūpa has been treated, from both the standpoints. Objectively viewed rūpa may be considered in its different stages or forms of evolution. Apart from life there remain only the basic substances, namely, the earth, the water, the fire and air. The Buddhist thinkers have given stress on thinking of matter (rūpa) which is also basis of living organism. The early Indian thinkers like the Ājīvikas and the Jains also thought of these forms of matter and matter-life or living matter. Ajitakesakambali propounded that "individual life emerges out of an organic combination of the four elementary substances of earth, water, fire and air and at death when the organism beings to disintegrate, the earth in it returns to the element of earth, the water to the element of water, the fire to heat and air to air; while the faculties of senses (indriyāni) pass back to space or ākāsa (Ref. Dīgha Nikāya I.p.55). Some of the pre-Buddhistic Upaniṣads also hold the soul which is a mass of intelligence (Vijñānaghana) having emerged from an organic combination of the five great elements, disappears with their disintegration. Pakudha kaccāyana, an exponent of Akiriyavāda (theory of non-action) spoke of seven substances, viz. the earth (paṭhavī), the water (āpo), the fire (tejo), the air (vāyo), pleasure (sukha), pain (dukkha) and the spirit (jīva) that continually integrate and disintegrate to create and destroy individuals, sukha being the formative principle and dukkha being the destructive principle (Ref. Dīgha Nikāya I.p.56). Buddha is also said to have mentioned the earth, the water, the fire, the air, the space and consciousness (viññāṇa) as the six

dhātus or primary elements relating to the world of nature and of life (Ref. Dhātuvibhaṅga Sutta, Majjhima Nikāya, III p.237). It is quite evident that the Buddhist thinkers have defined matter (rūpa) both as substance and quality and in their treatment of the subject they have proceeded from the concrete to the abstract.

According to Abhidhammic philosophy rūpa refers to four mahābhūtas and other material qualities generated by them (cattāro ca mahābhūtā catumnaṃ ca mahābhūtānaṃ upādāya rūpam, idam vuccati sabbaṃ rūpaṃ-Dhammasaṅgaṇī ed. J.Kashyap p.163). In other words there are four basic material qualities (mahābhūtas and twenty-three generated material qualities (upādā rūpas) altogether 27 in number. Later on in the Abhidhamma manuals and other books there is further analysis of rūpa and the heartbase (hadayavatthu) has been included in it making it 28 in number (Milindapañha p.38, Atthasālinī, p.274; Visuddhimagga, pp. 309-315; B.N. Choudhury, Abhidhamma Terminology in the Rūpārūpa-vibhāga, pp. 11-17).

The twenty-eight kinds of material qualities or corporeal forms (rūpa) which constitute the normal physical side of a being are analysed in the manuals like the Rūpārūpa-vibhāga and the Abhidhammatthasaṅgaha in the following manner :—

(1) The element of earth or solid element (paṭhavīdhātu), because of hardness is predominent in earth; (2) the element of water or cohesion (āpodhātu); because the element of cohesion is predominent in liquid; (3) the element of fire (tejodhātu) because the element of heat or temperature is predominent in fire; (4) the element of air (vāyodhātu), because the element of motion is predominent in air or wind — these four physical elements are absolutely necessary as a foundation of all corporeality and these are primary material qualities; (5) the element of eye (cakkhudhātu), (6) element of ear (sotadhātu or śrotradhātu), (7) the element of nose (ghānadhātu), (8) the element of tongue (jivhā-dhātu); (9) the element of body (kāyadhātu); (10) the element of vision or visible form (rūpadhātu); (11) the element of sound (sadda-dhātu), (12) the element of odour or smell (gandhadhātu); (13) the element of flavour or taste (rasadhātu); (14) the element of touch or contact (phoṭṭhabbadhātu); (15) the female sex (itthindriya); (16) the male sex (purisindriya), (17) the vital force or life principle in matter, the faculty of life (jīvitindriya), (18) the heart-base (hadayavatthu), according to the Buddhist thinkers, the heart is the physical basis of mind or mental life; (19) the element of space (ākāsa-dhātu); (20) the intimating element such as kāyaviññatti i.e., expression of body and vacīviññatti, i.e.,

expression of speech; (21) the lightness or buoyancy (lahutā), (22) pliancy or softness (mudutā); (23) adaptability (kammaññatā); (24) collection or integration (upacayo), (25) continuity (santati); (26) decay (jaratā); (27) unsubstantiality (aniccatā) and (28) bodily nutriment or food value in matter (kāvaliṅkāro āhāro).

Truly speaking the twenty-eight kinds of material quality are combined together to form a normal healthy human being. In the blinds, the dumb and certain others having organic defects, all twenty-eight rūpas are not found.

Out of these twenty-eight material qualities (rūpas) the first four Mahābhūtas, namely, earth, water, fire and air are basic elements of corporeal existence (Bhūtarūpa) and the rest are called upādārūpa, i.e., the forms subsisting on something else or something not original, but secondary and conditioned by Mahābhūtas. In other words upādā-rūpa i.e., derived corporeality, signifies the twenty-four secondary material qualities are dependent on the four primary physical elements.

The five elements of eye, ear, nose, tongue and body are called Ajjhattika-rūpa, i.e., the organs of sense that belong to the self that means personal or internal material qualities and the rest are called Bāhira-rūpa, i.e., forms that are external and not belong to the self (cakkhudhātādi pañcavidhaṃ ajjhattika-rūpaṃ nāma, sesaṃ bāhirarūpaṃ nāma). Colour (vaṇṇa), odour (gandha), taste (rase), nutrition (ojā) and four great elements (Mahābhūta) — these eight are inseparable material qualities (Avinibbhoga-rūpa) while the rest are Vinibbhoga-rupa) i.e., separable material qualities.

The five sense organs and the heart-base are called Vatthurūpa, (cakkhudhātādi pañcavidhaṃ hadaya-vatthu ca Vatthurūpaṃ nāma) i.e., basic material qualities and the rest are avatthurūpas, i.e., without material base. The six bases are eye-base (cakkhuvatthu), ear-base (sotavatthu), nose-base (ghānavatthu), tongue-base (jivhāvatthu), body-base (kāyavatthu) and heart-base (hadayavatthu). The word vatthu means the physical basis or places wherein the mind and mental factors arise to produce processes of consciousness (cittavīthi). Hadaya (Skt. hṛdaya) is heart, a portion of flesh in the chest wherein there is a certain quantity of pure blood. Buddhaghosa describes it thus, "This is the heart-flesh; as to colour it is the colour of the back of a red lotus petal. As to shape, it is the shape of a lotus bud with outer petals removed and turned up side down; it is smooth outside and inside; it is like the interior of a kosātaki (loofa gourd). In those who possess understanding, it is a little expanded; in those who are without understanding, it is still only a bud.

Inside it there is hollow the size a punnāga seed's bed where half a 'pasaṭa' (about 225 grams) measure of blood is kept, with which as their support the mind element (mano-dhātu) and mind-consciousness-element (manoviññāṇadhātu) occur. As to direction it lies in the upper direction. As to location, it is to be found in the middle between two breasts inside the body. As to delimitation, it is bounded by what appertains to heart (Ref. Path of Purification, p.275). When the heart is associated with pure blood, it produces the base (vatthu) or source of energy on which mind is able to function. Therefore hadayavatthu is the material quality of heart when it functions in association with pure blood contained therein. From the Theravāda Buddhist point of view, therefore, heart-base is closely associated with mind-element and mind-consciousness-element.

The Three 'indriyas' (faculties) namely, the sex-states of male, female and the vital force as well as the five sense-faculties are controlling forces or guiding faculties of material quality, they are called Indriya-rūpa and others are not controlling forces (Aninidriya rūpa tīnindriyāni cakkhā-dini pañceti aṭṭhavidhampi indriya-rūpaṃ nāma; itaraṃ anindriyarūpa).

The first twelve material elements out of twenty-eight excepting the element of water i.e., cohesion (ṭhapetvā āpodhātu) are gross material qualities (Olārikarūpa) which are close or near and resisting (sappaṭigha). The rest are subtle material qualities (Sukhuma-rūpa) which are remote (dūra) and non-resisting (appaṭigha).

The material quality born of one's karma or previous action (sakammaja-rūpa) is called Upādinna, i.e., these that are produced depending upon conscious relation to matter or grasped at by craving; the rest are Anupādinna, i.e., that are not produced depending upon conscious relation to matter.

The coloured objects (rūpāyatana) is visible material quality (Sanidass-ana); the rest are invisible material quality (Anidassana).

The eight indriyas (faculties) namely, eye, ear, nose, tongue, body, the female sex, the male sex and the vital force as well as the heart-base are Kammajarūpa, i.e., those that are born of karma or action, because, these appear at the time of conception (paṭisandhi) depending on past action. Action (kamma), therefore, gives person a strong sense-organ, a strong sex and a strong heart.

The Kāyaviññatti and Vacīviññatti are intimating elements of rūpa or material quality. The intimation or expression (viññatti) are intimating elements of rūpa or material quality. The intimation or expression (viññatti) by the body (kāya) and the intimation by the speech (vacī) are Cittajarūpa

i.e., the corporeal born of mind. They convey ideas.

Sound (sadda) originates from physical change or seasonal condition and mind or consciousness (saddo utucittehi jāyati). The lightness (lahutā), pliancy (mudutā) and adaptability (kammaññatā), the intimation by speech (vacīviññatti) and body (kāya), — these five are called Rūpa-vikāra, i.e., the distinctive condition of matter that is to say, certain features of the body which strike one as being light, soft or pliant or flexible; for example; the hair on the body is light; the body or mouth is soft and the tongue is flexible.

The element of space (ākāsadhātu) is to be called Rūpapariccheda, i.e., the element by which the forms of matter are distinguished from one another, because we know that objects must occupy space. They cannot exist without occupying some portion of space.

Birth (jāti), decay (jaratā) and death or passing away (maraṇa) — these three are called Lakkhaṇarūpa i.e., characteristic forms or faces of organic life.

The biological or physiological background of the category of rūpa includes the entire Kāmaloka or world of life at large. The Kāmaloka, as defined or described in the Rūpārūpavibhāga, consists of four classes of beings, viz., aṇḍajā, i.e., egg-born creatures, jalabujā, i.e., moisture creatures, which altogether embrace the entire range of beings that possess life in the Kāmaloka. (B.N. Chaudhury, Abhidhamma Terminology in the Rūpārūpavibhāga).

RŪPAKĀYA - corporeality or materiality group as distinguished from nāmakāya (mind group), see Kāya. See also Trikāya, q.v.

RŪPA-JJHĀNA (Skt. Rūpadhyāna) or **RŪPĀVACARA-JJHĀNA** (Skt. Rūpāvacaradhyāna), absorptions (trance; meditation) of fine-material or form sphere.

These are achieved through — the attainment of full (ecstatic) concentration (appanā, q.v.), during which there is complete, though temporary, suspension of fivefold sense-activity and of the five hindrances (nīvaraṇa). The state of consciousness is one of full alertness and lucidity. This high degree of concentration is generally developed by the practice of one of forty subjects of tranquillity meditation (samatha-bhāvanā). The stereotype Text, often met with in the Suttas, runs as follows :—

1) Detached from sensual objects, O monks, detached from unwholesome states of mind, the monks enters into first absorption, which is accompanied by thought-conception (vitakka) and discursive thinking (vicāra), is born of detachment and

filled with rapture (pīti) and joy (sukha). In other words, dissociating mind from evils and desires the meditative monk tries to concentrate his mind on certain objects (kammaṭṭhāna, q.v.). At first his mind roams about the objects of meditation, but derives joy out of seclusion and enters and abides in the first stage of meditation (paṭhama-jhāṇa).

2) "After subsiding of thought-conception and discursive thinking, and by gaining inner traquillity and one pointedness of mind, he enters into a state free from thought-conception and discursive thinking, the second absorption, which is born of concentration (samādhi), and filled with rapture (pīti) and joy (sukha), i.e., in the second stage of meditation (dutiya-jhāna) his mind does not roam about (avitakka-avicāra) but is concentrated on the object of meditation (cetaso ekodibhāvaṃ), becomes internally serene and enjoys pleasure due to concentration (samādhija pītisukhaṃ).

3) "After the fading away of rapture he dwells in equanimity, mindful clearly conscious and he experiences in his person that feeling of which the Noble ones (ariyā) say, 'Happy lives the man with equanimity and attentive mind'; thus he enters the third absorption", i.e., in the third stage of meditation (tatiya-jhāna), his mind rises above pleasure and displeasure and attains mental equanimity. He is still attentive and clearly conscious, and watchful of what is happening in his body and mind.

4) "After having up above pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain, into the fourth absorption, which is purified by equanimity and mindfulness (sati)".

By getting rid of former pleasure and sorrow he enters and abides in the fourth of meditation (catuttha-jhāna) and remains undisturbed by any kind of feeling happy or unhappy and attains perfect equanimity. After perfecting himself in the meditation he has comprehended the four truths, viz. suffering, its origin, its removal and the path leading to its removal of suffering and gives up craving entirely and becomes arahant, the emancipated.

RŪPAPARICCHEDA, According to Rūpārūpavibhāga, the element of space (ākāsadhātu) is called rūpapari-ccheda that element by which the forms of matter are distinguished from one another, because we know that object must occupy space; they cannot exist without occupying some portion of space.

RŪPARĀGA, craving or desire for fine material existence of form (rūpa).

It is one of the higher fetters (uddham bhāgīya-saṃyojana) which tie beings to the wheel of existence.

RŪPARŪPAM - The first seventeen elements out of twenty-eight, namely, the element of earth (paṭhavīdhātu), the element of water (āpodhātu) the element of fire (tejodhātu); the element of wind (vāyodhātu), the element of eye (cakkhudhātu), the element of ear (sotadhātu), the element of nose (ghānadhātu), the element of tongue (jivhādhātu), the element of body (kāyadhātu), the element of vision (rūpadhātu), the element of sound (saddadhātu); the element of smell (gandhadhātu), the element of taste (rasadhātu); the element of contact (phoṭṭhabbadhātu), the female sex (itthindriya), the male sex (purisin-driya) and the vital force or life principle in matter as well as eatable food (āhāro) — these eighteen corporeal forms are called rūparūpaṃ i.e., the qualities of matter liable to change of forms under contrary influences.

RŪPALOKA, i.e., the world of form or the fine material world corresponding to the four fine material absorptions Rūpajjhāna namely first stage of meditation (paṭhamajjhana, q.v.), second stage of meditation (dutīya-jhāna, q.v.), third stage of meditation and the fourth stage of meditation (catutthajhāna, q.v.).

RŪPAVIKĀRA, The two media of communication, namely, the intimation by the body and speech (kāya-viññatti, vacīviññatti), lightness (lahutā), pliancy (mudutā), adaptability (kammaññatā), these five according to Rūpārūpavibhāga, are called rūpavikāra or distinctive condition of matter, that is to say, certain features of the body which strike one as being light, soft or pliant or flexible, for example, the hair on the body is light; the body or mouth is soft and tongue is flexible.

RŪPĀVACARA-CITTA, i.e., the types of consciousness in the form-sphere. (rūpaloka or rūpāvacara).

The rūpa-jhānic types of consciousness are counted in the Abhi-dhamma books as fifteen in all. In the Suttapiṭaka only four stages of meditation in the form-sphere are recognised, while in the Abhidhamma piṭaka the stages of meditation are counted as five. Therefore according to the enumeration in the Suttapiṭaka, the total number of rūpāvacara types of consciousness is twelve instead of fifteen. The fifteen types of consciousness as enumerated in the Rūpārū-pavibhāga, are divided into three groups each consisting of five.

A. Five rūpāvacara types of consciousness with wholesome or meritorious (kusala) reactions in the rūpaloka are as follows :—

1) Vitakka-vicāra-pīti-sukha-cittekaggatā-sahitaṃpaṭhama jjhāna-kusalacittaṃ, i.e., state of moral consciousness in the first trance or stage of meditation together with initial application or discursive and discriminatory thought (vitakka-

vicāra), joy (pīti), happiness or happy state of mind (sukha) and one-pointedness of mind (cittekaggatā).

2) Vicāra-pīti-sukha-cittekaggatā-sahitaṃ dutiyaajjhāna-kusalacittaṃ, i.e., state of moral consciousness in the second trance together with discriminatory thought (vicāra), joy, happiness and one-pointedness.

3) Pīti-sukha-cittekaggatāsahitaṃ tatiyajjhāna-kusala-cittaṃ, i.e., state of moral consciousness in the third trance together with joy, happiness and one-pointedness.

4) Sukha-cittekaggatā sahitaṃ catutthajjhānakusalacittaṃ, i.e., state of moral consciousness in the fourth trance together with happiness and one-pointedness.

5) Upekkhā-ekaggatāsahitaṃ pañcamajjhānaṃ kusalacittaṃ, i.e., state of moral consciousness in the fifth trance together with equanimity of indifference and one-pointedness.

B. Five states of consciousness in the form-sphere (rūpaloka) resulting (vipāka) from the moral action of the previous birth. The enumeration is same as stated above in A. For example, vitakka-vicāra-pīti-sukha cittekkaggtāsahitaṃ paṭhamajjhāna-vipākacittaṃ.

C. Five states of inoperative consciousness in the form-sphere that have action but no result (Kriyācitta). The enumeration is same as above. For example, vitakkha-vicāra-pīti-sukha-cittekaggatā sahitaṃpaṭhamjjhāna-kriyā cittaṃ.

L

LAKKHAṆARŪPA (Skt. Lakṣaṇarūpa)

According to Rūpārūpavibhāga, birth (jāti), decay (jarā) and death or passing away (maraṇa) — these three are called lakkhaṇarūpa, i.e., characteristic forms or faces of organic life.

LAHUTĀ (Skt. Laghutā), i.e., lightness, or agility. It is of three kinds, viz. lightness of corporeality (rūpassa lahutā), lightness of mental factor or mental constitution (kāyalahutā) and lightness of consciousness (cittalahutā).

See Visuddhimagga, p.448.

LOKA The term, according to Buddhist conception, denotes the spheres of existence comprising the whole universe.

The Rūpārūpavibhāga and other Abhidhamma manuals of psychological ethics speak of eighty-nine types of consciousness including the eight supramundane types (lokuttara). Types of consciousness (cittas) are considered and classified according to the gradation of four bhūmis, avacaras or lokas (planes or spheres). The four bhūmis or avacaras are kāmāvacara, (sensuous sphere), rūpāvacara (form-sphere), arūpāvacara (formless sphere) and lokuttara (supramundane sphere). The consciousness which arises in the

kāmaloka is non-jhānic or non-reflective and the consciousness appertaining to the remaining three bhūmis is jhānic or reflective. The four bhūmis or lokas represent a cosmographical gradation of existences. They are as follows :

1. Kāmaloka :

(a) nirayas or hells

(b) petaloka or abode of spirits

(c) tiriyas or animal world

(d) manussaloka or human world

(e) six devalokas or world of gods.

The six devalokas comprise (1) the world of four guardian deities of the four quarters; (2) the world of gods of the thirty-three (Tāvatiṃsa); (3) the world of Yāma gods; (4) the world of Tusita gods; (5) the world of Nimmāṇarati gods; and (6) the world of Paranimmita-Vasavatti gods. These six deva worlds are collectively called Kāmāvacara-devaloka.

2. Rūpaloka : sixteen grades of existences having material form.

3. Arūpaloka : This is a formless world, the highest of three spheres mentioned above. As there is no corporeality in this sphere, existence is entirely based on attainments (samāpatti) or concentrations on the formless which are divided into four grades. viz., (1) the sphere of unbounded space (ākāsānañcāyatana), "where meditative thought has transcended all limitations even of space"; (2) the sphere of infinte consciousness (viññāṇañcāyatana); (3) the sphere of nothingness or non-individuality (ākiñcaññāyatana) and (4) the sphere of neither perception nor non-perception i.e., of imperceptible perception (nevasaññā-nāsaññāyatana), "wherein perfect ease and calm and the thought process become so sublime and refined that in the deepest concentration the very object of thought is lost sight of".

4. Lokuttara : Eight supramundane grades of existences.

The types of consciousness arising in the kāmāvacara sphere may be both wholesome (kusala) and unwholesome (akusala), resultant (vipāka) and inoperative (kiriyā). The types of consciousness appertaining to the remaining three bhūmis are all kusala, vipāka or kiriyā.

LOKADHAMMA (Skt. Lokadharma), means worldly conditions, things of the world, (PED). Eight things are called worldy conditions as they arise in connection with worldly life, namely, gain (lābha), loss (alābha), honour (yasa), dishonour (ayasa), happiness (sukha), misery (dukkha) praise (pasaṃsā) and blame (nindā), Dīgha N. III, 260; Aṅguttara N. IV p.157.

LOKADHĀTU, i.e., constituent or unit of universe, world element; a world; sphere; another name for cakkavāla

Dasasahassa-lokadhātu, the system of the 10000 worlds.

LOKANĀTHA, i.e., saviour of the world, an epithet of the Buddha. Katamamhi va janapada lokanātha yattha gantvāna passemi sambuddhaṃ dvipaduttamaṃ i.e. "in what locality dwells the chief of the world, that going there we may adore the perfectly Enlightened, the first of men". Suttani-pāta, v. 995; Visuddhimagga, pp.201, 234; Vimānavattha Aṭṭha, p.165; Petevatthu Aṭṭha, pp.42, 287.

LOKANĀYAKA, i.e. guide or leader of the world, an epithet of the Buddha. Example, purā Kapilavatthumhā nikkhanto lokanāyako, apacco Okkākarājassa sakyaputto pabhaṃkaro i.e. Formerly went out from Kapilavatthu ruler of world, an offspring of the Okkāka king, the Sakya son, the hightgiving, Suttanipāta, v. 991; Apadāna p.20; Milindapañha, p.222.

LOKUTTARA (Skt. Lokottara). "The term lokuttara has two meanings - viz. (a) in ordinary sense : the highest of the world, best, sublime (like lokagga, etc.), after applied to Arahantship, e.g. lokuttara-dāyajja, i.e., inheritance of Arahantship, Jātaka I. 91; Dhammapada Aṭṭh I. 117; ideal : Lokuttara dhamma (like parama dhamma) the ideal state, i.e., Nibbāna, Majjhima N. II p.101; III p.115. In later cononical texts it means beyond these worlds, supramundane, transcendental, spiritual. In this meaning it is applied to the group of nine supramundane ideal states (nava lokuttarā dhammā), viz. sotāpatti magga, q.v. sakadāgāmīma-gga (q.v.) anāgāmī-magga (q.v.), arahattamagga (q.v.), sotāpattiphala (q.v.), sakadāgāmiphala (q.v.), anāgā-miphāla (q.v.), arahattaphala (q.v.) and with the addition of Nibbāna (q.v.), Dhammasaṅgaṇi, 1094; Mrs. Rhys Davids, Buddhist Psychological Ethics, p.98.

LOKIYA-CITTA, mundane consciousness.

The Kāmāvacara-citta (q.v.), Rūpāvacara-citta (q.v.) and Arūpāvacara-citta (q.v.) belonging to non-Arahantas are the lokiya-citta or mundane consciousness. They make accumulation of the resultants of moral and immoral actions and thereby form a chain of becoming (loka).

LOKUTTARACITTA (Skt. Lokottara-citta), i.e., supermundane types of consciousness.

According to Theravāda Buddhist classifications, the Lokuttara types of consciousness are counted as eight in all, divided into two groups of magga (Skt. mārga) or stage of effort and phala or stage of fruition. All the Lokuttara types of consciousness have Nibbāna for their object (nibbānaṃ ālambitvā). They are highly reflective in character and wholesome (kusala) in their reaction.

A. Four Lokuttara of types of consciousness arising in the four stages of effort (magga) are as follows :–

(1) Sotāpattimaggacittaṃ, i.e., the consciousness arising in the stage of effort or path of sotāpanna, stream enterer in the first stage of Buddhist sainthood.

(2) Sakadāgāmimaggacittaṃ i.e., the consciousness arising in the stage of effort of a sakadāgāmi (q.v.), once returner in the second stage of sainthood.

(3) Anāgāmimaggacittaṃ, i.e., The state of consciousness arising in the stage of effort or path of an anāgāmī (non-returner) in the third stage of sainthood.

(4) Arahattamaggacittaṃ i.e., The state of consciousness arising in the stage of effort or path of an arahant (emancipated) in the fourth stage of sainthood.

B. Four Lokuttara types of vipākacitta or phalacitta are as follows :–

(1) Sotāpattiphalacittaṃ, i.e., the state of consciousness arising in the stage of fruition, of a sotāpanna.

(2) Sakadāgāmiphalacittaṃ, i.e., the state of consciousness arising in the stage of fruition of a sakadāgāmī.

(3) Anāgāmiphalacittaṃ, i.e., the stage of consciousness arising in the stage of fruition of a anāgāmī.

(4) Arahattaphalacittaṃ, i.e., the state of consciousness arising in the stage of fruition of an arahant.

LOKUTTARAVĀDA — The upholders of this school were known as Lokuttaravādins, because they conceive Buddha as supermundane being (lokuttara).

They belonged to the same group of the Mahāsaṅghikas. The main sources of information for the doctrines of the Mahāsaṅghikas and the Lokuttaravādiṇs are the Mahāvastu-avadāna, Kathavatthu and works of Vasumitra. Bhavya and Vinītadeva. It is said in the Mahāvastu : Ārya Mahāsaṅghikānām Lokottaravādi-nām Madhyadeśikānam pāṭhena Vinayapiṭakasya Mahāvastuye). In the Mahāvastu : the doctrines mentioned are like the Theravāda, e.g. cāri āryasatya (Pali cattāro ariyasaccāni), ārya-aṣṭāṅgika-mārga (Pali ariya aṭṭhaṅgika magga), non-existence of ātman (anātman, Pali anattā), theory of karmavāda, bodhipakṣiya-dharmas (bodhipakkhiya-dhammā), bodhyaṅgas (Pali bojjhaṅga); theory of Pratītyasamutpāda (Pali paṭiccasamuppāda) and so forth (Mahāvastu III pp. 331-3; 345; 335-7; 66; 65; 448-9). The Mahāyānic characteristics such as the doctrines dharmaśūnyatā, trikāya, the two āvaraṇas (kleṣāvaraṇa and jñeyāvaraṇa) receive little attention and the accounts of the four caryās, ten bhūmis, countless Buddhas and kṣetras (spheres) appear

more as interpolations than as intigral parts of the original text.

The Mahāsaṅghikas and their off shoots Lokuttaravādins were forerunners of Mahāyānism as their text Mahāvastu contains the only Mahāyānic features of the deification of Buddhas and Bodhisattvas. A Bodhisattva is described as self-born (upapāduka) and without parents; sits cross-legged in the womb and preaches. therefore perform to the gods who acts as his protectors; which in the womb he remains untouched and clean and pure from kind of dirt in the womb and issued out of the womb by the right side without piercing it (Mahāvastu I. p.148). He cannot have sensual lust (kāma) and so Rāhula, his son, is self born. There are occasional references to Buddha as supermundane (lokuttara) and his acquisitions also are said to be all lokuttara and cannot be compared to anything worldly (ibid, I. pp. 48, 159). The text further describes the spiritual practices are supramundane and are his merits, even his bodily movements such as walking, standing, sitting and lying are also supramundane. It is for following ways of the world (lokānuvartana) that he shows his bodily postures. He has no disease and still he takes medicine to cure himself (ibid, I. pp.167-170). This lokuttara conception about Buddha in the Mahāvastu was probably reproduced by the Lokuttaravādins.

LOBHA, greed, covetousness.

It is one of the three unwholesome roots (akusalamūla) which determine the actual immoral quality of volitional states and a conscious thought with its mental factors.

The three unwholesome roots are greed or covetousness (lobha), hatred (dosa, q.v.) and delusion (moha). Whereas delusion is found in any unwholesome deed or thought, greed and hatred stand as two opposites, as attraction and repulsion, respectively. It is a synonym of abhijjhā, q.v.

LOHITA-KASIṆA (Skt. Lohitakṛtsna) i.e., red colour as an object of meditation (kammaṭṭhāna, q.v.).

To induce concentration of mind, a beginner is generally asked to fix his attention on red colour (lohitakasiṇa). It may be red flower or a piece of red cloth or a red colour element (vaṇṇa-dhātu), e.g. a red gem. It may be specially prepared by filling a basket upto the brim with red flowers in such a way so that the pollens or stalk may not be seen. The basket should be covered by a piece of red cloth in such a way that the mouth of the basket is to appear like the surface of the drum. It should be surrounded by a band of a different colour. Then the adept is to concentrate his mind on the red colour avoiding the other marks (lakkhaṇas of the flowers or cloth and develop the uggaha nimitta (acquired image), i.e., unsteady and unclear image, which arises when the mind

has reached a weak degree of concentration and then develop the paṭibhāga nimitta (counter image), i.e., an entirely clear and immovable image arising at a higher degree of concentration (Visuddhi-magga, pp. 173-174).

V

VACĪ-KAMMA (Skt. Vāk-karma), verbal action.

Out of tenfold unwholesome or impure course of action (dasa-akusala-kammapatha, q.v.) verbal actions are lying or speaking falsehood (musāvāda, q.v.), slandering (pisunāvācā, q.v.), rude or harsh speech (pharusā vācā, q.v.) and frivolous talk (samphappalāpa, q.v.) and out of tenfold wholesome or pure course of action (dasa kusala kammapatha) verbal actions are avoidance of all kinds of evil speech.

VACĪVIÑÑATTI (Skt. Vākvijñapti), literally means 'making known by speech. It is an Abhidhamma term for 'Verbal Expression' belonging to the coporeality group (rūpa) which is classified in the Rūpārūpavibhāga into twenty-eight varieties. Vacīviññatti is an intimating element (dhātu). The intimation or expression by the speech, according to the Rūpārūpavi-bhāga, is cittaja, i.e., born of mind. It is produced by co-nascent volition and conveys ideas.

Buddhaghosa defines it thus, "verbal expression is so called because it makes known as intention by means of a speech-produced noise." Visuddhimagga. (pp-12, 448).

VAJRAYĀNA — a later school of Buddhism - For details see MANTRA-YĀNA, etc. q.v.

VATTHUDASAKA (Skt. Vastudaśaka), i.e., tenfold material basis or substances.

The vatthudasaka i.e., the base-decade or tenfold material basis signifies vitality and such organic qualities as are inseparable adjuncts, together with the heart-base (hadayavatthu), a variety of twenty-eight kinds of material qualities (rūpa). Vatthudasaka (base-decade) consists of eight inseparables, namely, colour (vaṇṇa), odour (gandha), taste (rasa), nutrition (oja) and four mahābhūtas and vitality (jīvitindriya) and heart base (hadayavatthu).

(B.N. Choudhury, Abhidhamma Terminology in the Rūpārūpavibhāga.

VAYĀNUPASSANĀ (Skt. Vyayānupaśyanā), contemplation of fall or vanishing, is one of the eighteen chief kinds of insight meditation (vipassanā, q.v.). Visuddhimagga, p. 694.

VASĪ (Skt. Vaśī), mastery. Visuddhimagga speaks of five kinds of mastery (vasī), which any one who wishes to develop the absorptions (jhāna), should acquire first of all, with regard to the first absorption, namely; mastery in adverting to it (āvajjana-vasī), in entering it (samāpajjana-vasī), in determining it (adhiṭṭhāna-vasī), in retrospection (paccavekkhaṇavasī).

In the Visuddhimagga (pp.154; 704 f) it is said : "If wherever, whenever and for whatever duration desired, one enters the first absorption (paṭhamajjhāna), and at one's entering it, no slowness is experienced, this is called mastery in entering the absorption, etc."

VĀTSĪPUTRĪYA (or VAJJI-PUTTAKA) — SAṀMITĪYA.

It was a Buddhist sect belonging to a section of the Vajjiputtakas or Mahāsaṅghikas who were the earliest seceders from the original Theravāda. Buddhist Church after the Second Council convened, according to Pali Tradition, another council with a large number of ten thousand monks (Dīpavaṃsa, Ch.V). The Vātsiputriyas, later known as Vātsiputrīya-Saṃmitīyas, became the most prominent school of Buddhism for particular views it advocated (Ref. Abhidharma-kośa-vyākhya, IX. 3 (Japanese Ed. p.699; Vātsiputrīya-Āryasammitīyaḥ). The Dīpavaṃ sa mentions Sammitiya as a branch of Vajjiputtakas. The monks adhering to these schools were probably those vajjiputtakas who submitted to the decisions of the Second Council and gave up their heresies as distinguished from those who preferred to remain apart and form a distinct Saṅgha of their own. Much is not known about this school in the early history of Buddhism. The Vatsiputrīya school became popular and wide-spread during the reign of Harṣavardhana (606-647 A.D.) and it is said that the king's sister Rājyaśrī became the nun (bhikṣuṇī) belonging to this school. The Chinese Travellers Huen Tsang and It–sing also testify to the wide popularity of the Vatsiputrīya Saṃmītiya school in India. The earliest evidence to the existence of this school is furnished by a Gupta inscription discovered at Sarnath (Ref. Epigraphica Indica, VIII. p.172; Sahni, Catalogue of the Museum at Sarnath, p.30), which describes that the Sāṃmitiyas ousted the Sarvāstivādins about 300 A.D. who had established themselves there. This inscription is very important in the history of Buddhist schools, for it shows that Sarnath was a centre of Theravāda group, the earliest popular school who was driven away by the next popular Sarvastivāda-school who again had given place to the Saṃmitīyas. Sārnath was a great centre of the Saṃmitiya school.

The Saṃmitīyas ascribed the origin of their school to Mahākaccāyana, the famous monk of Avanti. They had close connection not only with the Theravāda but also with Avanti, for which they were also called Avantakā. According to Vinītadeva, the Sāṃmitīyas were sub-divided into three sects, Kuru-Kullakas, Avantakas and Vātsiputrīyas, (Obermiller, Translation of Buston's History of Buddhism, II. pp.99-100).

Huen-tsang records that he carried to China fifteen books of the Sāṃmitāya school (Watters' Yuan Chwang, I, pp. 20, 21). I-tsing (Takakusee pp. 7, 66, 140) speaks of its separate Vinaya texts and further tells us that this Vinaya had rules regulating the use of undergarment, girdle, medicines and beds for the members of the sect in a way peculiar to itself. The only fundamental work that is clearly mentioned as belonging to this school in Nanjio's Catalogue of Chinese Buddhist Canon and extant in Chinese translation in the Sāṃ mitīya śāstra or Sāṃ mitīyanikāya śāstra containing the tenets of this sect. Most of the passages quoted in the Kathā-vatthu as giving the views of the Sāṃmitīya school are traced in the Pali Piṭaka. Probably the Sutta Piṭaka of the Sāṃmitiyas was essentially the same as that of the Theravāda.

Regarding the doctrine of the Saṃmitiya-Vātsīputrīya school the Kathāvatthu and Vasumitra's treatise furnish us thus that there is a persisting entity (pudgala) passing from one existence to another and that is not possible for a skandha to transmigrate without pudgala. According to them this pudgala (an individuality, a personality, a self) is indefinable and which persists through all existences (Abhidharma Kośa-vyākhyā, Japanese ed. pp. 697-713). It is neither identical with, nor different from, the skandhas as anātmā (theory of non-soul) forms the keynote of Buddhist philosophy; this theory has brought forth vigorous criticism from most of the prominent Buddhist philosophers including Vasubandhu (Ref. Abhidharmakośa, Ch. IX) and Nāgārjuna (Madhyamakavṛtti, p.275, quoting Ratnāvali, p.267, 283; Bodhicaryāvatāra, ix. 60). It has also been mooted whether on account of this theory the Saṃmitiyas (Vātsīputriyas) should be regarded as within or outside the pale of Buddhism. According to some thinkers, they should be treated as heretical while according to others they are Buddhists but their pudgalavāda, being a form of satkāyadṛṣti, acts as a hindrance to the attainment of Nirvāṇa (La Vallee Pousin's preliminary notes on the Abhidharmakośa (French Translation) IX. pp. 227f).

Among the other views of these schools we may mention that they like the Theravādins, recognised the Arhats as infallible as against the opinion of the Sarvastivādins. They however adhered to the doctrine that there is 'antarābhava' (intermediate state of existence), which was not agreed to by the Theravādins and the Mahāsaṅghikas. Their conceptions of Buddha and Nirvāṇa, fruits of sanctification and their attainments, various stages of dhyānas and beings of the higher worlds had much in common with those of the Theravādins and the Sarvāstivādins. For details see N. Dutt, Early Monastic Buddhism, Vol. II, pp. 174-194).

VĀYO-KASIṆA (Skt. Vāyukṛtsna) i.e., wind as an object of meditation. To induce concentration of mind, a beginner is asked to fix his attention on wind. Though wind cannot be directly seen with eyes but the effect of its movement can be seen or felt. In this case, the contemplating monk observes the swaying or shaking of the sugarcane tops or bamboo tops, and in the latter he feels by his body the rush of wind through a hole in a wall or through a window. He realises that it is wind which is moving the tops of sugarcane or striking his body. In a secluded place the adept is to take his seat and try to concentrate his mind on the vāyokasiṇa, cogitating all the while the evils of kāma, the solace in overcoming it and the fact that great saints had obtained emancipation by means of such dhyānas, repeating constantly the term 'Vāyo' or any of its synonyms. The adept is to try to feel the movement of wind inwardly with vividness and distinctness as he was seeing or feeling with his eyes or body open. As soon as this is accomplished the uggahanimitta (acquired image) is said to have come to stay (jātaṃ). He can now go back to his place of residence and cogitate on the 'nimitta' acquired by him (Visuddhimagga p.125). By doing so, he gradually gets rid of the five hindrances (nīvaraṇas) to higher spiritual life and the impurities (kilesas). By this first attempt at concentration upacārasamādhi, his mind becomes concentrated, and there appears in the mind the paṭibhāganimitta (counter image), i.e., the image of the object (uggahanimitta) but now it is much clearer and brighter than the uggahanimitta and without the kasiṇadosa which remains in ugganimitta. Then commences really the course of meditational practices commencing with upacāra, appanā and ending with catukka or pañcakajhāna (Compendium of Philosophy, pp. 54-55).

VĀRITTA-SĪLA, (The term is formed on the analogy of cāritta, q.v.), morality consisting in avoiding (evil things), i.e., the avoidance of those things that the Blessed One (Buddha) has rejected as not to be followed (Visuddhimagga, pp. 10-11).

VIKUBBANA-IDDHI (Skt. Vikuṛbanaṛddhi), the power of transformation. It is one of the magical faculties (iddhi, q.v.). By this iddhi one may possess the power of adopting another form, i.e., assuming different form by supernatural psychic power attainable through the utmost perfection in mental concentration. The stereotyed text met with in all the four Nikāyas (e.g. Dasuttara Sutta of Dīgha Nīkāya; Bhayabherava and Ākaṅkheyya Suttas of Majjhima Nikāya).

VIKKHAMBHANA-PAHĀNA (Skt. Viṣkambhana-prahāṇa), overcoming or abandoning by repression (or suspension). It is one of the five kinds of overcoming (pahāna, q.v.).

VIGATA-PACCAYA (Skt. Vigata-pratyaya), i.e., Disappearance condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is a relation just like Natthi-paccaya. Here also when the paccaya-dhamma disappears, there is the arising of paccayuppannadhamma. The relation between them is vigatapaccaya. The Paṭṭhāna (I. p.10) defines it thus - Samanantaravigata cittacetasikā dhammā paccupannānaṃ cittacetasikānaṃ dhammānaṃ vigatapaccayena paccayo, i.e., "Consciousness and mental concomitants, which have just disappeared (vigata) are to the presently arisen consciousness and mental concomitants a condition by way of disappearance."

VICIKICCHĀ (Skt. Vicikitsā), i.e., sceptical doubt. It is one of the five mental or spiritual hindrance (nīvaraṇa, q.v.) and one of the three fetters (tīni saṃyojanāni q.v.) which disappear for ever at stream-entry (sotāpanna, q.v.), the first stage of holiness (see ariyapuggala, q.v.). As a fetter, it refers to vicikicchā (doubt) about the Buddha, the doctrine (dhamma), the community of monks, (saṅgha), training (sikkhā) about things past and future and conditionality (Paṭiccasamuppāda, q.v.) Dhammasaṅgaṇi, 1004, Aṅguttara IV. p. 131.

It also applies to uncertainty whether things are wholesome or not to be practised, or not of high or low value etc.

According to the Visuddhimagga, p. 471, vicikicchā, is the lack of desire to think things out, i.e., to come to a conclusion, it has the nature of wavering and its manifestation is indecision and a divided attitude; its proximate cause is unwise attention to matters of doubt. It is associated with one of two classes of unwholesome consciousness rooted in delusion.

Vicikicchā is rejectable and karmically unwholesome, as it paralyses thinking and hinders the inner development of man.

VIJJĀCARAṆA (Skt. Vidyācaraṇa), knowledge and conduct. This expression occurs in these passages in the Suttas where the qualities of a Buddha are described, e.g. "Truly, the Blessed one is holy, is fully enlightened, perfect in knowledge and conduct......"

According to of the Dīgha Nikāya and the Visuddhimagga knowledge (vijjā) refers here either to threefold knowledge (tevijjā) or to the eight kinds of knowledge, namely : the six higher spiritual powers (abhiññā, q.v.), insight (vipassanā, q.v.) and magical power (iddhi, q.v.); whilst conduct (ācaraṇa) refers to fifteen things : moral restraint (saṃvara), watching over the sense-doors, moderation in eating (bhojane mattaññutā), wakefulness, faith (saddhā), moral shame (hiri), moral dread (ottappa),

great learning (adhisikkhā), energy (viriya), mindfulness (sati), wisdom (paññā) and four absorptions (jhāna).

VIJÑĀNAVĀDA — idealistic school of Mahāyāna, see Yogācāra, q.v.

VIÑÑATTI (Skt. Vijñapti), (lit. making known), intimation, expression.

It is an Abhidhamma term for bodily expression (Kāyaviññatti, q.v.) and verbal expression (vacīviññatti q.v.), both belonging to the corporeality group (rūpa q.v.). They are produced by the co-nascent volition (sahajāta cetanā), and the therefore, as such, purely physical and not to be confounded with kamma (q.v.), which as such is something mental. Buddha-ghosa defines both kinds of viññattis thus : "One speaks of bodily 'expression', because it makes known an intention by means of bodily movement, and can itself be understood by the bodily movement which is said to be corporeal".

"Verbal expression" is so called because it makes known an intention by means of a speech-produced noise". - Visuddhimagga, p.448.

VIÑÑĀṆA (Skt. Vijñāna), consciousness.

Viññāṇa is one of the five groups of existence (aggregates, khandha, q.v.); one of the four nutriments (āhāra, q.v.); the third link of the dependent origination (paṭiccasamuppāda, q.v.) and the fifth in a sixfold division of elements (dhātu, q.v.).

Viewed as one of the five groups of (pañca-kkhandha), viññāṇa is inseparably with the three other mental groups 'nāma' namely, feeling (vedanā), perception (saññā), mental formation or impression (saṅkhāra) and furnishes the bare cognition of the object, while the other three contribute more specific functions. Just as the other groups of existence, consciousness is a flux (viññāṇa-sota, Skt. vijñāna-srota, stream of consciousness) and does not constitute an abiding mind-substance; nor it is a transmigrating entity or soul. The three characteristics (ti-lakkhaṇa), impermanence (anicca), suffering (dukkha), and not-self (anattā) are frequently applied to it in Anattā lakkhaṇa Sutta.

The Buddha often said, for example, in the Mahātaṇhāsaṇkkhaya sutta, Majjhima Nikāya (I) : 'Apart from condition there is no origination of consciousness (in many a figure is conditioned genesis spoken of in connection with consciousness (anekapariyāyena paṭiccasamuppanaṃ viññāṇaṃ vuttam, aññatra paccayā natthi viññaṇassa sambhavo), and all these statements about its nature hold good for the entire range of consciousness, be it "past, future or presently arisen, gross or subtle, in one-self or external, inferior or lofty, far or near".

According to the six senses (indriya) it divides into six kinds,

namely, eye (or visual) consciousness (cakkhu-viññāṇa), etc. About the dependent arising of these six kinds of consciousness, Visuddhimagga says : "Conditioned through the eye, the visible object, light and attention, eye-consciousness arise. Conditioned through the ear, the audible object, the ear-passage and attention, ear-consciousness arise. Conditioned through the nose, the olfactive object, air and attention, nose-consciousness arise. Conditioned through the tongue, the gustative object, humidity and attention, tongue-consciousness arise. Conditioned through the body, the bodily contact (the impression, the earth-element and attention, body-consciousness arise. Conditioned through the subconscious mind (bhavaṅgamano), the mind-object nd attention, mind-consciousness arise."

The Abhidhamma texts and manuals distinguish eighty-nine kinds of consciousness, being either karmically wholesome, unwholesome or neutral and belonging either to the sense-sphere (kāmāvacara), form-sphere (rūpāva-cara), formless-sphere (arūpāvacara) or to super-mundane-consciousness.

VIÑÑĀṆA-KICCA (Skt. Vijñānakṛtya), functions of consciousness as exercised within a process of consciousness or cognitive series (cittavīthi).

In the Visuddhimagga (pp.457f) such functions are described as follows :—

(1) **PAṬISANDHI-CITTA** (Skt. Pratisandhicitta, rebirth consciousness). It is the first of the fourteen functions of consciousness. It is a karma-resultant type of consciousness and arises at the moment of conception, i.e., with the forming of new life in the mother's womb.

(2) **BHAVAṄGACITTA** (Skt. Bhavāṅgacitta, subconsciousness citta) or subconscious life continuum. "As soon as rebirth consciousness has ceased, there arises similar sub consciousness with exactly the same object, following immediately upon rebirth-consciousness and being the result of this or that karma (volitional action done in a former birth and remembered there at the moment before death) and again a further similar state of subconsciousness arises. Now, as long as no other consciousness arises to interrupt the continuity of the life-stream, so long the life stream, like the flow of a river, rises in the same way again and again during dreamless sleep and at other times. In this way one has to understand the continuous arising of those states of consciousness in the life stream. As soon as a visible object has entered the range of vision, it acts on the sensitive eye-organ (cakkhupasāda), conditioned thereby an excitation of the subconscious stream (bhavaṅga-sota) takes place."

(3) **ĀVAJJANA** (Skt. Āvarjana), advertence, turning to. As soon as, subconsciousness is broken off the functional mind-element (manodhātu), grasping the object and breaking through the subconscious stream, performs the function of adverting the mind towards object (āvajjana) which forms the first stage in the process of consciousness (cittavīthi). If an object of the five physical senses is concerned, it is called 'five-door-advertence' (pañca-dvāra-āvajjana), in the case of a mental object.

(4) **DASSANA** (Skt. Darśana), seeing. Immediately there upon (i.e., after advertence) there arises at the eye door, and based on the sensitive eye-organ, the eye-consciousness, while performing the function of 'seeing' (dassana)

(5) **SAVANA** (Skt.Śravaṇa) while performing the function of hearing

(6) **GHĀYANA** (Skt. Ghrāṇa) smelling

(7) **SĀYANA** (Skt. Svādana) tasting

(8) **PHUSANA** (Skt. Sparśa) ... touching

9. **SAMPAṬICCHANACITTA** (Skt. Sampraticehana-citta), receptive consciousness.

It is the mind-element (mano-dhātu) that follows immediately upon the arising of sense-consciousness (visual consciousness,etc.) performing on that occasion the function of receiving the sense-object.

10. **SANTĪRANACITTA**, investigating consciousness.

Immediately therafter (i.e., sampaṭicchana) in the cognitive series, there arises the mind consciousness element performing the function of investigating (santīrana) the object received by mind element.

This type of consciousness has three functions (Tini santīrana kiccāni). The three functions are as follows :

(i) Investigating consciousness accompanied by hedonic indifference (akusala-vipāka upekkhāsahagatena santīrana citta). This consciousness is the result of bad deed of the previous life.

(ii) Investigating consciousness accompanied by hedonic indifference (kusala-vipāka upekkha sahagata santīrana citta). This consciousness is the result good deed of the previous life.

(iii) Investigating consciousness accompanied by hedonic indifference and associated with pleasant feeling (kusala-vipāka somanassa sahagata santīrana citta). These type of consciousness is the results of good deed of the previous births.

11. **VOTTHAPANACITTA**, determining consciousness. Immediately thereafter (i.e., santīrana) there arises the functional, rootless mind-consciousness-element, accompanied

by indifference, while performing the function of determining (votthapana) the sense object, investigated by the mind-element.

12. **JAVANA-CITTA**, impulsive moments of consciousness (from javati, to impel) is the phase of full cognition in the cognitive series (citta-vīthi) occurring at its climax, if the respective object is large or distinct.

13. **TADĀRAMMAṆA-CITTA**, q.v; registering consciousness.

Tadālambana kicca or tadārammaṇa citta is a kind of the function of mind which views previous experiences. Generally two kinds of experience we recieve as the result of past birth, namely, the experience of result on the one hand and the experience of bad result on the other. The task of tadālambana kicca is to catch hold of these past experiences which exist in our present life in the form of Vipāka. These types of consciousness is generally found in Kāmaloka or the realm of senses Mahaggata-citta or the consciousness belonging to the Rūpaloka or the realm of Form and Arūpaloka or the realm of Formless if free from tadālambana-kicca. (See Tadālambana-citta, q.v.)

14. **CUTI** (Skt. Cyuti) CITTA, q.v. dying consciousness.

VIÑÑĀṆAṬṬHITI (Skt. Vijñānasthiti), abodes or supports of consciousness. The Aṅguttara Nikāya (IV, p. 40) describes seven such abodes :

(1) There are beings, which are different in body, and different in perception, such as men, some heavenly beings, and some beings living in states of suffering (apāya). This is the, first abode of consciousness.

(2) There are beings, which are different in body, but equal in perception, such as the first-born gods of the Brahmaworld. This is the second abode of consciousness.

(3) There are beings, which are equal in body, but different in perception, such as the Radiant Gods (ābhassara-deva). This is the third abode of consciousness.

(4) There are beings which are equal in body and equal in perception, such as the all-illuminating gods (subhakiṇha-deva). This is the fourth abode of consciousness.

(5) There are being ...... reborn in the sphere of boundless space (ākāsānañcāyatana). This is the fifth abode of consciousness.

(6) There are beings.... Sphere of boundless consciousness (viññāṇañcāyatana). This is the sixth.....

(7) There are beings.... Sphere of nothingness (ākiñcaññāyatana). This is the seventh abode of consciousness.

In the Saṅgīti Sutta of the Dīgha-Nikāya there are mention four

viññāṇaṭhitis, viz. corporeality feeling, perception and mental formations apparently in the sense of bases of consciousness.

VIÑÑĀṆĀNAÑCĀYATANA (Skt. Ananta-vijñānāyatana) i.e., sphere of boundless consciousness. It is a subject of meditation (kammaṭṭhāna) name for the second higher meditative absorption (samāpatti) in the immaterial or formless sphere (Arūpaloka q.v.), this is closely connected with ākāsānañcāyatana first subject of āruppa meditation and a step in advance. In the ākāsānañāyatana meditation, the adept's mind is not without some notion of sphere. This is considered as faulty and the adept seeks to withdraw his mind from the sense sphere and the attention to pavattaviññāṇa, i.e., the consciousness that has arisen in the adept's mind by concentrating his mind on ananta-ākāsa, meditates on ananta-viññāṇa. By constantly meditating over this nimitta (ananta-viññāṇa) he destroys the nīvaraṇas (q.v.) develops mindfulness (sati) and concentrates his mind through upacāra attains sixth jhāna. (Visuddhimagga, p. 328 f)

VITAKKA-CARITA (Skt. Vitarka-carita) ruminating or speculative natured, one of the six types of men (see carita, q.v.)

VINIBBHOGARŪPA, The manual writer and commentator Buddhadatta in. Rūpārūpavibhāga has classified the concept of twenty-eight kinds of rūpas into various categories. According to him, the elements of eye, ear, nose, tongue, body, sound. Touch or contact, female sex, male sex, the vital force, the heart base, the space, the intimating elements such as kāyaviññatti (q.v.) and vacīviññatti (q.v.) lightness, pliancy, adaptability, collection or integration, continuity, decay, and unsubstantiality, are called vinibbhogarūpas, i.e., separable material qualities (See. Rūpa q.v.).

VIPATTI, deviation or aberration.

Vipatti is of two kinds : (1) deviations from morality (sīla-vipatti) and (2) deviation from understanding or view (diṭṭhivipatti).

It is said in the Puggalapaññatti (p.21) "to deviate in deeds, or in words, or in both deeds and words; this is called deviation from morality.

"Alms and offerings are useless, there is no fruit and result of good and bad actions, there are no such things at this and the next life ... such wrong views are called deviations from understanding or view".

VIPARIṆĀMA-DUKKHATĀ (Skt. Viparināmadukhatā), the suffering in change, it is the third kind of suffering (dukkhatā, q.v.).

VIPARIṆĀMĀNUPASSANĀ (Skt. Vipariṇāmānupaśyanā), contemplation of change, is one of the eighteen

chief kinds of insight meditation (vipassanā, q.v.)

VIPALLĀSA (Skt. Viparyāsa), perversions. "There are three perversions, which may be either of perception (saññā-vipallāsa), perversion of consciousness (citta-vipallāsa), of perversion of views (diṭṭhi-vipallāsa). And which are these four? To regard what is impermanent (anicca) as permanent (nicca); what is painful (dukkha) as pleasant or happiness yielding; what is without a self (anattā) as self; what impure or ugly (asubha) as pure or beautiful (Aṅguttara N. II, p. 52; see also Ledi Sayadaw, Manual of Insight, p. 5.)

Buddhaghosa says, "Of the perversions, the following are eliminated by the first path-knowledge (sotāpatti) : the perversion of perception, consciousness and views, that the impermanent is permanent and what is not-self is a self; further the perversion of views that the painful is pleasant, and the impure is pure. By the third path-knowledge (anāgāmitā) following are eliminated : the perversions of perception and consciousness that the impure is pure. By the fourth path-knowledge (arahatta) are eliminated the perversions of perception and consciousness that the painful is pleasant." (Visu-ddhimagga, p.685).

VIPASSANĀ (Skt. Vipaśyanā), insight.

Vipassanā is the intuitive light flashing forth and exposing the truth of the impermanency (anicca), the suffering (dukkha) and impersonal and unsubstantial nature (anattā) of all corporeal and mental phenomena of existence. It is insight-wisdom (vipassanā-paññā) that is the decisive liberating factor in Buddhism though it has to be developed along with the two other trainings in morality (sīla) and concentration (samādhi).

Tranquillity and insight (samatha – vipassanā) are identical with concentration (samādhi) and wisdom (pañña) and form the two branches of mental development (bhāvanā q.v.).

Insight (vipassanā) is the penetrative understanding by direct meditative experience of the impermanency, misery and impersonality of all material and mental worldly phenomena. It is 'insight' that leads to entrance into supermundane states of holiness and to final liberation (nibbāna). It is said in the Paṭisambhidāmagga (p. 97) : "It is the contemplation of impermanence (aniccānupassanā), of unsatisfactoriness (dukkhānupassanā), of impersonality (anattānupassanā), of aversion (nibbidānupassanā), of detachment (virāgānupassanā), extinction (nirodhānupassanā), abandonment (paṭinissaggānupassanā), with regard to corporeality (rūpa), feeling (vedanā), perception (saññā), mental formations (saṅkhāra) and consciousness (viññāṇa)..... That in contemplating the impermanency one

is not more agitated by the idea of grasping (upādāna)... no more by ignorance (avijjā) and the defilements associated therewith and no more by the groups of existence (khandha), this is called the power of insight (vipassanābala).

Insight (vipassanā) is not result of a mere intellectual understanding, but is won through direct meditative observation of one's own bodily and mental processes. In the commentaries and the Visuddhimagga the sequence in developing insight-meditation is given as follows : 1. discernment of the corporeal (rūpa), 2. of the mental (nāma), 3. contemplation of both (nāmarūpa); i.e., their pairwise occurrence in actual events, and their interdependence). 4. both viewed as conditioned (application of the Dependent Origination, paṭiccasamuppāda), (5) application of the three characteristics (impermanency, suffering and impersonality) to mind-and-body-cum-conditions.

Eighteen chief kinds of insight-knowledge or principal insights (mahā-vipassanā) are enumerated and described in the 'Visuddhimagga' (p.694).

(1) Contemplation of impermanence (aniccānupassanā).

(2) Contemplation of suffering (dukkhānupassanā).

(3) Contemplation of impersonality (anattānupassanā).

(4) Contemplation of aversion (nibbidānupassanā).

(5) Contemplation of detachment (virāgānupassanā).

(6) Contemplation of extinction (nirodhānupassanā).

(7) Contemplation of abandoning (paṭinissaggānupassanā).

(8) Contemplation of waning (khayānapassanā).

(9) Contemplation of vanishing (vayānapassanā).

(10) Contemplation of change (vipariṇāmānupassanā).

(11) Contemplation of the unconditioned or signless (animittānupassanā).

(12) Contemplation of the desireless (appaṇihitānupassanā).

(13) Contemplation of emptiness (suññatānupassanā).

(14) Contemplation of insight into phenomena which is higher wisdom (adhipaññā-dhamma vipassanā).

(15) Contemplation of knowledge and vision according to reality (yathābhūta-ñāṇadassnānupanan).

(16) Contemplation of misery or danger (ādinavānupassanā).

(17) Reflecting contemplation (paṭisaṅkhānupassanā).

(18) Contemplation of turning way (vivaṭṭānupassanā).

Through these eighteen contemplations, the adverse ideas and views are overcome, for which reason this way of overcoming is called "overcoming by the opposite" (tadaṅga-pahāna, i.e., overcoming this factor or by that).

Thus (1) dispels the idea of permanence through the means of the contemplation of impermanence (aniccā-nupassanāya niccasaññāya).

(2) .... the abandonment of the perception of pleasure through the means of contemplation of pain (dukkhā-nupassanāya sukhasaññāya).

(3) .... of the perception of self (attā), through the means of the contemplation of not-self (anattānu-passanāya attasaññāya).

(4) .... Of delight through the means of contemplation of dispassion or repulsion (nibbidānupassanāya nandiyā).

(5) ....Of greed or attachment through the means of the contemplation of fading away (virāgānu-passanāya rāgassa).

(6) ....Of originating (samuda-yassa), through the means of the contemplation of cessation (nirodhānu-passanāya).

(7) ....Of grasping or clinging to the world (ādānassa), through the contemplation of relinquishment or abandoning (paṭinissaggānupassanāya).

(8) ....Of the idea or perception compactness or density (ghana-saññāya), through the means contemplation of destruction or waning (khayānu-passānāya).

(9) .... Of (karmical) accumulation (āyūhanassa) through the means of the contemplation of fall or vanishing (vayānupassanāya).

(10) ....Of the perception or idea of lastingness (dhuvasaññāya), through the means of the contemplation of change (vipariṇāmānu-passanāya).

(11) ....Of the sign or condition (nimittassa), through the means of the contemplation of signless or the unconditioned (animittānupassanāya).

(12) ....Of desire or delight (paṇidhiyā), through the means of the contemplation of desireless (appiṇi-hitānupassanāya).

(13) .... Of adherence or insisting false conviction (abhinivesassa), through the means of the contemplation of emptiness (suññatānu-passanāya).

(14) .... Of misinterpreting (insisting) due to grasping at core, through the means of insight into states of higher understanding (adhipaññā-dhammavipassanāya sārādānā-bhinivesassa).

(15) .... Of adherence to delusion regarding the ego and world or misinterpreting (insisting) due to

confusion, through the means of correct knowledge and vision (yathāñāṇadassanena sammohābhinivesassa).

(16) ....Of the false conviction of attachment through means of the contemplation of danger in them (ādīna-vānupassanāya ālayābhinivesassa).

(17) ....Of non-analysis or thoughtlessness through the reflecting contemplation or thoughtful analysis (pa-ṭisaṅkhānupassanāya appaṭisaṅkhāya).

(18) ....Of the false conviction of fetters, i.e., entanglement and clinging through the means of contemplation of turning away, i.e., by review of separation from the round of births (vivaṭṭānupassanāya saṃyogābhinivesassa). Insight (vipassanā) may be either mundane (lokīya) or super mundane (lokuttara).

VIPASSANŪPAKKILESA (Skt. Vipaśyanā-upakleśa), imperfections of insight. See Visuddhi, q.v.

VIPĀKA, karma result is any karmically (morally) neutral mental phenomenon (e.g. bodily agreeable or painful feeling, sense-consciousness, etc.), which is the result of wholesome or unwholesome volitional action (karma, q.v.) through the body, speech or mind, done either in this or some previous life. Totally wrong is the belief that, according to Buddhism, everything is the result of previous action, never, for example, is any karmically wholesome or unwholesome volitional action (karma) the result of former action, being in reality itself karma. See Titthāyatana (q.v.).

VIPĀKAPACCAYA (Skt. Vipākapratyaya), i.e., karma-result as condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the relation of co-existence. It is the mutual relation of results-to-results in fruition. When we free from cares, anxities all our physical comforts are due to the quieting qualities of results (vipāka). Whenever an action, good or bad, is done, it produces similar resultant on our body or mind. This resultant, again, has certain effect or reaction. Buddhaghosa has defined this paccaya in the Paṭṭhāna Aṭṭhākathā (p.77) – Nirussāhasan-tabhāvena nirussāhasantabhāvāya upakārako vipākadhammo vipāka-paccayo, i.e., "The resultant psychical factor which, by virtue of its own unenergetic and ineffective character, renders service to others in maintaining a similar character, is a vipāka-paccaya". The Paṭṭhāna (I.p. 9) defines and illustrates it thus – Vipāka-cattāro khandhā rūpino aññamaññaṃ vipākapaccayena paccayo, i.e., "The four mental groups (saññā, vedanā, saṁkhāra, viññāṇa) in so far as they are karma result or vipāka, are one to another a

condition by way of karma-result". In this the relating things (paccaya-dhamma) are the thirty-six types of result-consciousness (vipāka-citta) and their psychic factor, and paccayuppanna-dhammas (related things) are the same.

VIPPAYUTTA-PACCAYA (Skt. Viprayuktapratyaya), i.e., dissociation condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is the relation of dissociation as opposed to Sampayuttapaccaya. Here the paccaya-dhamma is quite opposite to paccayuppannadhamma and there is no connection between them. For instance, the mental phenomena (nāma) consisting of cognition, feeling, disposition and consciousness are related to the material (rūpa) by way of dissociation to each other. The Paṭṭhāna (I. p. 9) defines it – Rūpino dhammā arūpinaṃ dhammānaṃ vippayutta-paccayena paccayo. Arūpino dhammā rūpinaṃ dhammānaṃ vippayutta-paccayena paccayo, i.e., "The corporeal phenomena are to the mental phenomena; just as the mental phenomena to the corporeal phenomena, a condition by way of dissociation". Buddhaghosa explains it in the Paṭṭhāna Aṭṭhakathā (p.78) : "The physical factors rendering service to the psychical ones are related to the latter as vippayutta-paccaya and vice versa.

VIBHAJJA-VĀDA (Skt. Vibhajya-vāda), Analytical or discriminating doctrine, it is an early name for Theravāda, the original doctrine of the Buddha. The term vibhajjavādī occurs in Majjhima Nikāya. (II. p.197), not in the sense of a separate Buddhist school, but as a characteristic of the Buddha himself. "Now, by blaming what is blamable and praising what is praiseworthy the Blessed one as a discriminating teacher (vibhajjavādī) and is not one sided in his teaching".

Buddhaghosa in the introduction of commentaries to the Kathāvatthu and the Vinayapiṭaka states that in Asoka's time, when the Buddhist Saṅgha was in high prosperity and glory, many heretics put on robes and joined the order of monks, but continued to propagate their wrong doctrines. For purifying Saṅgha, Asoka together with the venerable Moggaliputta Tissa, summoned an assembly of monks. In that congragation when each of the assembled monks was individually asked by the king what doctrine the Buddha taught, those who answered that he was an eternalist (sassata vādī) or annihilionist (ucchedavādī), and so on, they were compelled to put on white cloth and expelled from the Saṅgha. The genuine bhikkhus replied that the Buddha was a Vibhajjavādī, an Analyist or discriminating teacher, and when on the king's question, Moggaliputta tissa confirmed that this was correct view, those monks could

remain in the Saṅgha and were admitted to the uposatha assembly. After purification Moggaliputta Tissa convened the third Buddhist Council.

VIBHAVA-TAṆHĀ (Skt. Vibhava-tṛṣṇā), craving for non-existence, craving for annihilation. It is one of the three kinds of taṇhā frequently mentioned in the Nikāyas and the Vinaya Piṭaka, see TAṆHĀ, q.v.

VIMOKKHA (Skt. Vimokṣa), liberation, deliverance, there are three kinds of liberations which are as follows :

(1) Animitta-vimokkha, i.e., conditionless (or signless) liberation.

Whosoever being filled with determination (adhimokkha considers all formations as impermanent (anicca), such a one attains the conditionless liberation.

(2) Appaṇihita-Vimokkha, the desireless liberation whosoever being filled with tranquillity, considers all formations are painful (dukkha) such a one attains the desireless liberation.

(3) Suññatā-vimokkha, i.e., the emptiness or void liberation.

Whosoever being filled with wisdom considers all formations as not-self (anattā), such a one attains the emptiness liberation.

These three liberations are called "The triple gateway to liberation" (vimokkha mukha) as they are different approaches to the paths of holiness (Visuddhimagga, Chapter XXI).

In the Mahānidāna Sutta of the Dīgha Nikāya (II) and the Aṅguttara Nikāya (IV p.306) the eight liberations (aṭṭha vimokkhā) are defined as follows :

(1) Whilst remaining in the fine-material sphere (rūpī) one perceives corporeal form (rūpī rūpānī passati) this is the first liberation:

(2) Not perceiving corporeal forms on one's own person, one perceives corporeal form externally; (ajjhattaṃ arūpasaññī bahiddhā rūpāni passati); this is the second liberation.

(3) By thinking of the beautiful, one is filled with confidence; i.e., "Lovely" with this thought one becomes intent (subhaṃ teva adhimutto hoti); this is the third liberation.

(4) Through the total overcoming, of the corporeality-perceptions (sabbaso rūpsaññānaṃ samatikkamā) the vanishing of the reflex-perceptions (paṭighasaññānaṃ atthaṅgamā) and non-attention to the multiformity-perceptions, (nānattasaññānām amana-sikārā) with the idea unbounded is space, one reaches the sphere of unbounded space (ākāānañcāyatana) and abides there in; this is fourth liberation.

(5) Through total overcoming of the sphere of unbounded space, and

with the idea 'unbound' is consciousness', one reaches the "Sphere of unbounded Consciouness' (viññāṇañcāyatana) and abides therein; this is the fifth liberation.

(6) Through the total overcoming of the sphere of unbounded consciousness, and with the idea 'nothing is there', one reaches the 'Sphere of Nothingness' (ākiñcaññāyatana) and abides therein; this is the sixth liberation.

(7) Through the total overcoming of the sphere of nothingness, one reaches the 'Sphere of Neither perception nor-Nonperception' (nevasaññā-nāsaññāyatana) and abides therin; this is the seventh liberation.

(8) Through the total overcoming of the sphere of neither-perception-nor-nonperception, one reaches the Extinction of Perception and Feeling (saññā-vedayita-nirodha or nirodha samāpatti); this is the eighth liberation.

VIRATI, abstentions or abstinences. There are three kinds of abstinances; (virati) namely, abstention from wrong speech; wrong (bodily) action, and wrong livelihood corresponding to right speech (sammā vācā), right action (sammā kammanta) and right livelihood (sammā-ājīva) of the eightfold path (ariya-aṭṭhaṅgika-magga). By abstention is not simply meant the non-occurance of the evil things in question, but the deliberate abstaining therefrom. Three viratis belong to mental factor (cetasika). Dīgha N. Aṭṭh I p. 305.

VIRĀGĀNUPASSANĀ (Skt. Virāgānupaśyanā), contemplation on detachment. It is one of the eighteen chief kinds of vipassanā, q.v.

VIRIYA (Skt. Vīrya), energy, lit. virility, manliness or heroism.

Viriya or energy is an important category in Buddhist ethics and religion. In the Dhammasaṅgaṇi (p.12), it is described as "mental inception of energy (cetasiko viriyārambho), the striving and onward effort (nikkamo, parakkamo), the exertion and endeavour (niyāmo, vāyāmo), the zeal and ardour (ussāho, ussoḷhi), the vigour and fortitude (thāmo, dhiti), the state unfaltering effort (asithila-parakkamatā), the state of sustained desire (anikkhitta-chandatā), the state of unflinching endeavour (anikkhitta-dhuratā), the solid grip of the burden (dhura-sampaggāho) and energy (viriyaṃ)" - Buddhaghosa defines it as the state of an energetic man (vīrassa bhāvo viriyaṃ) and as the action of the energetic (vīrānaṃ vā kammaṃ: Dhammasaṅgaṇi-Aṭṭhakathā, ed. Ven. Ratanasāra, p. 131). In Buddhist Sanskrit literature vīrya is usually defined as "energy in the pursuit of the good" as "vigour in well doing" (Bodhicaryāvatāra, VII.2). The Bodhisattva-bhūmi (p. 80) defines it

as the "great energy or vigour of the mind in the accumulation of meritorious principles (cittasyātyutsāhaḥ kuśaladharma saṃgraha). Viriya is one of the five spiritual feculties and powers (bala) and one of seven factors of Enlightenment (satta-bojjhaga) and identical with Right effort of the Noble Eightfold Path (Ariya Aṭṭhagika Magga). As a constituent or factor of Enlightenment (bojjhaga) viriya is of two kinds: (i) bodily energy (kāyikaṃ viriyaṃ) and (ii) mental energy (cetasikaṃ viriyaṃ : Saṃyutta Nikāya, V p. 111), Kāyika viriya, according to Saṃyutta Nikāya-Aṭṭakathā (p. 170) is "the energy which comes to one who practises walking up (cakamaṃ adhiṭṭhahantassa uppanna-viriyaṃ). Cetasika-viriya is defined as the energy of one who determines thus : "I will not abandon this sitting-posture till my mind be absolved from the depravities without grasping" (ibid). See Encyclopaedia of Buddhism, Vol. III. pp. 265-267.

VIRIYINDRIYA (Viriya+indriya, Skt. Vīryendriya), i.e., dominant functioning faculty or factor of energy.

In this practice an adept is required to be highly energetic and exerting for eradicating evil thoughts acquiring merits and preserving and developing the acquired merits and good thoughts. It is same as sammappadhāna or sammā-vāyāma. See Bodhipakkhīya-dhamma, q.v.

VIRIYASAMBOJJHAṄGA (Skt. Vīryasambodhyaṅga), energy or effort as factor of enlightenment. It is one of the seven sambojjhaṅgas. See Bodhipakkhīyadhamma, q.v.

VIVAṬṬĀNUPASSANĀ (Skt. Vivartānupaśyanā), contemplation of turning away, is one of the eighteen chief kinds of insight meditation (vipassanā, q.v.)

VIVEKA, detachment, seclusion

According to Niddesa, viveka is of three kinds; (1) bodily detachment (kāya-viveka), i.e., abiding in solitude free from alluring sensuous object; (2) mental detachment (citta-viveka), i.e., the inner detachment from sensuous things; (3) detachment from the substrata of existence (upadhi-viveka)

In the description of the first absorption (paṭhama-jhāna), the words "detached from sensuous things (vivicc eva kāmehi) refer according to the Visuddhimagga to bodily detachment; the words "detached from karmically unwholesome things (vivicca akusalehi dhammehi) refer to mental detachment", the words 'born of detachment' (vivekaja), to the absence of the five hindrances (nīvaraṇa), Aṅguttara Nikāya I. p.53; IV p. 224

VIVEKA-SUKHA, happiness of detachment or aloofness, seclusion.

In the Aṅguttara Nikāya (Vol. IV) it is said, "Who so is addicted to

society and worldly bustle, he will not partake of the happiness of renunciation, detachment, peace and enlightenment."

VISUDDHI (Skt. Viśuddhi), purity, purification, sanctification, holiness.

There are seven kinds or stages of a purification (satta-visuddhi) which form the subject matter of the Vimuttimagga (the path of Liberation) written by Upatissa and the Visuddhimagga (the Path of Purification) of Buddhaghosa.

Only in the Rathavinīta Sutta of the Majjhima Nikāya (I) we find the enumeration of the seven kinds of purification viz. (1) the purification of morality (sīlavisuddhi), (2) the purification of mind or consciousness (citta-visuddhi), (3) the purification of view (diṭṭhi-visuddhi), (4) the purification by overcoming doubt (kaṅkhā-vitaraṇa-visuddhi), (5) the purification by knowledge and vision of what is path and not-path (maggāmagga-ñāṇa-dassana-visuddhi), (6) the purification by knowledge and vision of the path-progress (paṭipadā-ñāṇa-dassana-visuddhi) and (7) the purification of knowledge and vision (ñāṇa-dassana-visuddhi) wherein their purpose and goal is illustrated. In the Rathavinīta Sutta it is said that the realization of utter Nibbān without attachment (anupādā-parinibbānaṃ), the real and ultimate goal does not consist in each of the purification of morality, mind (citta), view and so forth, but in the total deliverance and extinction.

The Sutta gives a simile to clarify the matter that just as arranging seven stage-coaches (satta rathavinīta) to go to a certain destination, one mounts the first coach and travels to the second coach, then mounts the second coach and travels with it to the third coach, and soforth, thus travels by the seventh coach reaches the destination; in exactly the same way the goal of (i) sīla-visuddhi is (ii) the citta-visuddhi, its goal; (iii) the diṭṭhi-visuddhi, its goal; (iv) the kaṅkhā-vitaraṇa-visuddhi, its goal; (v) the maggā-magga-ñāṇa-dassana-visuddhi, its goal; (vi) the paṭipadā-ñāṇa-dassana-visuddhi, its goal; (vii) the ñāṇa-dassana-visuddhi (the purification of knowledge and vision), the goal of this purification is deliverance freed from all cling i.e., utter Nibbāna without attachment.

A brief note of these seven purifications (visuddhi) as explained and illustrated elaborately in the Visuddhimagga is as follows :—

(1) Purification of morality (sīla-visuddhi) consists of the fourfold purity of morality (catu-pārisuddhi-sīla), namely, (i) restraint with regard to the disciplinary code (pāṭimokkha-saṃvara-sīla), (ii) sense-restraint (indriya-saṃvara-sīla), (iii) purity of livelihood (ājīva-pārisuddhi) and

(iv) morality with regard to the four requisites (paccaya-nissita-sīla).

(2) Purification of mind or consciousness (citta-visuddhi, q.v.) is a name for the eight attainments (absorptions, jhāna, q.v.) as well as for neighbourhood concentration (upacāra-samādhi).

(3) By purification of view (diṭṭhi-visuddhi, q.v.) is meant the understanding, according to reality, of mind and corporeality (nāma-rūpa, q.v.)... which is founded on undeludedness (wisdom) as base, and which in manifold ways determines mind and corporeality after overcoming all belief in personality (attā, self, ego).

(4) By purification by overcoming doubt (kaṅkhā-vitaraṇa-visuddhi) is meant the understanding which, by grasping conditions of this mind and corporeality, has escaped from all doubt with regard to the three times (past, present, future).

(5) By purification by knowledge and vision of what is path and not-path (maggāmagga-ñāṇadassana-visuddhi) is meant that understanding which knows the right path from the wrong path; 'This is the right path, that is the wrong path".

In order to attain this fifth stage of purification, one at first should develop methodical insight (naya-vipassanā), i.e., through contemplation of the five groups of existence (khandha). For whosoever does not yet possess a perfectly developed insight, to him such phenomena as effulgence of light, etc, arising during insight, may become impediments in the three kinds of full understanding here considered.

As soon as the manifold ways and characteristics of the four truths (sacca) and of the dependent origination (paṭiccasamuppāda) have become clear to the meditating disciples, he says to himself : Thus to these things never before arisen arise, and having arisen they disappear again. Thus do the formations of existence ever and again arise as something quite new. But not only are they something new, they are moreover also of limited duration, like a dew-drop at sunrise, like bubble, like a line drawn with a stick in the water, like a mustard seed placed on the point of arrow, or like a flash of lightning. Also as something unsubstantial and empty do they appear, as jugglery, as a mirage...Merely something subject to vanishing arises, and having arisen disappears again.

During such insight practice, however, may arise the ten imperfections (or defilements) of insight (vipassanū-pakkilesa) : effulgence of light (obhāsa), knowledge (ñāṇa), rapture (pīti), tranquillity (passaddhi), happiness (sukha), determination (adhimo-kkha), energy (paggaha), awareness

(upaṭṭhāna), equanimity (upekkhā), delight (nikanti). Visuddhimagga, XX, Path of Purification p.739

Thus far the meditating disciple has determined three of the truths, namely; while determining the corporeal and mental phenomena he has, through purification of view (diṭṭhi-visuddhi), determined the 'truth of suffering'. While grasping the conditions he has, through purification by overcoming doubt (kaṅkhā-vitaraṇa-visuddhi), determined the truth of origin of suffering. While determining the right path, he has, through purification by knowledge and vision of what is path and not-path (maggā-magga-ñāṇa-dassana-visuddhi) determined the 'Truth of the path (leading to the extinction of suffering and attainment eternal bliss).

(6) Purification of knowledge and vision of the path-progress (paṭipadā-ñāṇadassana-visuddhi) is the insight perfected in eight kinds of knowledge which are free from defilements, follow the right process and are considered as insight (vipassanā), together with the nineth knowledge which are of as follows :—

(i) Knowledge consisting in contemplation of rise and fall (udaya-bbayānupassanā-ñāṇa) which consists in the meditative observation of the three characteristics of existence [tilakkhaṇa : impermanence (anicca), suffering (dukkha), not self (anattā)] in one's own bodily and mental processes. As long as the mind is still disturbed by the ten imperfections or defilements (upakkilesā), three characteristics will not become fully clear in their true nature. Only when the mind is free from these imperfections, the characteristics can be observed clearly.

(ii) Knowledge consisting in contemplation of Dissolution (bhaṅgānu-passanā-ñāṇa).

When through such repeated practice, knowledge and mindfulness have grown keen and the bodily and mental formations become apparent quickly, at that stage the phase of dissolution of these formations will become prominent.

"Consciousness with (e.g.) materiality as its object arises and dissolves. Having reflected on that object, he contemplates the dissolution of (reflecting) consciousness". He contemplates by way of the seven contemplations (anupassanā).

The eight advantages of this knowledge are : abandoning the belief in eternal existence (bhava-diṭṭhi), giving up attachment to life, constant right application (of mind to meditative endeavour), a purified livelihood; overcoming of anxiety; absence of fear, acquisition of forbearance and gentleness, conquest of discontent and sensual delight. (Visuddhimagga p.649.)

(iii) Knowledge consisting in Awareness of Terror or the fearfulness (bhayatūpaṭṭhāna-ñāṇa) is the seeing of terror in the conditions as well as the continuity of existence. For whoso considers the formations as impermanent, to him the conditions of existence (i.e., the karma-formations producing ever new existence) appear as terror, as driving towards death. Whoso considers the formations as misery, to him the continuity of existence appears as terror as something oppressive. Whoso considers the formations as impersonal, to him the karma-formations, as well as the continuity of existence, appear as terror, as an empty village, as a mirage, etc.

(iv) Knowledge consisting in contemplation of misery or danger (ādīnavānupassanā-ñāṇa) is another aspect of the awareness of terror : "The origin (of existence) is terror... continuance of existence is terror... Arising is suffering, such understanding in the awareness of terror is the knowledge of misery. 'Non-arising is bliss' this is knowledge of the peaceful state" (Paṭisambhidāmagga, I, p.59); that is, the no-more-arising, is happiness, is Nibbāna.

(v) Knowledge consisting in Aversion (nibbidānupassanā-ñāṇa) means: aversion for all formations as terror. Therefore, its name 'awareness of terror' has come into use. Because it has made known the misery of all formations, therefore it has received the name of 'contemplation of misery' (ādīnavānupassanā). Because it has arisen through aversion for those formations, therefore it is known as contemplation of Aversion (nibbidānu-passanā).

(vi) Knowledge consisting in the desire for deliverance (muccitu-kamyatā-ñāṇa) means desire for freedom and escape from all formations of existence. For, feeling, aversion for all formations becoming weary of them, finding no more delight in them, the mind does not cling to a single one of all these formations.

(vii) Knowledge consisting in reflecting contemplation (paṭisaṅkhā-nupassanāñāṇa) is the repeated meditative discernment of the formations of existence, attributing to them the three characteristics of existence, with the desire to find deliverance from all forms of existence.

(viii) Knowledge consisting in equanimity regarding all formations existence (saṅkhāra upekkhānupa-ssanā-ñāṇa).

Equanimity regarding all formations : "When the meditator (through reflecting contemplation) has descerned the formations by applying the three characteristics to them and seeing them as void, he abandons both terror and delight, and becomes

indifferent and equanimous with regard to all formations; he neither takes them as "I" nor as "mine", he is like a man who has divorced his wife" (Visuddhimagga, p.656).

Now, while continuing to contemplate the three characteristics of existence and perceiving the tranquil lot of Nibbāna as the peace, this equanimity-knowledge becomes the triple gateway to liberation. As it said in the Paṭisambhidāmagga (II. p.48) : "Three gateways to liberation (vimokkha-mukha) lead to escape from the world, namely : that mind contemplating all formations as limited, and is rushing forward to the conditionless element (animitta-dhātu). That the mind is stirred with regard to all formations of existence, and is rushing forward to the desireless element (appaṇihita-dhātu). That the mind sees all things as something foreign, and is rushing forward to the void-element (suññatā-dhātu).

(ix) Knowledge consisting in adaptation to truth or conformity with truth (saccānulomika-ñāṇa) is called that knowledge which, while contemplating impermanency, etc. adapts itself to the preceding eight kinds (i-viii) of insight – knowledge, as well as to the immediately following supermundane path and to the thirty-seven elements pertaining to Enlightenment is (bodhipakkhiya-dhamma, q.v.). It is identical with adaptation-knowledge (anuloma-ñāṇa).

"Whosoever has cultivated, developed, and frequently practised 'equanimity regarding all formations', in him arises very strong faith known as determination (adhimokkhasaddhā) and his energy is better exerted, his mindfulness better established, his mind better concentrated, and a still stronger 'equanimity regarding the formations' arises. 'Now the path will reveal itself' thus thinking, the meditator contemplates with his 'equanimity-knowledge' all formations as impermanent, etc. and thereafter that knowledge sinks into the subconscious stream of existence (bhavaṅgasota). Immediately afterwards there arises Advertence (āvajjana) at the mind door. And just as 'equanimity-knowledge', does the Adaptation-knowledge (saccā-nulomikañāṇa), too, take as its object the formations, regarding them as something impermanent, miserable and impersonal (anicca-dukkha-anattā). Thereupon, while continuing the uninterrupted continuity of consciousness (cittasantati), there arises the first Impulsive Moment (javana), called 'Preparation' (parikamma), taking the same formation as object. Immediately thereafter, with the same formation as object, there arises the second Impulsive Moment known as 'Access' (upacāra). And again

immediately after that there arises the Impulsive Moment called 'Adaptation' (anuloma).

(7) Purification of knowledge and vision (ñāṇadassana-visuddhi) is the knowledge associated with any of four kinds super-mundane path-consciousness.

"Immediately upon this adaptation knowledge (anuloma-ñāṇa) there arises the 'Maturity-knowledge' (gotrabhū-ñāṇa) taking as object the unconditioned, the standstill of existence, the absence of becoming, cession, Nibbāna, while at the same time transcending the rank (gotta, lineage), designation and plane of the worldling (puthujjana) and entering the rank, designation and plane of the noble ones (ariyā), being the first turning towards Nibbāna as object, the first thinking of it, the first concentration on it, and the condition for the path... forming the culmination of insight, and never as such coming back again. "As the immediate continuation following upon that maturity knowledge (gotrabhū-ñāṇa), there arises the first path-consciousness (stream-entrance) for ever-destroying first three of the ten fetters of existence (saṃyojana) and closing entrance to the lower worlds. Immediately after this path-knowledge, there arise, as its result, two or three path-produced states of consciousness, the fruitional consciousness (phala-citta). Immediately after the sinking of this consciousness into the subconscious stream of existence, the retrospective knowledge (paccavekkhaṇa-ñāṇa) arises, having the path-consciousness as its object" (Visuddhimagga, XXI).

Each of the four kinds of path-consciousness performs, at one and the sametime, four functions, namely : the function of full understanding (pariññā) suffering, the function of overcoming (pahāna) the origin of suffering, the function of Realizing (sacchileriyā) the extinction of suffering, the function of developing (bhāvanā) the supermundane holy Eight-fold path.

See Path of Purification Tr. of Visuddhimagga by Nanamoli; Nyanatiloka, Buddhist Dictionary, pp. 199-204.

VUṬṬHĀNA-GĀMINI-VIPASSANĀ (Skt. Utthāna-gāmini-vipaśyanā), insight leading to (path) ascent; "insight of discernment leading to uprising" (Visuddhimagga pp. 661, 681). It is also called 'cleansing' (vodāna, q.v.) and according to Paṭisambhidā magga, (II. p.64), it is a name for three kinds of insight-knowledge (vipassanā-ñāṇa), namely : (1) Knowledge consisting in the desire for deliverance (muccitukamyatā-ñāṇa); (2) Knowledge consisting in the reflecting-contemplation (paṭisaṅkhā-nupassanā-ñāṇa) and (3) Knowledge

consisting in equanimity regarding all formations (saṅkhārupekkhā-ñāṇa).

It arises at the stage of "purification by knowledge and vision of the path-progress (paṭipadā-ñāṇa-dassana-visuddhi) and is followed immediately by the maturity moment and the entrance into the supermundane paths.

"Ascent (vuṭṭhāna) is the supermundane path, since it rises above the object forming the external foundation (of insight; i.e., the external five groups of existence), in which object one's mind was absorbed, and also rises above one's own continuity (one's own five groups of existence or khandha) together with its defilements. By reason of its leading upwards to the super-mundane path, this insight is called 'ascending insight'. (Visuddhimagga, p.661).

VAIBHĀṢIKA was one of four prominent schools of Buddhism, others being Sautrāntika, Mādhyamika and Yogācāra, those survived when many early sects and their branches disappeared or merged with other sects. In Hindu and Jain philosophical works only these four schools of Buddhism are mentioned. In the Buddhist traditions, the Vaibhāṣikas were so called on account of their dependence on 'Vibhāṣā (commentary) like the Sautrāntikas on Sūtras (discourses) only as authoritative. The Vaibhāṣikas came into prominence in the third century after Buddha's Māhaparinirvāṇa. It denied the authority of the Sūtras and admitted the Abhidharma. The seven Abhidharma treatises of the Sarvāstivādins which formed the general foundation of philosophy of the Vaibhāṣikas were Jñānaprasthāna-sūtra of Ārya Kātyāyaniputra, Saṅgītiparyāya of Mahākauṣṭhila, Prakaraṇapāda of Sthavira Vasumita, Vijñānakāya of Sthavira Devaśarmā, Dhātukāya of Pūrṇa, Dharmaskandha of Ārya Śāriputra and Prajñaptiśāstra of Ārya Maudgalyāna. Of them Jñānaprasthāna-sūtra is the principal treatise, others are pādas or supplements. A huge commentary on the Jñānaprasthānasūtra called the Abhidharma mahāvibhāṣā or simply Vibhāṣā containing eight divisions (skandhas) and forty-three chapters (vargas) was compiled by five hundred Arhats (Venerable Vasumitra and others) four hundred years after the Mahāparinirvāṇa of Buddha. The original texts in Sanskrit was lost but preserved in Chinese translation. The Vaibhāṣika philosophy was based exclusively on this commentary (vibhāṣā) and so the sect was called Vaibhāṣika. The Nyāyānusāra-śāstra of Saṅghabhadra was another authoritative book of this system of thought. Dharmatrāta, Ghoṣaka and Buddhadeva were other prominent exponents of this philosophy. The Vaibhāṣikas were realists. They

admitted like Sautrāmtikas, the reality of both mind and external objects. But unlike the Sautrāntikas they held that the external objects are directly known in perception and not inferred. Thus they held the theory of direct realism (Bāhya-pratyakṣavāda). It further held that Nirvāṇa is a perfect state of bliss. Like the Savāstivādins it also believed in the existence of seventy-five dharmas which are broadly divided into impure (sāsrava) and pure (anāsrava) or unconstituted (asaṃskṛta), which are causeless (ahetu), which impure constituted (saṃskṛta) dharmas originate from cause (hetu). It also denied the existence of soul (ātmā). Skandhas and mahābhūtas could produce a being (A.C. Banerji, Buddhism in India and Abroad, pp. 103-4).

VOTTHAPANA (also Voṭṭhapana Skt. Vyavasthāpana), determining consciousness, momentary stage of consciousness in the unit of fourteen cognitive series accomplishing the function of determination (Visuddhimagga, p.21). "Immediately thereafter (santīrana) there arises the functional, rootless mind-consciousness element accompanied by indifference, while performing the function of determining the object received by the mind element".

The functions of the consciousness determining the object and consciousness turning to the impressions at the mind-door are almost same. The former receives impressions from outside through sense-doors, on the other hand other receives impressions from within.

Votthapana and Manodvārāvajjana consciousness performed same type of function. Both receive facts from past experience. Inoperative mind-door (manodvāra) consciousness accompanied by hedonic indifference and without hetu (cause) performs the functions of votthapana and manodvārāvajjana consciousness (upekkhā-sahagata manodvārāvajjana ahetuka kriyā citta). So it has become clear that the function of determining object or votthapana kicca is performed by the type of consciousness as Manodvārāvajjana citta (See Viññāṇakicca, q.v., Bhikkhu J. Kashyap, Abhidhamma Philosophy, Ip.98).

VOTTHAPANA-CITTA (Skt. Vyavasthāpana-citta), determining consciousness, votthapana means "accomplishing the function of determination" (PED). Votthapana-citta is that mind-element, which in the process of sense-perception performs the function of determining the sense-object. It is one of the fourteen function of consciousness.

VODĀNA (Skt. Vyavadāna), cleansing, purification, sanctification (Majjhima Nikāya I. p.115; Saṃyutta N. III, p.151; Aṅguttara N. III, p.418; Visuddhimagga p.51).

Cleansing (vodāna) may refer either to (1) morality (sīla) or (2) concentration (samādhi), or (3) wisdom (paññā).

(1) Cleansing of morality takes place in two ways : by understanding the misery of moral deviation (sīlavipatti) and by understanding the blessing of moral perfection (sīlasampatti). See Visuddhimagga pp. 51, 54, 89.

(2) Cleansing of concentration is concentration connected with progress (visesa-bhāgiya-samādhi); see hānabhāgiya). If, for example, in one who has entered the first absorption, sensuous perception and, reflections arise, in that case there is concentration connected with decline... If, however, perceptions and reflections, free from thought-conception (vitakka) and discursive thinking (vicāra : second absorption), arises, in that case there is concentration connected with progress.

(3) Cleansing, with reference to wisdom, is identical with the 'insight leading to the (path) ascent' (vuṭṭhāna-gāminī-vipassanā, q.v.) which arises at the stage of 'purification of knowledge and vision of the path-progress' (paṭipadā-ñāṇa-dassana-visuddhi) and is followed immediately by the maturity moment and the entrance into supermundane path.

VOHĀRA-DESANĀ (Skt. Vyavahāra-deśanā), conventional exposition; as distinguished from an explanation true in the highest sense (paramattha-desanā). It is also called sammuti-sacca (skt. saṃvṛti-satya). See paramattha; q.v.

VYĀPĀDA (also byāpāda), i.e., making bad, doing harm, desire to injure, malevolence, ill-will, evil feeling or intention towards another, enmity, dislike, which, both a latent tendency of disposition or proclivity (anusaya, q.v.) and a hindrance (nīrvaraṇa, q.v.) is a synonym of dosa (q.v.), sometimes called vyāpādadosa and is one of the five hindrances (pañcanīvaraṇāni) one of the ten fetters (dasa-saṃyojana) and one of the ten courses of immoral action (dasa-akusala kammapatha, q.v.) Vyāpāda or ill-will is that which destroys welfare and happiness of another. Its characteristic mark is intention of doing injury to others. The degree of offence is proportionate to the virtue of one whose welfare and happiness are destroyed. Its two constituent factors are another being and the thought of doing harm. Mere anger with another being does not amount to ill-will so long as there is no destructive thought. The causal genesis of vyāpāda is discussed in the Saṁyutta Nikāya (I.p. 151). It is said that because of the element of ill-will (vyāpāda-dhātu), arises perception of ill-will (vyāpāda-saññā) and because

of this rise, the thought of ill-will arises desire for ill-will and through this arises a burning passion (pariḷāha) for ill-will, this gives rise to a quest for ill-will (vyāpāda).

Pursuing a malevolent quest the worldling indulges in wrong conduct in deed, word and thought. Therefore it is root cause of unwholesome action (akusala-mūla). The Saṃyutta N. (IVp. 343) further states that harbouring of ill-will is harmful to both oneself and others and one who harbours it will certainly fall into a woeful state after death. In the Mahārāhulovāda Sutta of the Majjhima Nikāya Buddha prescribes the cultivation of Brahma-vihāra (q.v.), the antidote to a mind afflicted by ill-will.

SAṂKANTIKA or SAUTRĀNTIKA

In the Pali tradition (e.g. Dīpavaṃsa) the Saṃkantikas are described as an offshoot of the Kassapikas (Kāśyapiyas) and from the Saṃkantika branched off the Suttavādins. But the renowned teacher Vasumitra writes (Masuda, Asia Major, p.117) that at the beginning of the 4th century (i.e., after Buddha's death), one school named the Sautrāntika, otherwise called the Saṃkrāntivāda, issued again from the Sarvāstivāda; the founder of this school declares himself: "I take Ānanda as my preceptor". From these traditions it is probable that the Suttavādins are identical with the Sautrāntikas, having branched off from the earlier school of the Saṃkantikas. Vasumitra gives Sautrāntika as an alternative name of Saṃkrāntikas or Saṃkrāntivāda (Asia Major, II, p.67).

Regarding the doctrine—Vasumitra says that the school admits the transference of skandhamātras from one existence to another as distinguished from the Sammitiyas who maintain the transference of pudgala. Both of these views are wholly opposed to the cardinal doctrine of early Buddhism. Bhāvaviveka in his Tarkajvāla (obermiller, Analysis of the Abhisamayālaṅkara, pt. iii, p.380) states that the school admitted the reality of the individual which is something inexpressible but neither identical nor different from the skandhas. The Saṃkantikas believed that the body of Arhats are pure for they were produced by knowledge of Sautrāntikas. According to the Sautrāntikas, the subtle skandhas like the pudgala of the Sammitiyas may continue through several existences but totally cease to exist in Nirvāṇa. For this doctrine of transference of skandhamātras through several existences, the Sautrāntikas are also called Saṅkrānti-vādins or Saṃkrāntikas.

There are ample references to the doctrine of the Saṃkrāntikas in Vasubandhu's Abhidharmakośa. Prof. La Vallie Poussion has summed up these references in his introduction to the French translation of the Kośa. As these throw enough light on the Sautrāntika doctrines a gist of the same is given here :—

(i) The Sautrāntikas do not accept the Abhidharmapiṭaka of the Sarvastivādins as authoritative. On this point Vasubandhu supports the Sautrāntikas.

(ii) The asaṃskṛtas have no real existence.

(iii) The Sautrāntikas deny the citta-viprayuktas (i.e., saṃskāras not associated with mind) as real as contended by the Sarvāstivādins.

(iv) The Sautrāntikas like all other schools reject the Sarvāstivāda view that past and future exist.

(v) The Sautrāntikas denied the Sarvāstivāda explanation of the function of causality and asserted instead the existence of the subtle citta or bīja or vāsanā and explained thereby the working of the formulae of causation.

(vi) The Sautrāntikas carry the kṣaṇikatva (momentariness) doctrine to the extreme point and asserts that objects have, in fact, no duration (sthiti). It further asserts that as destruction of objects takes place almost immediately, there is no necessity of any effective cause.

(vii) The Sautrāntikas deny the existence of avijñapti (non-communicating corporeal and vocal acts) as a real (dravya). They hold in agreement with Theravādins that a avijñapti act is mental (cetanā), a kāyasañcetanā.

(viii) The Sautrāntikas hold that the body of an arhat is pure, as it is produced by knowledge.

(ix) There may be many Buddhas simultaneously.

(N.Dutt, Early Monastic Buddhism, vol. II, pp. 167-169).

It is already stated that later Sautrāntikas are mentioned by the Hindu and Jain philosophers as one of the four schools of Buddhism, others being Vaibhāṣika, Yogācāra and Mādhyamika, these survived when most of the Buddhist sects disappeared or merged into other sects. Like the Vaibhāṣikas the Sautrāntikas admitted the reality of the mental and external objects. But unlike the Vaibhāṣikas they held that external objects could be inferred (bāhyānumeya). They also held that impermanence was the characteristic of all dharmas which are unreal.

SAṂYOJANA, bond, fetter, especially the fetters that bind man to the wheel of transmigration (PED). There are ten fetters, namely, (1) Personality belief (sakkāya-diṭṭhi. q.v.), (2) Sceptical doubt (vicikicchā, q.v.), (3) Clinging or attachment to mere rules and

ritual (sīlabbata-parāmāsa, q.v.), (4) Sensuous-craving (kāmarāga) q.v., (5) ill-will (vyāpāda) q.v., (6) Craving for material existence or rebirth (rūparāga, q.v.), (7) Craving for immaterial existence (arūpa-rāga, q.v.), (8) conceit (māna, q.v.), (9) Restlessness (uddhacca, q.v.) and (10) Ignorance (avijjā, q.v.).

The first three are the 'tīni saṃyojanāni'. He free from these three is a Sotāpanna, or stream winner, i.e., one who has entered the stream leading to Nibbāna. He who, besides the three fetters, crossing over No. 4 and No. 5 is called a Sakadāgāmī, a 'Once Returner' to this sensuous world (Kāmaloka). He who is fully freed from first five fetters is an Anāgāmī, or Non-Returner to this sensuous world. He who is freed from all the ten fetters is called on Arahat, a liberated or a perfectly Holy one.

These first five fetters, namely, sakkāyadiṭṭhi, vicikicchā, sīlabbata parāmāsa, kāmarāga and vyāpāda are called lower fetters (orambhāgīya saṃ yojana, q.v.) as they belong to sensuous world and the last five, viz. rūparāga, arūparāga, māna, uddhacca and the last avijjā are called 'higher fetters' (uddhambhagiya saṃyojana) as they tie to the higher world (Aṅguttara N.IV pp. 67, 68). In a different enumeration of the ten saṃ yojanas besides the common six, viz. māna, vicikicchā, sīlabbataparāmāse and avijjā there are paṭigha (obstruction), bhavarāga (attachment to existence), issā (envy), macchariya (jealousy of ill-will). Dhammasaṅgaṇi 1613, 1463, Niddesa II, 657. There are other enumerations of groups of seven and eight saṃyojanas, Dīgha N III, p.254; Aṅguttara N. IV. p.7, Majjhima N. I. 361.

SAṂVṚTISATYA, the conventional truth, the empirical truth.

The Mādhyamikas admit two kinds of truths. It is said by Nāgārjuna: dve satye samupāśritya buddhānāṃ dharmadeśanā, lokasaṃvṛtisatyaṃ ca satyaṃ ca paramārthataḥ. i.e. "The teachings of Buddhas are based on two kinds of truths, the truth of the world, and truth in the highest sense" (Madhyamaka sastral XXIV, v 8).

Nāgārjuna thus with a view to establish the doctrine of śūnyatā as neither 'nāstitva' nor 'abhāva' but a word signifying the relative existence of things, says that the Hīnayānists have misunderstood the sense of śūnyatā and do not understand that the teacher Buddha delivered his teachings in two ways, namely, conventional or empirical and transcendental.

Nāgārjuna and Śāntideva, both point out that the words in common usage, e.g. skandha (Pali khandha), ātman (attā), loka, etc. being enveloped (saṃvṛta) on all sides are called conventional (saṃvṛti). The

word saṃvṛti has three different senses, which are as follows :—

(1) Saṃvṛti is the same as ignorance on account of its completely enveloping the reality or, in other words, it is identical with ignorance (avidyā). Śāntideva in his Bodhicaryāvatāra (p.352) says that it is called saṃvṛti because it envelopes the real knowledge and also because it helps to uncover that which is, as a matter of course, enveloped. It is synonymous with ignorance, delusion or misconception (Saṃvṛyate āvṛyate yathābhūtaparijñānaṃ svabhāvāvaraṇād āvṛta (abhūta) prakāśanāñ ca nayeti saṃvṛtiḥ avidyā moho viparyāsa iti paryāyāḥ). In explanation of this, Prajñākaramati, the commentator of the Bodhicaryāvatāra, says ignorance superimposes a form on a non-existent thing and thus creates an obstacle to the correct view of the reality. In support of his statement he quotes from the Śālistambasūtra a stanza, in which it is stated that ignorance (avidyā) is nothing but the non-realisation (apratipatti) of the truth, and faith in falsehood.

(2) Saṃvṛti implies a thing which depends on another for existence, i.e., subject to cause and condition (pratīya-samutpannaṃ vasturūpaṃ saṃvṛtir ucyate-Bodhicaryāvatāra, p.352). For a really self-existent thing cannot have origin and decay (udaya-vyaya), or any kind of transformation (vipa-riṇāma); so whatever is caused and conditioned is phenomenal (saṃvṛti).

(3) Saṃvṛti refers to signs or words current in the world, i.e. accepted by the generality of the people and based on direct perception (pratyakṣam api rūpādi prasiddhyā na pramāṇataḥ, ibid, p.374-75).

Śāntideva intends to point out that rūpa (form), śabda (sound), etc. should not be supposed to be really existing on account of being directly percieved by all in the same way. Their existence is substantiated by proofs which are valid from the worldly standpoint, and not from the transcendental standpoint.

There are two kinds of conventional truths (saṃvṛtisatya) : Loka saṃvṛti, i.e., truth valid in the world of convention, which are accepted as such by the generality of people, Aloka-saṃvṛti, truths not-accepted by the generality of people. The experiences of a man with diseased eyes or defective organs of sense are peculiar to the man and are not true for all. Such experiences are called conventional truths but not general (alokasaṃvṛti-satya), which are called by Śāntideva as tathya-saṃvṛti (phenomenal truths) and Mithyā-saṃvṛti (N.Dutt, Aspects of Mahāyāna Buddhism and its Relation with Hīnayāna, pp. 216-218).

SAṂSĀRA, round of rebirth, transmigration, lit. perpetual wandering or faring on (Dīgha Nikāya I. p.54; II, p.206). Saṃsāra is a name by which is designated the sea of life ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old, suffering and dying. More precisely put, Saṃsāra is the unbroken chain of the fivefold Khandha-combinations, which, constantly changing from moment to moment follow continuously one upon the other through inconceivable periods of time. Of this Saṃsāra, a single life time constitutes only a tiny and fleeting fraction; hence to be able to comprehend the first noble truth of universal suffering, one must let one's gaze rest upon the Saṃsāra, upon this frightful chain of rebirths, and not merely upon one single life time, which of course, maybe sometimes less painful" — Nyanatiloka, Buddhist Dictionary, p.160; Visuddhimagga, pp.544f; Saṃyutta Nikāya, II. p.178 f.

SAṂSEDAJĀ, moisture-born creatures; This group includes mosquitoes and other creatures that require moisture as material for their growth. According to Rūpārūpavibhāga, the biological or physiological background of the category of rūpa includes entire kāmaloka or world of life which consists of the four classes of beings, one of which is moisture born (saṃsedaja).

SAKADĀGĀMI (Skt. Sakṛdāgāmi), the Once-Returner. He is one of the noble persons (ariya-puggala, q.v.) who have realized one of the eight stages of holiness, i.e., the four supermundane paths (magga) and the four supermundane fruitions (phala) of these paths. Sakadāgāmi is of two kinds : (1) the one realizing the path of once-return (sakadāgāmi-magga) and (2) the one realizing fruition of once-return (phala). Those who have realized the path and fruition are called sakadā-gāmi maggaṭṭha and phalaṭṭha respectively.

SĀKKAYA (Skt. Sat-kāya), group of existence, the body in being, the existing body or group, individuality, identified with the five khandhas, Majjhima Nikāya I. p.299; Saṃyutta N. III. p.159; IV. p.259; Aṅguttara N. II. p.34, III. p.293; 401; Dīgha N. III. p.216 (PED).

The word sakkāya is usually translated by 'personality', but according to commentaries it corresponds to satkāya, i.e., existing group, hence not to Skt. sva-kāya, 'own group' or 'own body'. In the Culla Vedalla Sutta of the Majjhima Nikāya, I. it is said to be a names for the five groups of existence (khandha) : "Sakkāya, O brother Visākha, is said by the Blessed one to be a name for the five groups (pañcakkhandha) as objects of clinging (upādāna-kkhandha) to wit, corporeality (rūpa), feeling (vedanā), perception (saññā), mental formation

(saṅkhāra) and consciousness (viññāṇa)."

SAKKĀYA-DIṬṬHI (Skt. Satkāya-dṛṣṭi), personality-belief, "theory of soul", heresy of individuality, speculation as to the eternity or otherwise of one's own individuality, Majjhima Nikāya I, p. 300, III, p.17, Dhamma-saṅgaṇi 1003, Saṃyutta N. III, p.16. In these passages this is explained as the... belief that in or other of the khandhas there is a permanent entity, an attā" (PED). As it is said in Culla-vedalla Sutta of the Majjhima N. I. : "In this case, friend Visākha, an uninstructed average person (assutavā puthujjano); taking no count of the noble ones (ariyānaṃ adassāvī), not skilled (akovido) in the dhamma of the noble ones, untrained (avinīto) in the dhamma of the noble ones.... regards material shape as self (rūpaṃ attato samanupassati) or self as having material shape (rūpavantaṃ vā attānaṃ); he regards feeling as self (vedanaṃ attato), he regards perception (saññaṃ attato), he regards the habitual tendencies as self (saṅkhāraṃ attato) and he regards consciousness as self (viññāṇaṃ attato samupassati) and self as in consciousness... Thus does there come to be wrong view as to own body (evaṃ kho sakkāya-diṭṭhi hoti). There are twenty kinds of personality-belief (sakkāya-diṭṭhi), which are obtained by applying four types of that belief to each of the five groups existence (pañce-kkhandha)."

SAṄKHĀRA-DUKKHATĀ (Skt. Saṃskāra-duḥkhatā), the suffering inherent in the formation. It is the second kind of suffering (dukkhatā, q.v.).

SAṄGHĀNUSSATI (Skt. Saṅghānu-smṛti), i.e., contemplation on the order or community of monks (saṅgha).

It is the third of practices of meditation by recollection on the subject (Kammaṭṭhāna) of community of Buddha's disciples (saṅgha) and its special qualities.

In the Visuddhimagga, the merits (guṇas) of saṅgha and the procedure of recollection and its effect have been quoted from the Piṭaka text thus :

"He who wishes to develop the order-recollection (saṅghānussati) should in seclusion and solitude recall the qualities of Noble Order (ariyasaṅghaguṇa) thus : The Order of the disciples of the Blessed One (Bhagavato sāvakāsaṅgho) has entered on the good way (supaṭipanna), is upright (ujupaṭipanna), is righteous (ñāyapaṭipanna) and has entered on the proper life (sāmīcipaṭipanna), that is to say, the four pairs of men, the eight persons (yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā) is worthy of offerings (āhuneyyo), fit for hospitality (pāhuneyyo), fit for gifts (dākkhiṇeyyo), and fit for reverential salutation (añjalikaraṇiyo) as an incomparable field of merit for the world (anuttaraṃ puñña-kkhettaṃ lokassa).

When a noble disciple of Buddha contemplates on the qualities of the community of monks (saṅghānussati) then his mind is calmed, delight arises in him and defilement of mind is abandoned. His mind is not obsessed by lust (rāga), ill-will (dosa) and delusion (moha); he who is upright in heart, becomes free from the fivefold sensuous pleasure, thus beings become pure with upright heart, he acquires enthusiasm for the better and spirit of Buddha's teaching and joy along with. Out of joy is born zest (pīti); of one of zestful mind the body is calmed (kāyapassaddhi); he whose body is calmed experiences happiness (sukha) which brings concentration. The adept is able of removing defilements of mind (ye cittassa upakkilesā te pahiyanti). It culminates in wisdom (paññā), after putting an end to craving of mind (āsava) and thus reaches the Nibbāna (Aṅguttara N I. p.30; III pp. 313-314; 452; V pp. 331-332).

SACCA-ÑĀṆA (Skt. Satyajñāna), knowledge of the truth. It is of two kinds : (1) knowledge consisting in understanding (anubodha-ñāṇa) which is mundane (lokiya), and its arising with regard to the extinction of suffering, and to the path, is due to hearsay, etc. (therefore not due to one's realization of the supermundane path, see ariya puggala, q.v.). (2) Knowledge consisting in penetration (paṭivedha-ñāṇa) i.e., realization which is supermundane (lokuttara); with the extinction of suffering (Nibbāna) as object, it penetrates with its functions the four truths as it is said in the Saṃyutta Nikāya (V. p.437) : Whosoever, O monks, understands suffering, he also understands the origin of suffering, the cessation of suffering and the path leading to cessation of suffering.

"Of the mundane kinds of knowledge, however, the knowledge of suffering by which various prejudices are overcome; dispels the personality belief (sakkāya-diṭṭhi). The knowledge of the origin of suffering dispels the annihilation view (uccheda-diṭṭhi); the knowledge of cessation of suffering dispels the eternity-view (sassata-diṭṭhi) and knowledge of the path dispels the view of inefficacy of action (akiriya-diṭṭhi)" (Visuddhimaga p.511. The Path of Purification p.584).

SACCĀNULOMIKA-ÑĀṆA (Skt. Satyānulomikajñāna), Knowledge conforming to the truths. See Paṭipadā-ñāṇadasana-visuddhi, the sixth Visuddhi, q.v.

SAÑÑĀ (Skt. Saṃjñā), perception, consciousness, recognition, Majjhima N. I. pp. 293, 300;

The word saññā is derived from saṃ+ñā; which means to know.

It is the knowing of the object as red, blue, black, white or circular, rectangular, triangular, etc.

It means, therefore, that saññā is a simple sense of perception.

There are six varieties of saññā according to the six types of objects. They are the perception of form (rūpa-saññā), perception of sound (sadda-saññā), perception of odour (gandha-saññā), perception of taste (rasa-saññā), perception of bodily contact (phoṭṭhabba-saññā) and perception of thought object (dhamma-saññā). In one moment, there arises only one saññā which means there is the knowing of only one object (Sañjānāti ti saññā vuccati, Kiñca sañjānāti. Nīlampi sañjānāti pītampi sañjānāti... Saṃyutta N. III p.87.)

Saññā is one of the five groups of existence (pañcakkhandha) and belongs to the mental groups (nāma). It also is one of the seven mental concornitant (cetasika) that are inseparable bound up with all consciousness (citta). Saññā stands sometime for consciousness in its entirety, e.g. in neva-saññā-nāsaññāyatana, the sphere of neither-perception — nor non-perception further in asaññā sattā, unconscious beings, in both cases reference is not to perception alone, but to all other constituents of consciousness, cf. Poṭṭhapāda Sutta of Dīgha Nikāya (II). Varieties of saññā may also refer to the 'ideas' which are objects of meditation, viz. aniccasaññā (perception of impermanence), anattasaññā (perception of not-self or unsubstantiality), asubhasaññā (perception of impurity), dukkha-saññā (perception of suffering), maraṇa-saññā (perception of death), āhāre paṭikūla-saññā (reflection on the loathsomeness of food), paṭigha-saññā (reflection on repulsion), nirodha-saññā (perception of extinction), contemplation of misery (ādīnavasaññā), contemplation on disinterestedness regarding the whole world (sabbāloke-anabhiratisaññā) etc. (Dīgha N. I. pp. 180; II. p.79; 277; III. 33, 223; 243 Saṃyutta N. II. 143; III. 60; Aṅguttara N. II. 17; III. 79; IV. 312; V. 105; Visuddhimagga, pp. 111, 437, 401).

SATI (Skt. Smṛti), memory, mindfulness. In Theravāda Buddhism the term is used frequently in the sense of mindfulness or attentiveness. Mindfulness is one of the five spiritual faculties (indriya, q.v.), powers (bala, q.v.), of seven factors of enlightenment (bojjhaṅga) and the seventh link of the noble eightfold path (ariya-aṭṭhaṅgika magga). The four kinds of application of mindfulness (sati-paṭṭhāna) is very important and only way (ekāyanamaggo) for the purification of beings and the realization of Nibbāna as declared by the Buddha himself.

According to the Milindapañha, there are two distinguishing marks of mindfulness (sati), (1) apilāpana lakkhaṇā i.e., the distinguishing mark of repetition and (2) upagaṇhana lakkhaṇā i.e., the distinguishing mark of taking up. (p. 37)

SATINDRIYA (Sati+indriya, Skt. Smṛtīndriya), i.e., the functioning

faculty of memory or mindfulness. In this practice an adept should possess good memory to be able to remember acts done, or words uttered long ago. By the exercise of this faculty, the adept is also required to practice the four satipaṭṭhānas. See Bodhipakkhiya-dhamma, q.v.

SATIPAṬṬHĀNA (Skt. Smṛtyupasthāna), i.e., applications of mindfulness; foundations of mindfulness.

The term 'sati' certainly here means sammā-sati (i.e., right or proper mindfulness) which is one of eight constituents of Noble Eightfold Path (Ariya Aṭṭhaṅgika Magga, q.v.) and it means right recollection, wakefulness of mind; alertness and self consciousness and the combined term sati-paṭṭhāna means applications, intent contemplation of mindfulness, and awareness of mindfulness.

There are four kinds of application of mindfulness or contemplation with regard to body (kāyānupassanā), i.e., alertness or meditation on impurities, body-functions, and impermanency of body, impermanency of sensation or feeling (vedanānupassanā), mindfulness on consciousness (cittānu-passanā) and phenomenon or mind objects (dhammānupassanā).

This group of practices of satipaṭṭhāna is so important for the practice of the Buddhist mental culture that it is highly praised by the Buddha himself as the single best path (ekāyana-magga) for the purification of beings, for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for winning the right path and for realising Nibbāna [Majjhiṃa Nikāya Aṭṭhakathā I-236, says that this is deathlessness which has got the name of nibbāna by reason of the absence in it of lust (vāna) called craving] (magga sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukha-domanassā-naṃatthaṅgamāya ñāyassa adhiga-māya nibbānassa sacchikiriyāya) and has been dealt with exhaustively in the Mahāsatipaṭṭhāna Sutta of the Dīgha Nikāya, Satipaṭṭhāna Sutta of Majjhima Nikāya, as also in many other places of the Pali canon and Buddhaghosa's Visuddhimagga.

In the discourses on satipaṭṭhāna Buddha urges his disciples to set up mindfulness (sati) practising of which leads one through the Aryan Path to Nibbāna, the summum bonum of the Buddhist way of life. Rhys Davids says, "Sati does not occur in any ethical sense in pre-Buddhistic literature, it is possible that the Buddhist conception was, in one way, influenced by previous thought, stress laid on the Upanishad ideal on intuition, especially as regards the relation between the soul, supposed to exist inside each human body, and the Great Soul. In the Buddhist protest against this, the doctrine of Sati, dependent not on intuition, but on

grasp of actual fact, plays an important part. This opposition may have been intentional. On the other hand, the ethical value of Mindfulness (in the technical sense) would be sufficient, without any such intention, to explain the great stress laid upon it" (Dialogues of Buddha, II, p.323).

The four contemplations are in reality not to be taken as merely separate exercises, but on the contrary, in many cases, especially in the absorptions (jhānas), as things inseparately associated with each other. Thereby the Satipaṭṭhāna Sutta forms an illustration of the way in which these four contemplations relating to five groups of existence (pañcakkhandha) simultaneously come to be realized and finally lend to insight into the impersonality of all existence.

The detailed description of the four satipaṭṭhānas is as follows.

KĀYA-SATIPAṬṬHĀNA (Skt. Kāya-smṛtyupasthāna), i.e., application of mindfulness with regard to body or contemplation on bodily functions or alertness of what is happening in one's body (kāya).

It is also called kāyānupassanā, (q.v.) in the Satipaṭṭhāna Sutta of the Majjhima Nikāya, the Mahāsati-paṭṭhāna Sutta of the Dīgha Nikāya and Kāyagatā-sati, q.v. in the Kāyagatāsati Sutta of the Majjhima Nikāya (III) and in Buddhaghosa's Visuddhimagga which refers only to contemplation on the thirty two parts of the body. But former discourses comprise various exercises of meditation under mindfulness with regard to the body.

(a) mindfulness with regard to Inbreathing and Out-breathing (ānā-pāna-sati, q.v.).

(b) mindfulness with regard to four postures of the body (iṛiyāpatha, q.v.).

(c) mindfulness with regard to alertness and consciousness (sati-sampajāna).

(d) mindfulness with regard to thirty-two parts of the body (asubha, q.v.).

(e) contemplation on body according to how it is placed or disposed in respect of element (dhātumasikāra).

(f) contemplation on body in cemetery (asubhānussati).

ĀNĀPĀNA-SATI (B. Skt. Prāṇāpāna), mindfulness on in-breathing and out-breathing (āna+apāna).

This is the first kind of exercise of contemplation of the body, (kāyānu-passanā otherwise called kāyagatā-sati) which is the first of the four applications of mindfulness (cattāro satipaṭṭhānā). These applications or methods of mindfulness are narrated and explained in the Satipaṭṭhāna Sutta of the Majjhima Nikāya and the Mahāsatipaṭṭhāna Sutta of the Dīgha Nikāya. This is one of the most

important exercises for reaching mental tranquillization and concentration and the four absorptions (Jhāna).

The first group of applications of mindfulness, i.e., kāyanupassanā, has as object of contemplation (kamma-ṭṭhāna) the body either within onself (ajjhattaṃva) or externally (bahiddhāvā)." Thus, while contemplating the body from within, one becomes aware of one's breathing. One is aware of breathing in (assāsa), and aware of breathing out (passāsa). This is called ānāpāna-sati. There is an essential difference between the Buddhist method of contemplation of breathing and the Yogic breathing exercises. "It is an exercise in mindfulness, not a 'breathing exercise' like the 'prānāyāma' of Hinduistic Yoga. In the case of the Buddhist practice, there is no 'retention' of breath of any other interference with it. There is just a quiet 'bare observation' of natural flow, with a firm and steady, but easy and 'buoyant' attention, i.e., without strain or rigidity. The length or shortness of breathing is noticed, but deliberately regulated. A calming, equalizing and deepening of the breath will result quite naturally; and the tranquillization and deepening of the breath rhythm will lead to a tranquillization and deepening of the entire life rhythm". (Nyanoponika Thera, The Heart of Buddhist Meditation, p.61).

The Buddha himself delineated the efficacy of the application of mindfulness of breathing in a discourse of the Saṁyutta Nikāya (I.p.321) thus : "If cultivated and developed it is peaceful, excellent and unique, a delightful way of living. It conquers all evil and unwholesome mental states that have arisen in the mind and then vanish in a moment, as a shower of rain lays down all dust" (ānāpānasatisamādhi bhāvito bahulikato santo ceva paṇito ca āsecanako ca sukho ca vihāro uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti).

The Ānāpānasati Sutta of the Majjhima Nikāya (No.118), the Visuddhimagga and other texts, have sixteen methodes of practice, which divide into four groups of four. The first three groups apply to both tranquillity and insight meditation (samatha-vipassanā bhāvanā) while the fourth refers to pure insight practice only.

Before starting the practice of mindfulness of breathing which if developed and made much of, is of great fruit, of great advantage, the Buddha recommends an adept or contemplating monk to go to the forest or to the root of a tree or to an empty place, and he sits down, having folded his legs crosswise, set his body erect, established mindfulness in front of him, ever mindful he breaths in, mindful he breaths out (bhikku

araññagato vā rukkhamūlagato vā suññāgāra-gato vā nisīdati pallaṅkam ābhujitvā ujuṃ kāyaṃ panidhāya parimukhaṃ satiṃ upaṭṭhapetvā so sato vā assasati, sato vā passasati). Buddha's advice and recommendation for such a lonely spot, a place favourable to the development of concentration because, it is not easy to remain mindful and aware of such a subtle object as breathing on midst of tumult and disturbance of daily life.

"A seated position is recommended as this is the most restful posture of the body, without tending to idleness as a reclining position would, without causing fatigue as a standing position without giving rise to agitation as walking might. The sitting position is further described as consisting of folding the legs crosswise (pallaṅkaṃ ābhujitvā), i.e., with the thighs fully locked (samantato ūrubaddhāsanaṃ). This posture gives firmness to the body and ease of breathing, for, with body thus erect, the joints of spinal column resting end to end (piṭṭhi-kaṇṭake koṭiyā koṭiṃ) and the senews and the nerve-cords uncoiled (maṃsa-nahāruni na panamanti), no feeling of discomfort will arise the thought-process becomes one-pointed and single-minded" (Visuddhimagga, p.223).

This quiet attitude becomes the essential approach if concentration of breathing is considered and developed as a subject for tranquillity meditation (samatha-bhāvanā) which induces the various stages of mental absorption (Jhāna). But even apart from such mental culture (bhāvanā), mindfulness of breathing may have many beneficial results in the midst of ordinary life". (Encyclopaedia of Buddhism, Vol-I Fascicle 4, p.559).

The sixteen methods of practice of the ānāpāna-sati are as follows :

"With attentive mind he breaths in, with attentive mind he breaths out :

I (1) When making a long inhalation he knows, "I make a long inhalation" (dīghaṃ vā assasanto dīghaṃ assasāmī ti pajānāti), when making a long exhalation he knows: I make a long exhalation (dīghaṃ va passasanto dīghaṃ passasāmīti pajānātī).

(2) When making a short inhalation (rassaṃ vā assasanto) he knows : I make a short inhalation; when making a short exhalation, he comprehends : I make a short exhalation.

(3) 'Clearly perceiving (i.e., feeling or experiencing) the entire body, I shall breathe in' thus he trains himself (sabbakāya-paṭisaṃvedi assasi-ssāmīti sikkhati); 'clearly perceiving the entire body I shall breathe out' thus he trains himself (sabbakāya paṭisamvedī passasissāmi).

(4) "Tranquillising the all bodily function (passambhayaṃkāyasaṅkhā-raṃ) I shall breathe in, thus he trains himself; tranquillising the bodily function I shall breathe out", thus he trains himself.

II (5) 'Feeling rapture I shall breathe in', thus trains (pītipaṭisaṃvedi assāsissāmī ti sikkhati) himself, 'feeling rapture I shall breathe out', thus he trains himself.

(6) Feeling joy suthapaṭisaṃvedī I will breathe in, then he trains himself; feeling joy I will breathe out, thus he trains himself.

(7) 'Feeling the mental formation (citta-saṅkhāra-paṭisaṃvedi) I shall breathe in'; thus he trains himself, 'feeling the mental formation I shall breathe out'; thus he trains himself.

(8) 'Tranquillising the mental formation I shall breathe in; (passambhayaṃ cittasaṅkhāraṃ assasissāmi)' thus he trains himself; 'tranquillising the mental formation I shall breathe out', thus he trains himself.

III. (9) 'Clearly perceiving the mind or consciousness citta-paṭisaṃvedī I shall breathe in (citta-paṭisaṃvedi assasissāmi)', thus he trains himself; 'clearly perceiving the mind I shall breathe out', thus he trains himself.

(10) 'Gladdening the mind (abhippamodayaṃ cittaṃ) I shall breathe in', thus he trains himself, 'Gladdening the mind I shall breathe out', thus he trains himself.

(11) 'Concentrating the mind I shall breathe in' (samādahaṃcitta) thus he trains himself; 'concentrating the mind I shall breathe out' thus he trains himself.

(12) 'Freeing the mind (Vimocayaṃcittaṃ) I shall breathe in' thus he trains himself; 'Freeing the mind I shall breathe out', thus he trains himself.

IV. (13) 'Reflecting on impermanency I shall breathe in' (aniccānu-passī assasissāmi); thus he trains himself; 'Reflecting on impermanency I shall breath out', thus he trains himself.

(14) 'Reflection on detachment I shall breathe in (virāgānupassī assasissāmi)' thus he trains himself; 'Reflecting on detachment I shall breathe out', thus he trains himself.

(15) 'Reflecting on extinction or cessation I shall breathe in (nirodhānupassī assasissāmi)' thus he trains himself; 'Reflecting on extinction I shall breathe out', thus he trains himself.

(16) 'Reflecting on abandonment I shall breathe in (paṭinissaggānupassī assasissāmi)' thus he trains himself; 'Reflecting on abandonment I shall breathe out'; thus he trains himself.

Long or short inhalation (assāsa) or exhalation (passāsa) is determined by duration of time. What is inhaled for long time forcibly and exhales that is long inhalation. What is inhaled for short time and is exhaled within short time that is short inhalation.

Mindfulness of breathing is tranquillisation of emotion as well as quieting down of all bodily functions (passambhaṃ kāyasaṅkhāraṃ) which

is the entrance to the states of mental absorption (jhāna) and this mindfulness may lead one to the path of insight, seeing the body as a process of origination and dissolution (samudayavaya) realising that the body is impermanent (anicca). It is in such realisation of non-self (anattā) that deliverance (vimutti) is attained through mindfulness of breathing.

For the beginners Buddhaghosa suggests the following method to settle the mindfulness of breathing and to cut off the external distraction of reasoning, "A beginner should first give attention to this meditation subject by counting. And when counting, he should not stop short of five or go beyond ten or make any break in the series. By stopping of five his thoughts get excited in a cramped space. By going beyond ten his thoughts take number (rather than the breaths) for their support.... when counting he should at first do it slowly.... taking the in-breath or out-breath whichever appears most plainly, he should begin with 'one one' and count up to 'ten ten', nothing each as it occurs. As he does his counting in this way the in-breaths and out-breaths become evident to him as they enter in and issue out. Then he can leave off counting slowly. Then he counts quickly 'Three, four, five, and so up to ten.

In this way the in-breaths and out-breaths, which had already become evident to him while he counted them in the former way, now keep moving along quickly". (Path of Purifications, p-300-301). In the Ānāpānasati Sutta it is further shown how these sixteen exercises bring about the four applications of mindfulness (cattāro satipaṭṭhānā), namely, 1-4 contemplation of the body (kāyānupassanā), 5-8 contemplation of feeling (vedanānu-passanā), 9-12 contemplation of mind or consciousness (cittānupassanā), 13-16 contemplation of mind-object (dhammānupassanā). Then it is shown how these four applications of mindfulness bring about the seven factors of enlightenment (satta-bojjhaṅga); then these again deliverance of mind (ceto-vimutti) and deliverance through wisdom (paññā-vimutti).

IRIYĀPATHA SATI (Skt. ĪRYĀPATHA-SMṚTI), i.e., application of mindfulness on bodily postures.

The second type of exercise of practice of application of mindfulness with regard to contemplation on body (kāyānupassanā or kāyagatāsati) is to be mindful and watchful over the four postures of the body (iriyāpatha), namely, walking (gamanaṃ), standing (ṭhānaṃ), sitting (nisajjaṃ) and lying (seyyaṃ). While walking, standing, sitting or lying down the contemplating monk comprehends, 'I walk', 'I stand', 'I sit', 'I lie down', he understands and watches over any position of the body. "Thus he, fares along contemplating the body in

the body internally or externally (ajjhattaṃ vā kāye kāyānupassī viharati bahiddhā vā). Or he fares along contemplating origination of things in the body (samudaya-dhammānupassī vā kāyas-miṃ viharati), - he fares.... dissolution - things (vayadhammānupassī).... or thinking, "There is the body", his mindfulness is established precisely to the extent necessary just for knowledge, just for remembrance, and he fares along independently of and not grasping anything in the world ('atthi kāyo' ti vā panassa sati paccupaṭṭhitā hoti, yāvadeva ñāṇa-mattāya paṭissatimattāya; anissito ca viharati, na ca kiñci loke upādiyati).

Third type of exercise or practice of application of mindfulness with regard to body (kāyasatipaṭṭhāna) is to be conscious and alert (sampajāna-kāri) in bodily activities like setting out (abhikkanta), returning (paṭi-kkanta), looking in front (ālokita), looking around (vilokita), bent in or stretched out his arms (sammiñjana pasāraṇa), carrying outer cloak, bowl and robe (saṅghāṭi-patta-cīvara-dhāraṇa), eating, drinking, chewing, tasting, (asita-pīta-khāyita-sāyita), obeying the calls of nature (uccāra-passāvakamma), walking, sitting, lying, awaking, talking, remaining silent - the adept is acting in a clearly conscious way. Thus he fares along contemplating on bodily activities.

The fourth type of practice or exercise of application of mindfulness with regard to body is that the contemplating monk reflects on (paccavekkhati) precisely this body itself, encased in skin (tacapariyanta) and full of various impurities (pūraṃ nānappakārassa asucino), from the soles of feet up and from the crown of the head down (uddhaṃ pādatalā adho kesamatthakā), Buddhaghosa gives detailed description of thirty-two parts of body. There is connected with this body, hair of the head (keṣā), hair of the body (lomā), nails (nakhā), teeth (dantā), skin (taco), flesh (maṃsa), sinews (nahāru), bones (aṭṭhi), bone marrow (aṭṭhimiñja, Kidney (vakkaṃ), heart (hadaya), liver (yakana), membranes or midreif (kilomakaṃ), spleen (pihakaṃ), lungs (papphāsaṃ), intestines (antaṃ), mesentary or intestinal tract (aṇtagu-ṇaṃ), stomach (udariyaṃ), excrement (karīsaṃ), bile (pittaṃ), phlegm (semhaṃ), pus (pubbo), blood (lohitaṃ), sweat (sedo), fat (medo), tears (assu), scrum or grease (vasā), saliva (kheḷo), mucus or snot (siṃghāṇikā), synovīc fluid (lasikā), urine (muttaṃ). Buddhaghosa and Khuddakapāṭha add one more with these of the Saṭipaṭṭhāna Sutta, brain (matthaluṅga).

The fifth kind of exercise of or practice of the application of mindfulness with regard to body is that the contemplating monk reflects on body according to how it is placed or disposed in respect of the elements

hand, there a foot bone, here a leg bone, there a rib, here hip bone, there a back-bone, here the skull (sīsakaṭāhaṃ), or he sees the bones white and something like seashells... a heap of dried up bones more than a year old.... bones are weathered and crumbled to dust and at the end of each of these contemplations there follows the conclusion : This body of mine also has this nature, has this destiny, I cannot escape it'. It is thus the contemplating monk fares along contemplating the body in body and understands the transitory nature of things and realises the Nibbāna.

The Kāyagatāsatisutta further states that by practising four stages of meditations (jhāna) the contemplating monk develops the mindfulness of body :

Being aloof from pleasures of senses and mental impurities (vivicceva kāmehi vivicca akusalehi dhammehi), he enters and abides in the first meditation (paṭhama-jhāna), a state in which one's mind roams (savitakka - savicāra - lit. reflection and judgement) around the object of meditation and joy and happiness due to aloofness. He drenches, saturates, permeats, suffuses this very body with joy and happiness that are born of aloofness; there is no part of his whole body that is not suffused with that physical joy, mental happiness (so imameva kāyaṃ vivekaj pītisukhena abhisandeti parisandeti paripūreti paripharati, nāssa kiñci sabbāvata (imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati), thinking : 'In this body there is the element of extension (paṭhavīḍhātu), the element of cohesion (āpodhātu), the element of heat (tejodhātu) and the element of motion (vāyodhātu)'.

Thus he fares along contemplating the body in the body internally.... and he fares along independently of and not grasping anything in the world.

The sixth kind of exercise or practice of the application of mindfulness with regard to body (kāyā-satipaṭṭh-āna) or (kāyānupassanā or kāyagatā-sati) is that the contemplating monk sees on a body (corpse) thrown aside in a cemetery (sarīraṃ sivatthikāyaṃ chaḍḍitaṃ), dead for one day or for two days or for three days, swollen (uddhumātakaṃ), discoloured (lit. blue-black in colour, vinīlakaṃ), decomposing, i.e., full of corruptions (vipubbakajātaṃ) or he sees a corpse eaten by crows (kākehi khajjamānaṃ) or ravens (kulalehi) or vultures (gijjhehi).... or by various small creatures (vividhehi pāṇakajātehi khajjā-manaṃ) or he sees a skeleton (aṭṭhikasaṅkhalikaṃ) with some flesh and blood (samaṃ salohitaṃ) sinews-bound (nahāru-ṣambandhaṃ), some without flesh and blood, but still held together by the sinews (apagata maṃsalohitaṃ-nahārusambandhaṃ), or the bones scattered here and there (aṭṭhikāni apagata-sambandhāni disā vidisā vikkhittāni), here a bone of

kāyassa vivekajaṃ pītisukhena apphuṭaṃ hoti).

Again, the contemplating monk removing reflection and judgement, with the mind subjectively tranquillised (ajjhattaṃ sampasādanaṃ) and fixed on one point (cetaso ekodibhāvaṃ) enters and abides in the second stage of meditation (dutiya-jhāna) and experiences the rapture and joy that are born of concentration in his entire body. Again, the monk, by the fading out of rapture (pītiyā ca virāgā), he dwells with equanimity (upekhako viharati), attentive and clearly conscious (sato ca sampajāno) and experiences in his person that joy of which the ariyans (noble people) say: Joyful lives he who has equanimity; and he enters on and abides in the third stage meditation (tatiya-jhāna).

Again, the monk, by getting rid of joy and by getting of anguish, by the going down of his former pleasures and sorrows, enters on and abides in the fourth stage of meditation (catuttha-jhāna) which has neither sorrow nor joy, and entirely purified by equanimity and mindfulness (upekkhā satipārisuddhiṃ) : In every stage, he, having suffused this very body with a mind that is utterly pure, utterly clean, comes to be sitting down, there is no part of this whole body that is not suffused. While he is thus diligent, ardent, self-resolute, those memories and aspirations that are worldly are got rid of; by getting rid of them the mind itself is inwardly settled, calmed, focussed, concentrated (bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāsso kiñci sabbāvato kāyassa, parisuddhena cetasā apphuṭaṃ hoti. Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi hoti samādhiyati). Thus the monk develops mindfulness of body.

Meritorious states that are connected with knowledge of insight (ye keci kusalā dhammā vijjābhāgiyā), i.e., psychic power made by mind, the six super-knowledge, are established in any one in whom mindfulness on body has been developed and made much of (kāyagatāsati bhāvitā bahulīkatā) and on the other hand Māra, the evil one, gains access to whatever monk who does not do so.

The following ten advantages (dasānisaṃsā) are to be expected from pursuing mindfulness on body, developing it, making much of it, making it a vehicle (yānīkatāya), making it a foundation (vatthukatāya), practising it (anuṭṭhitāya), increasing it (paricitāya) and fully undertaking it (susamāraddhāya) : (1) He is one who overcomes dislike and liking and he lives constantly conquering any dislike and liking that have arisen (aratiratisaho hoti, na ca taṃ arati sahoti, uppannaṃ aratiṃ abhibhuyya

viharati), (2) He overcomes and conquers fear and dread (bhayabherava) and is not overcome by that, (3) He is one who bears or endures cold, heat, hunger, thirst, the touch of gadfly, mosquito or any acute bodily pains, (4) He is one who, without trouble and difficulty acquires the four meditations that are of the purest mentality, abiding in case here and now, (5) He experiences the various forms of magical powers (iddhividhā), such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed he passes through walls and mountains, just as if through the air. In the earth he dives and rises up again, just as if in the water. He walks on water without sinking, just as if on the earth. Crosslegged he floats through the air, just as a winged bird. With his hand he touches the sun and moon, these so mighty ones, so powerful ones, even upto the Brahma world has he mastery over his body. (6) With the divine ear (dibba-sota) he hears sounds both heavenly and human, far and near. (7) He comprehends by mind, the minds of other beings, of other individuals (parasattānaṃ parapuggalānaṃ cetasā cetopariññā pajānāti), so he knows the greedy mind (sarāgaṃ cittaṃ) as greedy, and not-greedy as not greedy, he knows the hating mind (sadosaṃ cittaṃ) as he knows the shrunken (saṅkhittaṃ) mind and the distracted one (vikkhittaṃ), the great and not great mind...... the concentrated mind (samāhitaṃ cittaṃ) and not concentrated, freed mind (vimuttaṃ cittaṃ) and not freed mind.

(8) He remembers manifold former existences (so anekavihitaṃ pubbenivāsaṃ anussarati), such as one birth, two, three, four and five births.... hundred thousand births; remembers many formations and dissolutions of worlds... Thus he recollects his former births in all their modes and details.

(9) With divine eye (dibbacakkhu), the pure one and super-human he sees beings as they pass hence and come to be; he comprehends that beings are mean (hīne), excellent (paṇīte), fair (suvaṇṇa), foul, in a good born, in bad born according to the consequences of deeds. (10) Through the extinction of all cankers (āsava-khaya), even in this very life he enters into the possession of deliverance of mind (cetovimutti), deliverance through (paññā-vimutti), after having himself understood and realized it. (Sāmaññaphala Sutta).

VEDANĀ-SATIPAṬṬHĀNA (Skt. Vedanā-smṛtyupasthāna), i.e., application of mindfulness in feelings, contemplation on awareness of feelings. It is otherwise called vedanānu-passanā (Skt. Vedanānupaśyanā). In this exercise the adept (i.e., contemplating monk) should be closely observant and conscious of experiencing a pleasant feeling (sukhaṃ vedanaṃ) or a painful feeling (dukkhaṃ vedanaṃ) or a neither painful nor pleasant feeling

(adukkhama-sukhaṃ vedanaṃ) or a painful feeling in regard to material things (sāmisaṃ dukkhaṃ vedanaṃ) or a feeling neither pleasant nor painful in regard to material thing (sāmisaṃ adukkhama-sukhaṃ vedanaṃ) or a painful feeling in regard to non-material (i.e., pure and spiritual) things (nirāmisaṃ dukkhaṃ vedanaṃ) or a pleasant feeling in regard to non-material things or a neutral feeling in regard to non-material things. Lastly, he is to bear in mind that all feelings are subject to origin and decay and so transitory.

CITTA-SATIPAṬṬHĀNA (Skt. Citta-smṛtyuprsthāna), i.e., application of mindfulness in consciousness, contemplation on awareness of mind. It is otherwise called cittānupassanā (Skt. cittānupaśyanā). In this exercise the contemplating monk clearly perceives and intuitively knows any state of consciousness or mind (citta), whether it is not-free of attachment or lust (sarāgaṃ cittaṃ) or free of that (vītarāga), hatred or malevolence (dosa), delusion (moha), further it is contracted (saṃkhitta) or distracted (vikkhitta), high or great (mahaggata) or not-great (amahaggata), inferior (sauttara) or superior (anuttara), concentrated (samāhita) or not concentrated, liberated (vimutta) or unliberated (avimutta). Lastly, as in the same way with previous sati-paṭṭhānas he must bear in mind the mind or consciousness is subject to origin and decay and so transitory (anicca).

DHAMMASATIPAṬṬHĀNA (Skt. Dharma-Smṛtyupasthāna), i.e., application of mindfulness in mind-object or mental phenomenon.

It is otherwise called dhamānu-passanā (Skt. dharmānupaśyanā). In the exercise of application of mindfulness in mind-object (dhamma), the contemplating monk becomes aware of five hindrances (pañca nīvaraṇa), namely, desire for sense-pleasure or greed (kāmacchanda or abhijjhā), ill-will (vyāpāda), sloth and torpor (thīnamiddha), restlessness and worry (uddhacca-kukkucca), doubt or hasitating mind (vicikicchā), thus, for example, "when a subjective desire for sense-pleasure (kāmacchanda) is present, he comprehends that he has a subjective desire for sense-pleasure (atthi me ajjhattaṃ kāmacchando ti pajānāti); or when it is not present (natthi) he comprehends that he has no subjective desire for sense-pleasure. He further comprehends the uprising (uppāda) of unproduced or getting rid of produced or no future uprising of removal desire for sense-pleasure. In this way he comprehends other nīvaraṇas also. He knows in detail the nature and function of each of the constituents of a being (upādānakkhandha), namely, material form (rūpa), feeling (vedanā), perception (saññā), mental impression (saṅkhāra) and consciousness

(viññaṇa), how they arise, and how they decay.

He knows in the same way as he did previously each of twelve bases and field of mental activity i.e., six external and six internal sense-bases (āyatana), the eye and visual object (cakkhuṃca rūpaṃca), ear and sound (sota-sadda), nose all small (ghāna-gandha), tongue and taste (jivhā-rasa), body and tactile objects (kāya-phoṭṭhabbo), mind and mental object or thought (mana-dhamma).

In the same way he comprehends the seven factors of enlightenment (satta bojjhaṅga), namely, constituents of mindfulness (sati-sambojjhaṅga), investigation of doctrine (dhamma-vicaya), energy (viriya), rapture or pleasure (pīti), mental tranquillity (passaddhi), concentration (samādhi) and equanimity as factor of enlightenment (upekkhāsambo-jjhaṅga) and perceives and understands the four aryan truth (cattāri ariyasaccāni) : This is suffering (idaṃ dukkhaṃ). This is the cause or origin of suffering (ayaṃdukkha - samudayo) This is the cessation of suffering (ayaṃ dukkha-nirodho) and this is the way of cessation of suffering of (ayaṃ dukkha-nirodhagāminī paṭipadā).

Lastly, the Buddha remarks that if any person thinks over and develops any of these four applications of mindfulness for seven years or six or five years or even for a week, one of two fruits is to be expected for him : either profound knowledge in this very life (diṭṭheva dhamme aññā), or, if there is any residuum remaining the state of non-returning (sati vā upādisese anāgāmitā).

SATI-SAMPAJAÑÑA (Skt. Smṛti-samprajānya), mindfulness and clarity of consciousness, see sampajañña, q.v.

SATTA (Skt. Sattva) signifies a being or living being and is synonymous with puggala (Skt. pudgale), i.e., individual self. The Abhidhamma psychology analyses both physical side and mental side of a 'being'. The physical or material is called rūpa or corporeal form and the mental side is called nāma which consists of four mental states, namely vedanā (feeling), saññā (Skt. saṃjñā), i.e., perception or cognition, saṅkhāra (Skt. saṃskāra), i.e., mental impression or formation and viññāṇa (Skt. vijñāna) i.e., consciousness.

Therefore a 'being' is made up of mind and matter (nāmarūpa) which is otherwise called pañcakkhandha comprising five groups of aggregates mentioned above. The Milindapañha (pp. 25f) relates that a 'being' can be conveniently represented by a name which is mere a designation used by the common people and signifies nothing beyond it. The person so named as individual whole can neither be identified with any of the component parts, namely corporeal form (rūpa) and mind (nāma) nor it is a mere sum total of the parts just as a

chariot cannot be identified with its parts or mere heaping up of its all parts. The Buddhist view is explained well in the verses of the Therī Vajirā :

> Yathā hi aṅgasambhārā hoti saddo 'ratho' iti
> evaṃ khandhesu santesu hoti 'satto' ti sammuti.

The verses signify that the term ratha (chariot) is conventionally applied to denote a structure in which different parts are specially put together into unity to work or function for particular purpose. So the term 'satta' or person is conventionally applied to denote a figure in which the five khandhas or aggregates are organically combined into a unity and brought into a working or functioning order (D. L. Barua, Treatment of Rūpa in the Abhdhamma Systems. The Mahabodhi, April-May, 1950).

SATTUSSADATĀ (Skt. Saptotsadatā), one of the thirty-two major characteristic bodily marks of a great man (Mahāpurisa q.v.) who is either the Buddha or universal monarch (chakravartī rājā) mentioned in the Māhāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some Buddhist Sanskrit texts is 'Sattussadatā' (satta + ussadata) i.e., having seven swellings (utsada). According to the early Pali texts mentioned above, a great man possesses seven swellings on differnet parts of his body, namely, two hands, two feet, tops of two shoulders (ubhosu aṃsakūṭesu) and on back or trunk (khandha). The Sumaṅgalavilāsinī (p.448) explains clearly that these seven parts of the body of a great man are complete with swelling flesh (paripuṇṇo maṃsussado), the network of veins of the hands, feet, etc. is hidden or concealed (nigūḷh sirājālehi) like a well placed golden drum and his back appears like a stone image (khandhena silā-rūpakaṃ viya). But at the back of hands and feet of ordinary men there appears a net-work of veins and on the shoulders and at the back appears a tip of bones (aṭṭhikoṭiya).

The Lalitavistara (p.74) and the Mahāvyutpatti have just mentioned the term 'saptotsada' but not explain it. The Gaṇḍavyūha Sūtra (p.310) and the Abhidharmadīpa (p.189) have described more clearly that a great man's seven swellings on the back of two hands, two feet, two shoulders and at the back of neck are round, beautiful, very complete, having invisible joints and well made in appearance.

SADDHĀ (Skt. Śraddhā), faith, confidence.

A follower of Buddhism is said to have faith if "he believes in the perfect one's (sammā-sambuddha's) Enlightenment" (Majjhima Nikāya I. 356). Aṅguttara Nikāya, III. p.2) or in the Three Jewels, by taking refuge in them (ti-saraṇa, q.v.). His faith should be 'reasoned and rooted in understanding (ākāravati saddhā

dassanamūlikā, Majjhima N.I. p.320), and he is asked to investigate and text the object of his faith (Mīmaṃsaka Sutta, Majjhim Nikāya I).

A Buddhist's faith is not in conflict with the spirit of inquiry, and "doubt about doubtful things".

The faculty of faith (saddhindriya) should be balanced with that of wisdom (paññindriya). It is said in the Saṃyutta Nikāya (v. p.222). "A monk who has understanding, establishes his faith in accordance with that understanding through wisdom and understanding, faith (saddhā) becomes an inner certainty and firm conviction based on one's own experience."

Faith (saddhā) is called seeds of all wholesome states because it inspires mind with confidence (okappana, pasāda) and determination (adhimokkha), for launching out (pakkhandhana) to cross the flood of saṃsāra (Suttanipāta, v.77; Mahāsuññatā Sutta), Majjhima Nikāya, III).

According to the Milindapañha (pp.34f) the distinguishing marks of faith are tranquillizing (sampasādana-lakkhaṇa) and leaping forward (sampakkhandhṇa-lakkhaṇa) In this the text quotes a verse from Saṃyutta Nikāya (I.p. 214) : Saddhāya tarati oghaṃ, etc., i.e., By faith the flood (of series of life) is crossed.

Unshakable faith is attained on reaching the first stage of holiness, stream-entry (sotāpatti), when the fetter of sceptical doubt (vicikicchā-saṃjojana) is eliminated. Unshakable confidence (avecca-pasāda) in the Three Jewels (Tiratana) is one of the characteristic qualities of stream-winner (sotāpannassa aṅgāni).

Faith (saddhā) is a mental concomitant (cetasika) present in all karmically wholesome, and its corresponding neutral consciousness. It is one of the four streams of merit, one of the five spiritual facilites (saddhindriya), spiritual powers (saddhābala), element of exertion (padhāniyaṅga, q.v.) and of the seven treasures (dhana), a term for the following seven qualities, faith (saddhā), morality (sīla), moral shame (hīri), moral dread (ottappa), learning (suta), liberality (cāga) and wisdom paññā (See B. M. Barua, Faith in Buddhism, Buddhistic Studies, ed. by B. C. Law).

SADDHĀ-CARITA (Skt. Śraddhā-carita), faith-natured, one of six types of men, see Carita, q.v.

SADDHĪNUSĀRĪ (Skt. Śraddhānusārī), the faith-devotee. One of the seven noble persons (ariya-puggala), others being the faith-liberated one (saddhāvimutta), the body-witness (kāya-sakkhi), the bothways-liberated (ubhato-bhāga-vimutta), the dhamma-devotee (dhammānusārī), the vision-attainer (diṭṭhippatta) and the wisdom-liberated (paññā vimutta).

The faith devotee is explained thus: "He who is filled with resolution

(adhimokkha) and, on considering the formations as impermanent (anicca), gains faculty of faith, he at the moment of the path to stream-winning is called a faith-devotee (Puggala-paññatti, p.15; Visuddhimagga p.659).

SADDHĀVIMUTTA (Skt. Śraddhā-vimukta), faith-liberated, i.e., one liberated by faith. One of the seven noble persons (ariyapuggala) is mentioned and explained in the Puggalapaññatti and the Visuddhimagga (see prec) : "When a man brings to mind as painful and having great tranquillity, acquires the faculty of concentration, he becomes liberated by faith".

SADDHINDRIYA (Skt. Śraddhendriya, śraddhā+indriya) dominant faculty of faith. It is one of the practices included in the Bodhi Pakkhiyadhamma; q.v.

SANTĪRANA-CITTA, investigating consciousness, is one of the fourteen stages in the cognitive series, see viññāṇa-kicca, q.v.

SAPADĀNACĀRIKAṄGA (Skt. Sāpadānacārikāṅga), i.e., the practice of begging food from house to house consecutively and without any omission. This is one of the rigorous ascetic practices (dhutaṅga) mentioned in the Milindapañha and the Visuddhimagga. Buddhaghosa explains this practice thus; the practice of the house to house goer is undertaken with one of the following statements; I set aside greedy behaviour in alms-gathering (i.e., greediness shown in passing over houses from which one does not expect to get food, and going to those houses which offer good food); I observe the house to house goer's practice. There are three grades of ascetic monks here, strict, moderate and soft. These are advantages of this practice. He is always a stranger among families, he abandons avarice about families, he is compassionate impartially; he avoids the dangers in being supported by a family; he does not delight in invitations, he does not hope for meals to be brought and his life is in conformity of fewness of wishes (Visuddhimagga, pp. 67-68).

SABBALOKE-ANABHIRATI-SAÑÑĀ (Skt. Sarba-loke-anabhirati-saṃjñā), contemplation on 'disintesterestedness regarding the whole world.' It is described in the Aṅguttara Nikāya (V. p.111) in the following words. "If Ānanda, the monk gives up his tenacious clinging to the world his firm grasping and his biases and inclinations of mind, and turns away from these things, does not cling to them (yo loke upādānā cetaso adhiṭṭhānā-bhinivesānusayo, te pajahanto viharati anupādiyanto), this, Ānanda, is called the contemplation on disinterestedness regarding the whole world."

SABBŪPADHI-PAṬISSAGGA (Skt. Sarbaupadhi pratinisarga), the abandoning of all substratum (of rebirth). Upadhi is the substratum of existence and is of four kinds: (1) the

five groups of existence (khandha, q.v.), (2) sensuous desire (kāma), (3) mental defilements (kilesa) and (4) kamma. Wife and children, flocks, land, herds, silver and gold are called upadhi. Upadhi is root of sorrow (Majjhīma N.I. p.162). Rejection of all upadhis (sabbūdhi paṭinissagga) is Nibbāna (Sutta nipāta, vs 33; Saṃyutta N. I. p.136; III. p.133; Aṅguttara N. I. p.49).

SAMATHA (Skt. Śamatha), tranquillity, serenity, is a synonym of samādhi (concentration), cittekaggatā (one-pointedness of mind) and avikkhepa (undistractedness). Samatha bhāvanā and vipassanā i.e., insight or wisdom (q.v.) form the two branches of mental development or widespread and popular method of meditation today. Tranquillity (samatha) is an unperturbed, peaceful and lucid state of mind attained by strong mental concentration, not aiming mainly at the development of wisdom, but aiming mainly at the development of perfect peace and tranquillity of mind to practise meditation and contemplation which is the mental culture of tranquillity (samathabhāvanā). Tranquillity frees mind from impurities and inner obstacles and gives it greater penetrative strength. Along with the samatha-bhāvanā aiming mainly at the development of wisdom to practise meditation and contemplation is the mental culture of insight (vipassanā bhāvanā, see vipassanā, q.v.).

It is said in the Paṭisambhidāmagga (I. p.97) : What is now the power of tranquillity (samatha-bala)? It is the one-pointedness and non-distraction of the mind due to freedom from desire (renunciation), freedom from ill-will.... to the perception of light (āloka-saññā)... to non-distraction.... knowledge, gladness, eight attainments, the ten kasiṇas, the ten recollections, the nine cemetery contemplations, the thirty-two kinds of respiration-mindfulness... the one-pointedness and non-distraction of mind of one contemplating abandonment while inhaling and exhaling (ānāpāna-sati).

"The power of tranquillity consists of freedom from perturbation, in the first absorption, from the five hindrances (nīvaraṇa), in the second absorption, from thought-conception and discursive thinking (vitakka-vicāra)... in the sphere of neither perception nor nonperception (neva-saññā-nāsaññāyatana); it consists of the freedom from perturbation by the perception of the sphere of nothingness which is no longer agitated and irritated by the defilements associated with restlessness, nor by the groups of existence."

"Two things are conducive to knowledge, tranquillity and insight. If tranquillity is developed, what profit does it bring? The mind is developed. If the mind is developed, all lust is abandoned. If insight is developed,

wisdom is. If wisdom is developed, all ignorance is abandoned."

There is a method of meditative practice where, in alternating sequence, tranquillity-meditation and insight-meditation are developed. It is called 'tranquillity and insight joined in pairs' (samatha-vipassanā-yuganaddha), the coupling or yoking of tranquillity and insight. He who undertakes it, first enters into the first absorption. After rising from it, he contemplates the mental phenomena that were present in it (feeling, perception, etc.) as impermanent, painful and not-self, and thus he develops insight. Thereupon he enters into the second absorption; and after rising from it, he again considers its constituents phenomena as impermanent, painful, etc. In this way, he passes from one absorption to the next, unit at last, during a moment of insight, the intuitive knowledge of the path (of stream-entry, etc.) flashes forth (Aṅguttara N. II. p.157, Paṭisambhi-dāmagga, Yuganaddha-kathā).

SAMADANTATĀ This is one of the thirty-two major characteristic marks of a great or superman (mahāpurisa, q.v.), who according to Buddhist tradition, is the Buddha or a cakravartī rājā, mentioned in the Dīghanikāya (II, p.18; III. p.177), Majjhima nikāya (II, p.137) and some Buddhist Sanskrit texts. The term signifies that a great man has "regular teeth", i.e., teeth of equal size. In explaining this sign the Sumaṅgalavilāsinī (p.450) describes that other ordinary people have teeth which are not of equal size (visama), some of them are high (uccā) and some of them are low (nīcā). But a great man's teeth are equal like iron-sheet and shell-plate (ayo-patta-cchinnaṃ, saṅkha-paṭalaṃ viya).

In the Lalitavistara (p.74), Bodhisattvabhūmi (p.259) and the Arthaviniścayasūtra (p.296) this sign has been combined with forty teeth termed 'catvāriṁśatsamadantāḥ'. The Gaṇḍavyūha (p.310) Sūtra describes in detail that a great man has even or equal teeth which are not less, not more, not projecting, not bending but all are contiguous and existing. The Abhidharmadīpa (p.189) also contains same description.

SAMANANTARA-PACCAYA (Skt. Samanantara pratyaya), i.e., contiguity condition in corelation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

Anantara-paccaya is same in meaning but differs in nomenclatures (yo anantara-paccayo, sveva samanantara-paccayo. vyañjanamatta-meva hettha nānā... atthato pana nānaṃ natthi - Paṭṭhāna Aṭṭha. p.73). According to an ancient interpretation the Anantarapaccaya refers to the contiguity of objects in space and the Samanantarapaccaya refers to the succession of events in time. Buddha-ghosa however, rejects this interpretation of ancient teachers

on the following statement of the Buddha : yaṃnirodhā vuṭṭhahantassa nevasaññānā-saññāyatanakusalaṃ samāpattiyā samanantrapaccayena paccayo - Paṭṭhāna Aṭtha, p.73). According to Buddhaghosa the Samanantara-paccaya is only the subhead of the Anantara-paccaya, the difference between the two being not in kind but in degree only. It appears first that which regarded as contiguous in terms of space may be regarded as successive in terms of time. The real difference between the two relations is one between immediate contiguity and uniform contiguity. The successive stages in a mental process are anantara to each other. The samanantara relation prevails when a stage is at last reached which appears as similar to one of the previous stages. The successive stages in the development of a tree from a seed are anantara to each other; while the first seed and the successive seed stand to each other in the relation of samanantara.

SAMAVAṬṬAKKHANDHATĀ (Skt. Samavṛtta-skandhatā). One of the thirty-two major characteristic bodily marks of a great man (Mahāpurisa q.v.) who is either the Buddha or a universal monarch (cakravarti rājā) narrated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of the Sanskrit Buddhist texts is samavaṭṭakkhandhatā, i.e., "having shoulders evenly rounded". But according to Sumaṅgalavilāsinī this term signifies "the exterior of the whole vocal apparatus, rather than the trunk or shoulders only" (Dialogues of Buddha, II p.15, n.4). It explains that some persons have a long throat (dīghagala) like a heron (koñca) or bent-throat (vaṅkagala) like a crane or broad throat (puthulagala) like a wild hog (varāha) and while speaking, the network of veins (sirājālaṃ) appears and low voice comes out. But a great man's shoulders are well rounded like a small golden drum, while speaking, the net-work of veins does not appear and great voice comes out like a roaring of the cloud (meghassa viya gajjato gajjato saro mahā hoti).

In the Sanskrit Buddhist texts such as the Lalitavistara (74) and the Bodhisattvabhūmi (p.259), the word "susaṃvṛttaskandha" has been used to signify this sign. The Abhidharmadīpa (p.89) explains that a great man has equally heaped up, concealed in flesh and well rounded shoulders.

SAMASĪSĪ (Skt. Samaśīrṣaka), equal-head person, i.e. one who attains two ends sumultaneously, namely, the extinction of cankers (āsavapariyādānaṃ) and the end of life (jīvitapariyādānaṃ : Puggala-paññatti-translation, p.20). In the Aṅguttara Nikāya (IV, p.158) it is said. "Such is the case with a monk who dwells in the contemplation of impermanency of all forms of existence, keeping before his eyes their impermanency, perceiving

their impermanency, perseveringly, steadfastly, undisturbed, of firm mind, wisely absorbed; and in whom at one and the same time the extinction of cankers and the end of life take place."

SAMĀDHI, concentration, for datails see Sammā Samādhi.q.v.

SAMĀDHI-KKHANDHA or Samādhi-vibhāga, the second division of the Noble Eight-fold Path comprising sammā vāyāma, sammā sati and sammāsamādhi is concerned with the mind control and mental culture and development through meditation (jhāna, Skt. dhyāna) and concentration (samādhi). Sammā vāyāma (right endeavour) and sammā sati (right mindfulness) together prepare the ground of sammā samādhi (right concentration).

SAMĀDHINDRIYA (Samādhi + indriya), dominant faculty of concentration. It is one of the practices of indriya. See Bodhipakkhiya Dhamma, q.v.

SAMĀDHI-PARIKKHĀRA (Skt. Samādhi-pariṣkāra), requisites of concentration.

Four applications or foundations of mindfulness (cattāro satipaṭṭhānā) are requisites of concentration (samādhi) viz. (1) mindfulness or recollection of body (kāyānupassanā q.v.), (2) mindfulness of feeling (vedanānupassanā, q.v.), (3) mindfulness of consciousness (cittānupassanā) and (4) mindfulness or contemplation of the mind-objects (dhammānupassanā, q.v.).

SAMĀDHI-VIPPHĀRA-IDDHI (Skt. Samādhi-visphāra-ṛddhi), the magical or higher spiritual power of penetrating concentration is one of magical faculties (iddhi, q.v.).

SAMĀDHI-SAMĀPATTI-KUSALATĀ (Skt. Samādhi-samprāpti-kuśalatā), skilfulness in entering into concentration, in remaining in it and in rising from it, Saṃyutta Nikāya, III. pp.269f.

SAMĀDHI-SAMBOJJHAṄGA (Skt. Samādhi-sambodhyaṅga), concentration as a factor of enlightenment. It is one of seven Sambojjhaṅgas. See Bodhipakkhiya-dhamma, q.v.

SAMĀPATTI (Skt. Samprāpti), Attainments.

In Buddhism the word samāpatti technically means attainments of stages of absorptions. It is a name for the eight absorptions (jhāna, q.v.) of the fine-material or form sphere (rūpajjhāna) such as first stage (paṭhamajjhāna), second stage (dutiyajjhāna), third stage (tatiyajjhāna) and fourth stage of meditation (catutthajjhāna) and four immaterial or formless sphere (arūpajjhāna) such as attainment of the sphere of boundless space (ākāsānañcāyatana-samā-patti), attainment of the sphere of boundless consciousness (viññāṇa-añcāyatana-samāpatti), attainment of the sphere of nothingness (ākiñcaññā-yatana samāpatti) and attainment of sphere of neither perception-nor-non-

perception (nevasaññā-nāsaññāyatana-samāpatti). To these occasionally is added as the nineth attainment, the attainment of extinction (nirodha-samāpatti).

SAMUCCHEDA-PAHĀNA (Skt. Samuccheda prahāṇa), overcoming by destruction. It is one of the five kinds of overcoming (pahāna, q.v.).

SAMPAJAÑÑA (B. Skt. Sampajanya), attention, consideration, discrimination, comprehension, clarity of consciousness.

The term sampajañña is frequently met with in combination with mindfulness (sati) in the Satipaṭṭhāna Sutta of the Majjhima Nikāya (I) and the Mahā-satipaṭṭhāna Sutta of the Dīgha Nikāya (II) : "Clearly conscious is he in going and coming, conscious in looking forward and backward, clearly conscious in bending and stretching his body; clearly conscious in eating, drinking, chewing and tasting, clearly consciouss in discharging excrement and urine; clearly conscious in walking, standing, sitting, falling asleep and awakening; clearly conscious in speaking and keeping silent." According to the commentaries (e.g. Dīgha Nikāya Aṭṭhakathā I. p.183; Vibhaṅga Aṭṭhakathā, p.347) clarity of consciousness (sampajañña) is of four kinds (1) regarding the purpose (satthaka), (2) the suitability (sappāya), (3) inclusion in the meditative domain (gocara) and (4) the undeluded conception of activity concerned (asammoha).

SAMPAṬICCHANA-CITTA (Skt. Sampraticchana), receptive conciousness.

It is the mind-element (mano-dhātu) that follows immediately upon the arising of sense-consciousness (i.e., visual consciousness, hearing consciousness, etc.), performing on that occasion the function of receiving the sense-object. (Visuddhimagga p.21).

SAMPADĀ, i.e., blessing or attainment. The five blessings are said to be faith, morality, learning, liberality and wisdom (Aṅguttara N. III.118).

Further : morality, concentration, wisdom, deliverance, the eye of knowledge connected with deliverance (Aṅguttara N. III. 119).

SAMPAYUTTA-PACCAYA (Skt. Samprayukta pratyaya), i.e., Association condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It is a type of relation, in which the paccayadhamma and the paccayuppannadhamma are very closely associated. For example, consciousness (citta) and mental concomitants (cetasika) are inseparably associated. Buddhaghosa has explained this relation clearly in the Paṭṭhāna Aṭṭhakathā (p.78); Ekavatthuka - ekārammaṇa -

ekuppādekanirodha-saṅkhātena sampayutta-bhāvena upakārakarūpadhammo sampayutta-paccayo-yathāha - cattāro khandhā arūpino aññamaññaṃ sampayutta-paccayena paccayo, i.e., "The psychical factors which render service to one another on account of their mutual association in the form of having a common physical base (ekavatthu), common object of cognition (ekāra-mmaṇa), simultaneous origination (ekuppāda) and simultaneous cessation (ekanirodha), are known as standing to one another as associated condition (sampayutta-paccaya). Thus, the four psychical aggregates (cattāro khandhā), viz. saññā (cognition), vedanā (feeling), saṅkhāra (disposition) and viññāṇa stand to one another in this relation".

SAMPHAPPALĀPA (B. Skt. Saṃ bhinna-pralāpa) means frivolous talk, i.e., speaking senseless or useless thing. It is an immoral volition that produces the bodily or vocal effort to communicate uselsss things. It is of great or small offence according as it is practised repeatedly or not. There are two constituent facts of this offence, viz. (1) the inclination towards useless talk, (2) its narration. The offence does not run through the full course action when other do not accept the story; it does so only when they accept it. It is one of Dasa akusalakammapathas. Samphappalāpa is clearly expressed in the canonical texts in the context of a moral precepts (sīla). A Buddhist good man does not speak frivolous talk, but instead he is a speaker at right time (kālavādī), a speaker of fact (bhūtavadī), a speaker on the goal (atthavādī), a speaker on doctrine (dhammavādī), a speaker on discipline (vinayavādī).

SAMBHOGAKĀYA — refulgent body of Buddha, see Trikāya, q.v.

SAMMAPPADHĀNA (Skt. Samyak-Prahāṇa or Samyak-pradhāna), i.e., right exertions or efforts; it is identical with sammā-vāyāma (q.v.) one part of Noble Eightfold Path (Ariya-aṭṭhaṅgika-magga, q.v.). Sammappa-dhānas form the second group or category of practices of the Bodhipakkhi-yadhammas and are of four kinds, namely, (1) SAṂVARA-PADHĀNA, i.e., exertion consisting in the restraint of one's senses, that is to say, exertion to remove the existing evil thoughts and to keep the mind free from being polluted by fresh evil thoughts and to preserve the good thoughts.

It is said in the Aṅguttara Nikāya (II, p.155) : What now, O monks, is the effort to restrain (saṃvarapa-dhāna)? Perceiving a form (rūpa) or a sound (sadda) or an odour (gandha) or a bodily or mental impression, the monk neither adheres to the whole, nor to its parts, and he strives to ward off that through which evil and unwholesome things might arise, such as greed and sorrow, if he remained with unguarded senses, and he

watches over his senses, restrains his senses. This is called the effort to restrain.

2) PAHĀNAPADHĀNA, i.e., effort or exertion to overcome. It is said in the Aṅguttara Nikāya : What now is the effort to overcome? The monk does not retain any thought of sensual lust, or any other evil, unwholesome states that may have arisen; he abandons them, dispels them, destroys them, causes them to disappear. This is called the effort to overcome.

3) BHĀVANĀ PADHĀNA, i.e., effort or exertion to develop. It is said : What now is the effort to develop? The monk develops the factors of enlightenment, bent on solitude, on detachment, on extinction and ending in deliverance, namely, mindfulness (sati), investigation of the doctrine (dhammavicaya), energy (viriya), rapture (pīti), tranquillity (passaddhi), concentration (samādhi), equanimity (upekkhā), it is called the effort to develop.

4) ANURAKKHAṆA-PADHĀNA i.e., effort to maintain the wholesome states.

It is said, "What is now is the effort to maintain? The monk keeps firmly in his mind a favourable object of concentration, such as the mental image of a skeleton, a corpse, deals in fact with all the practices needed for attaining the summun bonum, Buddhist way of life and hence it will be found that many of the Bodhipakkhiya dhammas are almost identical though they carry a meaning which is in harmony with the title of the group, for example, the lists of five dominant faculties (indriyas) and the mental powers (balas) are identical but one group carries meaning slightly different from the other.

SAMMĀ-ĀJĪVA (Skt. Samyak ājīva), i.e., right or perfect livelihood. It is the fifth factor of the Noble Eight-fold Path and the third and last number of the section classified under right conduct (sīla). Practically this together with previous two covers the entire code of Buddhist moral precepts of right conduct enumerated in the Vinaya Piṭaka, the book of Buddhist discipline. Right livelihood means the earning one's livelihood by no wrong means, i.e., abstaining from earning livelihood by improper means. The Brahmajāla and the Sāmaññaphala suttas of the Dīgha Nikāya narrate some occupations or modes of livelihood such as palmistry, divining by means of omens and art of prognosticating from the marks on body (aṅgavijjā), divining by means of omens and signs (nimittaṃ), auguries drawn from thunderbolt and other celestial portants (uppāda), foretelling by interpreting dreams (supinaṃ), fortune-telling from the marks of body (lakkhaṇaṃ), astronomical, astrological and climating forecasting and so on which were considered by the Buddha as low arts and wrong livelihood

(Tiracchānavijjāya micchājīvena) and improper to be adopted by the Buddhist monks. Thus the living by the sale of deadly weapons, of meat and flesh, of intoxicants, of poison, etc. which involves torture or exploitation cannot be called right livelihood. Right living is, therefore, not only a life which is harmless (ahiṃsā), but a life which is free from greed and selfishness and is a life of simplicity. Right livelihood removes anxiety and brings true happiness to the individuals and makes our society ideal providing a good relations among people while unjust and improper ways of living bring unhappiness and disharmony to the whole society. So men should try to live honestly and to earn money by proper means and right conduct. The recluses and monks who leaving homes embrace homeless life should lead honest and simple life with a aim of achieving the goal.

SAMMĀ-KAMMANTA (Skt. Samyak-karma) i.e., right action or deed. It is the fourth factor of the Noble Eight-fold Path and the second number of the section classified under right conduct (sīla). Action (kamma) means good or bad volitions (cetanā). Man is responsible for his own deeds. According to Buddhist doctrine of Kamma man cannot escape from the result of whatever he does. If he performs meritorious actions, he, after death, will be reborn in heaven and will lead happy life and on the other hand he will be reborn in the hell and suffer as a result of bad deeds. Conduct builds a man's character.

A good character is the result of personal exertion backed by good volition. A man who has compassionate feeling or volition abstains from killing. We should not kill a life which is dear to all. But a cruel person, a butcher or a robber can kill easily without hesitation. The doctrine of Kamma (Skt. karma) is one of the principal tenets of Buddhism. Buddhist monk should do actions which are morally good. Refrain from bad deed and instead doing a meritorious ones are delineated in many places of the Pali canon, Sabbapāpassa akaraṇaṃ kusalassa upasampadā sacitta pariyoda-panaṃ etaṃ Buddhānan sāsanaṃ (i.e., "Not to commit any sin, but to do good, and to purify one's mind, that is the teaching of the Buddhas - Dhammapada, v.183). For instance, it is, in respect of moral conduct, (sīla) said in the Brahmajāla Sutta of the Dīgha Nikāya (I) that a Buddha's disciple should not only abstain from killing life (pāṇātipātā paṭivirato) but to be compassionate to all living beings (sabba-pāṇabhūtesu hitānu-kampī), from stealing or theft (adinna-dānā paṭivirato) but to be satisfied with what is got offered with respect and devotion and from committing sexual offence (Kāmesu micchācārāpaṭi-virato) but to be chaste and lead a holy life (brahmacariyaṃ).

Further the Buddha and his disciples abstain from, causing injury to seeds and plants (bījagāma-bhūtagāma samārambha), visiting shows at fair, dancing and musical performances (naccagītavādita-visukadassanā), wearing, adorning with garlands, scents and ointments (mālāgandha-vilepana dhāraṇamaṇḍana-vibhūsanaṭṭhānā), using large and lofty beds (uccāsayanamahā-sayana), taking gold and silver (jātarūpa-rajatapaṭiggahanā), taking uncooked grain and meat (āmaka-dhañña-maṁsa-paṭiggahanā), accepting woman or unmarried girl or slaves (itthi-kumārikā-dāsī-dāsa paṭiggahanā), accepting animals like elephants, horses, cows, sheep, goats, fowls and the like, accepting cultivated field or waste land (khettavatthu), acting as a go-between or messenger (dūteyyapahinagamanā-nuyogo), buying and selling or any sort of exchange business (kaya-vikkaya), cheating with scales or weights coin and measure (Tālakūṭa kaṃsakūṭamānakūṭa) and such other misconducts.

In the Mahacattāriṃsaka Sutta of the Majjhima Nikāya (III) the Buddha makes the following distinction in a twofold right action, right action that has a share in merit (puñña-bhāgīya) and which therefore clings to rebirth (upadhivepakka), is still mentally intoxicated with attraction (sāsava) and does appear to be perfect, the other is right action which is perfect (ariya), not intoxicated (anāsava) and transcending (lokuttara) and this forms part of the path (maggaṅga). A right action (sammākammanta) therefore must be a pure, perfect and complete action performed entirely in the present, physically and mentally to the cessation of suffering and the perfect knowledge of the law of dependent origination, in short, realisation of impermanence, unsubstantiality and suffering in worldly phenomena (Mahā satipaṭṭhāna suttanta of the Dīgha Nikāya Vol. II. p.312).

SAMMĀDIṬṬHI (Skt. Samyak dṛṣṭi) means right or perfect understanding or view, to see something straightly (ujugatā), Buddhaghosa in his commentary of the Majjhima Nikāya explains the term 'Sammādiṭṭhi' which means the perfect under-standing and knowledge of worldly physical and mental phenomena as they really are (yathābhūta).

According to the Mahāsatipaṭṭhāna Suttanta, sammādiṭṭhi means the perfect understanding (ñāṇa) of the four noble truths, i.e., perfect knowledge of the universality of suffering (dukkha ñāṇaṃ), cause of suffering which is craving (taṇhā), cessation of suffering and the path leading to anāgāmi and arahatta stage which is called supermundane right understanding (ariyamagga-phalaṭṭha-paññā). Buddha said in the Majjhima Nikāya (III. p.72) "I tell you, O monks, there are two kinds of right view : the

understanding that it is good to give alms and offerings, that both good and evil actions will bear fruits and will be followed by results thereof. O Monks, it is a view which though still subject to the cankers is meritorious, yields worldly fruits, and brings good results. But whatever there is of wisdom, of penetration, of right view conjoined with path, the path being pursued, this is called the supramundane right view (lokuttara sammādiṭṭhi), which is not of world but which is supramundane and conjoined with the path." Saṃyutta Nikāya (III. p.5-10, IV p.42) says :

To possess right understanding (sammādiṭṭhi) is said of him who sees impermanence (aniccanti passati) in the physical and the mental aggregates (rūpa, vedanā, saññā, saṅkhāra, viññāṇa). Through such right understanding, he experiences weariness with worldly life, and through the destruction of passionate delight his mind is set free (nandi-rāgakkhayā cittaṃ vimuttaṃ). In the Dhammacakkappavattanasutta and other places the Buddha always mentions sammādiṭṭhi first in the list of eight factors of the Noble Eight-fold path. For, unless the path of deliverance is known, progress there cannot be assured and the realisation of actual truth cannot be achieved.

Sammāditthi is quite opposite of micchādiṭṭhi (Skt. Mithyādṛṣṭi) i.e., wrong or imperfect view. Sammādiṭṭhi is full knowledge while micchādiṭṭhi is partial view, like those of born blinds. Brahmajāla Sutta of Digha Nikāya enumerates sixty-two kinds of wrong views current in ancient India, viz. four classes of eternalism (Sassatavāda), four classes of semieternalism (Ekacca-sassata-vāda), four classes of limitism and unlimitism (Antānantikā), four classes of views eel wrigglers (Amaravikkhepikā) or evasive disputants, two classes of views of fortuitous originists (Adhiccasamu-ppannikā), thirty-two kinds of 'views upheld by these who believe in the existence of conscious or unconscious soul after death (Uddhamāghātanikā saññi-asaññivāda), seven kinds of annihilationism and the five classes of theorisers about the attainment of Nibbāna in this life (Diṭṭhadhamma-nibbānavāda).

The most comprehensive explanation of sammādiṭṭhi is found in the Sammādiṭṭhi Sutta of the Majjhima Nikāya (I. p.46-55) where Sāriputta, the great disciple of the Buddha, gave deliberation on the subject in detail. According to the sutta a monk is endowed with sammādiṭṭhi with upright view and possessed of fixed confidence when he comprehends what is wrong or unwholesome (akusala), namely, killing (Pāṇātipāta), stealing (adinnādāna), sexual misconduct (kāmesu micchācāra), lying (musāvāda), slander (pisunāvācā), harsh speech (pharusā vācā),

frivolous talk (samphappalāpa), covetousness (abhijjhā), aversion (dosa), delusion (moha) and what is right or wholesome (kusala), namely, ten opposite virtues which was abstinences from these evils, it is the perfectly knowing of the root conditions (mūla) thereof, which are greed (lobha), hate (dosa) and delusion (moha) resulting in evil actions and absence thereof, which are non-greed (alobha), hatelessness (adosa) and non-delusion (amoha) resulting in good actions. Such comprehension will make one free from all addiction to lust (rāgānusayaṃ pahāya), will remove all inclinations, to repel the unpleasant (paṭighānu-sayaṃ paṭivinodetvā), will abolish all attachment to the latent tendency (anusaya) which considers the 'I' as a separate and abiding entity (asmitā-diṭṭhi-mānānusayaṃ samuhantivā), will expel all ignorance (avijjaṃ pahāya) and thereby become the cause of the arising of true knowledge (vijjam uppādetvā) which is end of all conflict in this present life (diṭṭha-dhamme dukkhassa antakaro hoti). Again, a monk (bhikkhu) may be said to have right view (sammādiṭṭhi), if he comprehends the entire process of food or nutrition (āhāra), which is essential for stability of beings and assistance of those who will come to be (bhutānaṃ vā sattānaṃ ṭhitiyā) and which is of four kinds, namely, nutrition of material (kabaliṅkāro āhāro), nutrition by the external impinges by contact (phassa), nutrition which feeds volition (manosañ-cetanā) and nutrition which is mental consciousness (viññāṇa), its arising (āhāra-samudaya), its cessation (āhāra-nirodha) and its way to cessation of nutrition (āhāra-nirodhagāminipaṭipadā).

Further, the Sammādiṭṭhi Sutta explains that right understanding (sammādiṭṭhi) means the comprehension of the Four Noble Truths (cattāri Ariyasaccāni) which is stated above in detail.

Right view (sammādiṭṭhi) is, moreover, the comprehension of the causal genesis (Paṭiccasamuppāda) with its each of twelve limbs analysed by Four Aryan Truths. For instance, 'What your, reverence, is old age and dying (jarā-maraṇa), what the origin of old age and dying (jarāmaraṇa-samudaya), what the cessation (nirodha) of old age and dying, what the way leading to cessation of (nirodhagāmini-magga) old age and dying? Whatever of various being (sattānaṃ) in various groups of beings is old age (jarā), decrepitude (jiraṇatā) broken teeth (khaṇḍiccaṃ), greying hair (paliccaṃ), wrinkly skin (valittacatā), the dwindling of the lifespan (āyunosaṃhāni), the collapse of the sense-organs (indriyānaṃ paripāka), this is called old age; whatever is falling away (cuti), the passing away (cavanatā), the breaking up (bhedo), the disappearance (antaradhānaṃ), the

death and dying (maccumaraṇa), the action of time (kālakiriyā), the breaking up of the groups of grasping (khandhānaṃ bhedo), the laying down of the body (kalebarassa nikkheapa) and stopping of life-faculty (jīvitindriyassu-paccheda), is called dying (maraṇa). Thus, this aging and this dying are called aging and dying, from the uprising of birth is the uprising of aging and dying (jātisamudayā jarāmaraṇa samudayo), from the stopping of birth is the stopping of aging and dying (jātinirodhā jarāmaraṇanirodho), the way leading to the stopping of aging and dying (ayameva ariya-aṭṭhaṅgiko maggo jarāimaraṇa-nirodha-gāmini paṭipadā).

In this way the right view includes the comprehension of the origination, the cessation and the way of cessation of the rest limbs of the law of dependent origination (paticca-samppāda), e.g. of birth (jāti), which means conception (jāti), the production (sañjāti), the descent (okkanti), the coming forth (abhini-bbatti), appearance of aggregates (khandhānaṃ pātubhāvo) and the acquiring of sense-bases (āyatanāni), of becoming (bhava) which is process of existence, and cause of origin of birth, is of three kinds, viz. becoming as to sense-pleasures (kāmabhava), becoming as to materiality (rūpa-bhava) and becoming as to non-materiality (arūpa-bhava), of clinging or grasping (upādāna) which is cause of origin of becoming and is of four kinds, viz. grasping after sense-pleasure (kāmūpādāna), grasping after wrong view (diṭṭhupādāna), grasping after rites and ceremonies (sīlabbatupādāna) and grasping after the theory of self or individuality (attavādupādāna), of craving (taṇhā) which is the cause of origin of grasping and is of six kinds viz. craving for material shape or form (rūpataṇhā), craving for sound (saddataṇhā), craving for smell (gandhataṇhā), craving for taste (rasataṇhā), craving for touch (phoṭṭhabbataṇhā) and craving for mental object (dhamma-taṇhā); of sensation or feeling (vedanā) which is the cause of origin of craving and is of six kinds, namely, feeling arising from sensory impingement on eye (cakkhusamphassajā vedanā), ear (sota), nose (ghāna), tongue (jivhā), body (kāya), mind (mana); of contact (phassa), which is cause of origin of feeling and is of six kinds, namely, sensory impingement on the eye (cakkhusam-phassa), ear, nose, tongue, body, mind; of the six sensesphere (saḷāyatana) which are the cause of origin of contact; of mentality and corporeality (nāma-rūpa) which is the cause of origin of the sense spheres and consists of feeling (vedanā), perception (saññā), volition (cetanā), sensory-impingement (phassa), reflectiveness (manasikāra) these four forming the mind (mana) and the four great elements and

material shape derived from the four great elements (cattāri mahābhūtāni ca catunnaṃ mahābhūtānaṃupādāya rūpaṃ) forming matter (rūpa), of six-fold consciousness (viññāṇa) which is cause of origin of mind and matter, of impression or karmic formation (saṅkhāra) which is the cause of origin of consciousness and is of three kinds, namely, activity of body (kāya-saṅkhāra), vocal activity (vacīsaṅ-khāra) and activity of mind (cittasaṅ-khāra), of ignorance (avijjā) which is the cause of origin of Karmic formation and not-knowing (aññāṇa) of the four Aryan Truths, of the mental intoxicants or canker (āsava) which is the cause of origin of ignorance (āsavasamudayā avijjāsamudayo) and is of three kinds, namely, canker of sensual pleasure (kāmāsava), the canker of becoming or rebirth (bhavāsava) and canker of ignorance (avijjāsava). But on the other hand ignorance is the cause of origin of canker. Here it is to be noted that though the avijjā is placed first in the law of dependent origination (Paṭiccasamuppāda), avijjā also has its cause of origin that is āsava which in turn originates due to avijjā and from cessation of ignorance canker stops (avijjāsamudayā āsavo samudayo avijjā mirodhā āsavanirodho). To this extent, according to Sammādiṭṭhi Sutta, does a noble disciple of the Buddha to attain right view or understanding (sammādiṭṭhi) his outlook is upright (ujjugatā), he possesses complete confidence in the Dhamma (dhamme aveccappasādena samannāgato), he is one who has mastered the true Dhamma (āgato imaṃ saddhammaṃ).

Thus the right understanding (sammā-diṭṭhi) is the knowledge which qualifies for the path of holiness, for, with this understanding is broken the first fetter of self-delusion (sakkāya-diṭṭhi), which transforms the worldling (puthujjana) into noble one (ariya), the average person into a winner of the stream (sotāpanna) in the stream of holiness.

Thus the proper practice of eight factors of the Noble Eight-fold Path (ariya-aṭṭhangika-magga) or the Middle Path leads to the end of all suffering, all problems and conflicts in human life, to the path of holiness, the stream of deliverance, brings peace of mind and supreme bliss ending in the realisation of Nibbāna.

SAMMĀVĀCĀ (Skt. Samyak Vāk) i.e., right speech, is placed third in the Noble Eight-fold Path and the first of the section classified under right conduct (sīla), for if the tongue is well controlled, all conduct will be controlled and yield good fruit. There are bad speech and good speech. A Buddhist should abstain from bad speech and instead speak good speech. Right speech includes not only abstaining from speaking falsehood (musāvādā paṭivirato) but to speak what is truth; abstaining from

speaking slanderous and calumneous words (pisunāvācā paṭivirato) but to speak peace-making words, abstaining from rude and harsh language (pharusāvācā paṭivirato) but to speak pleasant and lovely words, abstaining from speaking frivolous and senseless talk (samphapalāpā paṭivirato) but should instead speak meaningful words. (Brahmajāla sutta of Dīghanikāya). So abstinences from these various types of wrong speech are only negative aspects of right speech (sammāvācā).

Aṅguttara Nikāya (V.p. 24) says one who walks on the Eightfold path, speaks the truth, is devoted to truth, reliable and worthy of confidence, he never knowingly speaks a lie, neither for the sake of his own advantage, nor for the sake of another person's profit, nor for the sake of any gain whatsoever. What he heard here, he does not repeat there, so as to cause dissension there. Thus he unites those that are divided and those that are united he encourages them. Concord gladdens him, he delights and rejoices in concrod, it is concord that he spreads by his words. He avoids harsh language and speak such words as are gentle, soothing to ear, loving, going to the heart, courteous, dear and agreeable to many. He avoids vain talk and at the right time in accordance with fact, speaks what is useful, speaks about the Dhamma and the discipline, his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense. It is called right speech (sammāvācā), Aṅguttara Nikāya, V.p. 267; Dīgha Nikāya, I.p.4 : Musāvādaṃ pahāya musāvādā paṭivarato samaṇo Gotamo saccavādī saccasandho theto paccayiko avisaṃ-vādako lokassāti. Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivi-rato.....ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra va sutvā na imesaṃ akkhāiā amūsaṃ bhedāya. Iti bhinnānaṃvā sandhātā, sahitānaṃvā anuppadātā samaggārāmo samagga-rato samagga-nandī samggakaraṇiṃvācaṃ bhāsatīti pharusam vācaṃ pahāya pharusāya vācāya paṭivirato ...... yā sā vācā neḷā kaṇṇasukhā pemanīyā hadyaṅgamā porī bahujana-kantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsatīti. Samphappalāpaṃ pahāya sampha-ppalāpā paṭivirato...... kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bha-satli kālena sāpadesaṃ pariyanta-vatiṃ atthasaṃhitaṃti.

SAMMĀ VĀYĀMA (Skt. samyak vyāyāma) synonymous with samma-ppadhāna, is an endeavour or effort to reach the end of the Noble Eight-fold Path. Sammā vāyāma means exertion to remove the existing evil thoughts, to keep the mind free from being polluted by fresh evil thoughts and to preserve and increase good-thoughts (Vibhaṅga I, p. 105). Mental progress cannot be possible without right effort (sammā vāyāmo). Right effort keeps actually the control of

mind which helps to check mental inclinations and impulses. A man without control in senses and thoughts is not different from a beast as both eat, sleep and satisfy their sexual needs. But a man is capable to control his body and mind by right effort. The function of right effort (sammappadhāna) is fourfold, (1) saṃvara, i.e., guarding the senses and protecting and restraining the faculties of body and mind; (2) bhāvanā, i.e., culture in the various factors contributing enlighten-ment (sambojjhaṅga), cultivation of mindfulness (sati), etc. (3) pahāna means abandoning and overcoming, i.e., a monk does not retain any thought of sensual lust, or any other evil thought that may have arisen and he abandons them, destroys them and causes them to disappear, (4) anura-kkhaṇa means preservation and furthering, i.e., a monk keeps firmly in his mind a favourable object of concentration (bhaddakaṃ samādhini-mittaṃ anurakkhati), such as the mental image of a skeleton, a corpse, etc. (Aṅguttara Nikāya, II. pp.16-17).

SAMMĀ-SAṄKAPPA (Skt. Samyak saṅkalpa) means right intention or thought. Right thought is the outcome of the right view or understanding (sammā-diṭṭhi). Thoughts have an important role for the acts and speech of a man. Human beings have an intellectual power which acts behind all good or bad deeds. Good action and words are the result of right intention and the bad deeds and words are the result of wrong intention. But if a man has a systematic contemplation on right thoughts he can produce good results. The thought which is contemplation on renunciation, absence of ill-will or malice and cruelty, is called right intention (nekkhammasaṅkappo, avyāpāda saṅkappo avihiṁsāsaṅkappo yaṃ vuccati sammā-saṅkappo—Dīgha Nikāya, II. p.312, Vibhaṅga, p.105.) Intention is the driving force which, if evil will make an act evil, if good, it will make act good. Therefore only the right intention finds a place in the Noble Eight-fold Path. A man cultivates his mind properly through right thought which destroys sense-desire, ill-will, anger, cruelty, revenge.

SAMMĀ-SATI (Skt. Samyak-smṛti), right mindfulness. Mindfulness means awareness and attention of a man and it is the most efficacious instrument to success in any sphere of man's work. So sati or mindfulness can be applied to any action, physical or mental, by right mindfulness (sammāsati) to moral (kusala), but not to immoral (akusala). A man must be mindful, careful and aware of his thoughts, words and actions. Right mindfulness guards a man from wrong works and from deviating the path of righteousness. Concentration in meditation depends on right mindfulness. The Buddha's way of meditation is not a method of filling the mind for certain period of time

with good thoughts, emotional sentiments or thinking over truths. His method is the method of analysis (vibhajja) through application of mindfulness (satipaṭṭhāna), about which he declared emphatically in Mahā Satipaṭṭhāna Sutta of the Dīgha Nikāya and the Satipaṭṭhāna Sutta of the Majjhima Nikāya that it is the only path (ekāyanamaggo) that leads to purity of life, to the complete overcoming of anxiety and complaint to the annihilation of conflict and suffering, to attainment of the goal, the realisation of Nibbāna.

The method of right mindfulness is fourfold (1) It is to be mindful or aware of body's actions (kāyānupassanā) such as breathing in and breathing out (ānāpānasati) or its fourfold postures (catu-iriyāpatha), its formation of parts (paṭikkula-manasikāra), its composition of material qualities (dhātumanasikāra), (2) It is to be mindful of feelings and sensations (vedanānupassanā), (3) It is to be mindful of mind and thoughts (cittānupassanā) and (4) It is to be mindful of mind-objects (dhammānupassanā). In the Vibhaṅga (p.105) sammā sati is defined thus : Idha bhikkhu kāye kāyānupassi viharati ātāpi sampajāno satimā, vineyya loke abhijjhādomassaṃ. vedanāsu .... citte .... dhammesu .... domanassaṃ. Ayam vuccati sammāsati, i.e., "Here the monk becomes aware and observant, ardent and mindful of all that is happened in the body and at the same time suppresses covetousness (abhijjhā) and mental depression (domanassa).... in various feelings (vedanāsu).... in different states of consciousness (cittesu).... mind objects such as khandha, āyatana, etc. (dhammesu). This is called right mindfulness. It is further said in both Satipaṭṭhāna Suttas that whoever would practise these four applications of mindfulness (satipaṭṭhāna), if only for seven days, may expect to reap one of these two fruits, the perfect insight of arahantship in this life, or at least the states of no return to this world (anāgāmi), Dīgha Nikāya II. p.315).

Right mindfulness (sammā sati), then, leads to insight, because it is awareness of the true nature of action.

SAMMĀ SAMĀDHI (Skt. Samyak samādhi) means right concentration, right meditation or absorption (jhāna). The terms meditation (Skt. dhyāna), concentration (samā-dhi) and contemplation (anupassanā) are almost synonymous. Contemplation as watchfulness does not much differ from mindfulness (sati), as both are essentially kinds of observation. Meditation too is a form of attention and reflection. In the Vibhaṅga (p.105) the absorption or meditation consisting of four stages (first, second, third and fourth jhāna) is called right concentration (sammāsamādhi), Samadhi literally means the mental state being firmly fixed. According to the Majjhima Nikāya (I, p.301)

concentration is the fixing of the mind on a single object without distraction, one-pointedness of mind (cittassa ekaggatā). In a technical sense it signifies both the state of mind and the method designed to induce that state (Mahathera P. Vajiranana, Buddhist Meditation in theory and practice, p.17). Samādhi from the root "sam-ā-dhā", "to put together" & "to concentrate", refers to a certain state of mind. Buddhaghosa defines "samādhi as the collectedness of moral thought. It is concentration in the sense of placing well (samādhāna) and is said to be placing, setting (ādhāna, ṭhapana) of mind and mental properties fittingly well in a single object. Therefore that state, by the strength of which mind and mental properties are placed in one object fittingly and well, without wavering, without scattering, may be known as concentration" (Pe Maung Tin, Path of Purity, II. p.98).

P.V. Bapat in his Vimuttimagga and Visuddhimagga : a comparative study (p.26), following Upatissa, the author of the Vimuttimagga, defines samādhi thus, "What fixes the mind aright, causes it is to be not dependent on any causes, it to be unmoved, undisturbed, tranquillized and non-attached, and rightens the faculty of concentration and the power of concentration is called concentration" (Rev. N. R. M., The Path of Freedom 1961 ed, p.39). It is said that concentration (samādhi) is the object and the profit of happiness. But knowing and seeing things as they really are may be called the object and profit of concentration (Aṅguttara Nikāya, V.pp. 1-2). According to Buddhaghosa the characteristic of samādhi is non-wavering, its essence is to destroy wavering and its manifestation is non-shaking.

The Saṃyutta Nikāya (V p.21) records that right concentration (sammā samādhi) is associated with other seven factors of the Noble Eightfold Path and the one-pointedness of mind which is equipped with these seven factors is called the noble right concentration. It further records that "He who is concentrated sees things as they really are" (yathābhūtañāṇadassana, Saṃyutta Nikāya, II, p.30). Samādhi in its narrowest sense is essentially the wholesome concentration of mind on a single object, but in widest sense samādhi includes mindfulness and self-possession (satisampajañña), emancipation from hindrances (nīvaraṇas), preliminary exercises for the development of one-pointedness of mind (cittekaggatā), the degrees and kinds of concentration and the different supernormal powers (abhiññā). Buddha repeatedly encourages his disciples to practise concentration. He declares that a bhikkhu who is concentrated knows the real nature of an object (Saṃyutta Nikāya, III. p.13 : samādhiṃ, bhikkhave, bhāvetha, samādhinā yathābhūtaṃ pajānāti). He at one

occasion advises his disciples to be wise and mindful, to think over the immeasurable concentration for the attainment of fivefold knowledge (pañca ñāṇāni). (1) This concentration is verily a present ease and a source of ease for the future - even in each this knowledge of wises, (2) this concentration is Aryan (ariyo), not for the flesh (nirāmiso), even in each ... (3) this concentration is the peace, the excellent thing, the winning of calm, the attainment of one pointedness and the restraint that prevails is not a conscious restraint .... (4) in each this, self possessed, I verily enter upon this concentration self possessed, I verily emerge from this concentration - (5) even in each this knowledge arises (Aṅguttara Nikāya, III, p.24). The Buddha once told his disciples that there were persons who practise meditation (jhāyī) who are skilful in concentration and attainments thereof (samādhismiṃ samādhi kusalo), or skilful in concentration and steadfast, in object, in zeal, in perseverence, etc. The Buddha also mentions four ways of developing concentration (samādhi-bhāvanā), namely, the way which conduces to happy living in this very life (diṭṭhadhamma - sukhavihārāya saṃvattati), the way which conduces to winning knowledge and insight (ñāṇadassana paṭilābhāya saṃvattati), the way which conduces to mindfulness and with awareness (satisampa-jaññāya saṃvattati), and the way which conduces to the destruction of the āsavas (Dīgha Nikāya III, p.222, Aṅguttara N. II. p.144). In the Nikāyas we frequently meet with the expressions that the Buddha and his disciples have the practice of concentration and meditation : Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ Ānandaṃ āmantesi.

The objects of concentration or meditation on which mind is to be fixed while practising, are innumerable though traditionally limited to forty on which mind becomes calm and steadfast and gradually becomes able to realize the truth. The selection of the objects of concentration is left to the kalyāṇamitra, the guide who is to choose an object, which, he thinks, will be the most suitable for his disciple, no matter whether it is included in the traditional list or not. These forty traditional objects of concentration (kammaṭṭhānas) may be classified under seven heads' :

I. Ten kasiṇas, (i) paṭhavi-kasiṇa, i.e., earth is taken as object of meditation, (ii) āpo (water) (iii) tejo (fire), (iv) vāyo (wind), (v) nīla (blue colour), (vi) pīta (yellow), (vii) lohita (red), (viii) odāta (white colour), (ix) āloka (a spot of light), and (x) paricchinnākāsa (limited space).

II. Ten asubhas, namely, (i) uddhu-mātakaṃ (swollen corpse), (ii) vinīlakaṃ (i.e., when the colour of the corpse has become blue),

(iii) vipu-bbakaṃ (corpse full of pus), (iv) vicchiddakaṃ (i.e., the corpse with limbs torn asunder, e.g. dead bodies of thieves), (v) vikkhāyitaṃ (i.e., when the corpse has been mangled by dogs and jackles), (vi) vikkhittaṃ (i.e., the corpse with dismembered limbs), (vii) hatavikkhittaṃ (i.e., the corpse with its limbs partly destroyed and partly scattered), (viii) lohitakaṃ (i.e., the corpse covered here and there with blood), (ix) puluvakaṃ (i.e., the corpse full of worms), (x) aṭṭhikaṃ (i.e., the skeleton).

III. Six Anussatis or contemplation over merits or qualities of Buddha, dhamma (doctrine), saṅgha (assembly of monks), sīla (moral precepts), cāga (charity), devatānussati (i.e., contemplation of qualities of deities). Besides these six there are four more: maraṇa-sati (contemplation on death), kāyagatā-sati (i.e., reflection on what is happening in body); ānāpāna-sati (i.e., mindfulness of breathing); upasamānussati (i.e., recollection of peace).

IV. Four Brahmavihāras or sublime abodes such as mettā (loving kindness), karuṇā (compassion), muditā (altruistic joy) and upekkhā (equanimity).

V. Four Āruppas (formless spheres), ākāsānañcāyatana (sphere of unlimited space), viññāṇānañcāyatana (sphere of unlimited consciousness), ākiñcaññāyatana (sphere of nothingness) and nevasaññānā-saññāyatana (sphere of neither perception nor non-perception).

VI. Āhāre paṭikkula saññā-bhāvanā (i.e., contemplation on repulsion of eating) and

VII. Catudhātu-vavatthāna-bhāvanā (i.e., contemplation on determination of the four elements of the body).

Selecting any one of the above forty objects (kamamaṭṭhāna) concentration may be started. For instance, an adept selects paṭhvīkasiṇa (Skt. pṛthivī-kṛtsna) i.e., earth as an object of meditation.

To induce concentration of mind, a beginner is generally asked to fix his attention on a piece of earth which may or may not be prepared for him (kata or akata). i.e., when he chooses a circular-shaped or square-shaped piece of earth, it is called prepared (kata) or when he chooses any piece of earth, it is called unprepared (akata). The particular attention should be given to the fact that the earth must be without any colour as it is likely to divert attention from the earth to its lakkhaṇas, e.g. colour. It is however recommended, that the earth should be of reddish-brown colour like that of drawn and taken, if possible, from the bed of the Ganges. In scheduled place the contemplating monk is to take his seat and try to concentrate his mind on

paṭhavīkasiṇa, cogitating all the while the evils of (kāma), the solace in overcoming it and the fact that great saints had obtained emancipation by means of such dhyānas, repeating constantly the term paṭhavī or any of its synonyms, mahī, medinī, bhūmi, vasudhā. The contemplating monk is to try to see with eyes shut the image of the paṭhvī (earth) inwardly with as vividness and distinctness as he was doing with his eyes open. As soon as this is accomplished, the counter image (uggahanimittaṃ) is said to have come to stay (Visuddhimagga, p.125). Then he can go back to his place of residence, and cogitate on the nimitta acquired by him. He is now advised to use shoes to avoid washing time in washing his feet and also a walking stick. By doing so, he gradually gets rid of five hindrances to spiritual life and the impurities (kilesa) like lobha, dosa, moha, etc. By this first attempt at concentration (upacārasamādhi), his mind becomes concentrated, and there appears in the mind paṭibhāganimitta, i.e., the image of the object of meditation (uggahanimitta), but now it is much clearer and brighter than the uggahanimitta. Then commences really the course of meditational practices commencing with upacāra, appanā and ending with catukka or pañcaka-jhāna.

The word jhāna (Skt. dhyāna) chiefly refers to the four meditative absorption of the fine-material sphere (rūpa-jjhāna or rūpāvacarajjhāna). They are achieved through the attainment of full (or ecstatic) concentration, during which there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances (pañca-nīvaraṇa). The state of consciousness is one of the full alertness and lucidity. This high degree of concentration is generally developed by the practice of one of the forty subjects of Tranquillity Meditation (Samatha-kammaṭṭhāna) are called absorptions of the immaterial or formless sphere (arūpa-āyatana) are called absorptions of the immaterial or formless sphere (arūpajjhāna or arūpāva-carajhāna).

As a founder of Buddhism, the Buddha found out the way to salvation, the attainment of arhathood and realisation of Nibbāna by making end of suffering and enjoying supreme bliss. This path is mainly meditational practice which is psychological, based on the strong foundation of ethics. Observing moral precepts (sīla) one has to develop character and then by tranquillisation of mind (samatha) and perfection of insight (paññā) to make the view straight for penetrating into truth in this life is the aim of this meditative practice.

Before starting meditation or mental training the Buddha instructs his disciple to observe the moral precepts, such as abstination from immoral acts like killing living being, theft, sexual misconduct, etc. as stated

in Chabbisodhana Sutta of Majjhima Nikāya (III) and abide by all the 227 disciplinary rules codified in the Pātimokkha and other duties recorded in the other books of the Tripiṭaka. The Buddha further instructs him to exercise control over his sense organs including mind and to take food without causing injury to any being for the bare maintenance of his body, to keep it just fit for leading a pure and holy life and not for embellishing or beautifying his body. He thus making his body and mind fit for meditation, sits in a lonely place and purifies the mind from mental impurities and hindrances to spiritual progress like greed, hatred, idleness, restlessness and sceptical doubts, starts his meditation. The stereotyped texts often met within the discourses of the Sutta Piṭaka runs as follows :

(1) Dissociating mind from evil desires, he tries to concentrate his mind on a certain object. At first his mind roams around the object of meditation (savitarka-savicāra), but derives joy out of seclusion and enters and abides in the first stage of meditation (prathama dhyāna).

(2) In the second stage of meditation (dvitīya dhyāna) his mind does not roam (avitakka avicāra) about but is concentrated on the object of meditation (cetaso ekodibhāvaṃ), becomes internally serene and derives pleasure on account of full concentration (samādhijaṃ pīti sukhaṃ).

(3) In the third stage of meditation (tṛtīya dhyāna) his mind rises above pleasure and displeasure and attains mental equanimity. He still inwardly feels happy and remains alert, being watchful of what is passing in his body and mind.

(4) In the fourth stage of meditation (caturtha-dhyāna) the adept's mind remains undisturbed by any kind of feeling, happy or unhappy and he has been freed from all mental impurities, his mind attains perfect equanimity. In this he may comprehend the four noble truth and remove craving (āsava) entirely and become arhat, the emancipated (Majjhima N. I. p.296).

Buddha suggests the monks to practise five more higher stages of meditation called samāpattis, viz. the stage of infinite space (ākāsanañcāyatana), the stage of infinite consciousness (viññāṇanañcāyatana), that of nothingness (ākiñcaññāyatana), that of neither perception nor non-perception (nevasaññānāsaññāyatana) and the stage of stopping of perception and feeling (saññāvedayitanirodha otherwise called Nirodha-samāpatti). The ninth and final stage of concentration (Saññāvedayita-samāpatti i.e., stopping of perception and feeling) is a new contribution of Buddha to Indian system of meditation, because, according to Ariyapariyesanā Sutta of the Majjhima Nikāya (I), Ārāḷa kālāma and Ruddaka Rāmaputta, the former teachers of Gotama Buddha

reached the stages of ākiñcaññayātana-samāpatti and nevasaññānāsaññāyatana-samāpatti respectively. Only in the stage of saññāvidayita nirodha one is able to realise Nibbāna. In that samāpatti there is no relation between sense-knowledge and object perceived through senses. In outward view the condition of a dead person is almost the same as the person engulfed in the meditational stage of 'stopping of perception and feeling', in that condition no other sign of life exists except heat of the body. It is said in the Mahāvedalla Sutta of the Majjhima Nikāya "your reverence, the bodily activities (kayasaṅkhāra) i.e., in-breathing and outbreathing of the dead thing passed away, have been stopped, have subsided; the vocal activities (vacīsaṅkhāra) i.e., speaking power, have been stopped, have subsided (niruddhapaṭipassaddha); the mental activities (cittasaṅkhāra) i.e., perception and feeling, have been stopped, have subsided, the vitality is entirely destroyed (āyu parikkhīṇo), the heat allayed (usmā vupasantā), the sense-organs are entirely broken asunder (indriyāni paribhinnāni). But that monk who has attained to the stopping of perception and feeling (saññā-vedayitanirodha samāpatti), although his bodily, vocal and mental activities have been stopped, have subsided, his vitality is not entirely destroyed, his heat is not allayed, his sense-organs are purified. This is the difference between a dead thing, passed away and that monk who has attained to the stopping of perception and feeling" (Middle Length Sayings, I. pp. 356-57). This attainment is otherwise called 'attainment of the freedom of mind' (cittavimutti-samāpatti) which is of four kinds, signless (animitta), immeasurable (appamāṇa), nothingness (ākiñcañña) and voidness (suññatā).

Samatha (i.e. tranquillity) identical with concentration (samādhi) and vipassanā, i.e., insight, identical with wisdom (paññā) form the two branches of Buddhist meditation on mental development. 'Tranquillity' is an unperturbed, peaceful and lucid state of mind attained by strong mental concentration. Not aiming mainly at the development of wisdom, but aiming mainly at the development of perfect peace and tranquillity of mind to practise meditation and contemplation is the mental culture of tranquillity (samathabhāvanā). Tranquillity frees the mind from impurities and inner obstacles and gives it greater penetrative strength. Along with the samathabhāvanā aiming mainly at the development of wisdom to practice meditation and contemplation is the mental culture of insight (vipassanā-bhāvanā). 'Insight' (vipassanā) is the penetrative understanding by direct meditative experience, of the impermanency (anicca), unsatisfactoriness (dukkha) and impersonality (anattā) of all

material and mental phenomena of existence. It is insight that leads to entrance into supermundane states of holiness and to final liberation.

In the method of meditation, Buddha introduced the application of mindfulness (satipaṭṭhāna) in order to control and systematise meditation. Such introduction of the application of mindfulness is a unique contribution of Buddha in the development of mental culture in any of the Indian religions. This group of practices of satipaṭṭhāna is so important for Buddhist mental culture that it is highly praised by the Buddha himself as the single best path (ekāyanamagga) for "the purification of beings, for the overcoming of sorrows and griefs, for removing sufferings and miseries, for winning the right path and for realising Nibbāna" (Satipaṭṭhāna Sutta of Majjhima Nikāya I).

SAMMITIYA (Pali Sammiti), It was comparatively a later sect of Buddhism. According to the Dīpavaṃsa (Ch. V), Sammiti was a sect of the Vajjiputtakas or Vātsiputriyas (Vajjiputtakavādamhi catudhā bhedā ajāyatha : Dhammuttarikā Baddayā-nikā Chandagārika Sammiti). They were also known as Vātsiputriya-Sammitiyas (Rf. Abhidharmakośa-vyākhyā, IX-3, Japanese ed p.649). Regarding doctrine of the Sammitiya, see Vātsīputrīya, q.v.

SARVĀSTIVĀDA (Pali-Sabbatthi-vāda) This is a Buddhist sect which branched off from the Theravāda (Skt. Sthaviravāda), according Buddhist tradition, not directly from Theravāda, the most orthodox original Buddhist Church but from its offshoot Mahisāsaka. Vasumitra in his Samaya-bhedoparacana cakranikāya-bhedopadeśanasaṃgrahanāma, a book preserved in Tibetan translation, Bhavya, Vinītadeva and I-tsing record that the Sarvāstivāda emerged out of Theravāda in the third century after the Mahāparinibbāna of Buddha. The origin of Sarvāstivāda may be placed some time after the Mahīśāsakas and the Mahāsaṅghikas. The early Sarvāstivādins are distinguished from the Mūlasarvāstivādins as the latter ones modified certain doctrines. The Sarvāstivādins are also known as the Vaibhāṣikas from the time of Kaṇiṣka on accourt of its reliance on the Vibhāṣās (commentaries) — the fundamental works of the Sarvāstivāda school and specially the Mahāvibhā-ṣāsāstra, an encyclo-paedia of Buddhist philosophy. (Yamakamī Sogen, Systems of Buddhist Thought, p.102). Vasubandhu, in his Abhidharmakośa, has described that the Kashmir Vaibhā-ṣikas werę more in view than the early Sarvāstivādins. This is due to the fact that the Vaibhāṣikas became more popular since the days of Kaṇiṣka and became predominant in Kashmir and Gandhāra (Takakusa,

Journal of the Pali text society, 1904-5, p.119). The popularity of the early Sarvāstivādins was confined to Northern India around Mathurā, where it had its origin.

The Sarvāstivādins also claim Aśoka as their patron. They ignore the name of Moggaliputta tissa of the Pali tradition and put in his place the name of Upagupta as the spiritual adviser of Aśoka. The Avadāna literature of the Sarvāstivādins contains accounts about life and munificence and liberality of Aśoka to Buddhist monks. Tibetan Historian Tāranātha speaks of his lavish gifts to the Sarvāstivāda monks of Aparantaka (Western India), Kashmir and Tukhar (Shiefner, p.38). Through the activities of the Sarvāstivādins, Kashmir became a centre for Buddhist philosophical studies (Gilgit Manuscripts, vol. I. Introduction).

The Sarvāstivādins also claimed king Kaṇiṣka as their great patron as king Aśoka. Kaṇiṣka used to read Buddhist scriptures with a monk but was much puzzled at the conflicting interpretations of the different sects. A Buddhist council was convened under his patronage to reconcile the varying opinions of the different sects and 'to restore Buddhism to eminence and to have the Tripitaka explained according to the tenets of the various schools'. Monks belonging to different sects, the majority being the Sarvāstivādins, participated in the council in which texts of the canonical literature were settled and arrangement was made to compose extensive commentaries on the Sūtra, Vinaya and Abhidharma texts which are known as the Upadeśaśāstra, Vinayavibhāṣāśāstra and Abhidharma-vibhāṣāśāstra and are available only in Chinese translations. It is said that the texts were engraved on copper-plates and deposited inside a tope. Thus the main object of the council was to prepare commentaries on the canons with a view to reconciling the varying interpretations of the different sects. It also bears witness to the vast literary and religious contributions of the Sarvāstivāda school to Buddhism.

The Sarvāstivāda school was the most widely extended group of Buddhist schools which was also continued for a long period of time. It flourished in central and northern India upto Kashmir and outside India, including Central Asia and China. The Chinese travellers like Fa-Hien, Hiuen Tsang and I-tsing and Tibetan historian Bu-ston testify to the wide popularity of the Sarvāstivāda school.

The Chinese and the Tibetan versions of the Tripitaka, supplemented by the find of manuscripts in Central Asia, Eastern Turkestan, Gilgit, Nepal and by quotations found in works like the Lalitavistara, Mahāvastu, Mādhyamika-vṛtti, Sūtrālaṅkāra of Asaṅga, Divyāvadāna, Abhidharma-kośa with Bhāṣya and Vyākhyā testify to the fact that the Sarvāstivāda school

possessed a complete canon of their own in three divisions—Sūtra, Vinaya and Abhidharma written in Sanskrit. The subdivisions of these piṭakas were also substantially the same as these in Pali.

The Sūtrapiṭaka of the Sarvāstivādins had four divisions, viz. Dīrghāgama, Madhyamāgama, Saṃyuktāgama and Ekottarāgama corresponding Pali Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya and Aṅguttaranikāya and had no fifth Āgama corresponding Pali Khuddakanikāya. But the texts such as the Sūtranipāta, Udāna, Dharmapada, Sthaviragāthā (Pali Theragāthā), Vimānavastu and Buddhavaṃśa were subsequently collected and designated as the Kṣudrakāgama and the number of Sūtras and arrangement from Pali tradition in other Āgamas differed as evidenced by the finds of manuscripts discovered from Eastern Turkestan and other places (Hoernle, Manuscript Remains of Buddhist Literature found in Eastern Turkestan; (The Relation of the Chinese Āgama to the Pali Nikāyas (correspondence, JRAS 1961).

The Vinayapiṭaka of the Sarvāstivāda contains the following four divisions:

(i) Vinayavibhaṅga

(ii) Vinayavastu

(iii) Vinayakṣudrakavastu and

(iv) Vinaya-uttaragrantha

Our information about the Vinaya texts of the Sarvāstivādins is derived solely from the catalogues of Chinese canonical literature. In Nanjios's Catalogue, we find the following texts :

(i) Sarvāstivāda-Vinaya-mātṛkā

(ii) Sarvāstivāda-Vinaya-vibhāṣā

(iii) Sarvāstivāda-Vinaya-Saṃgraha

(iv) Dasādhyāya-Vinaya Bhikṣu and

(v) Bhikṣuṇī Prātimokṣa.

The principal text of the Sarvāstivāda is the Dasādhyāya-vinaya. We find that the four divisions of Sarvāstivāda Vinaya as preserved in Chinese are identical with those of the Theravāda (Sthaviravāda) school. The Vinaya-vibhaṅga corresponds to the Suttavibhaṅga, the Vinayavastu to the Khandhakas, the Vinaya-kṣudrakavastu and Vinaya-uttaragrantha to the Cullavagga and the Parivārapāṭha respectively.

The Abhidharmapiṭaka of the Sarvāstivāda school extant in Chinese translation except Saṅgītiparyāya in Sanskrit and comprises seven texts like the Theravāda in Pali and they are namely,

(1) Jñānaprasthānasūtra of Ārya Kātyāyaniputra

(2) Saṅgītiparyāya of Mahākauṣṭhila

(3) Prakaraṇapāda of Sthavira Vasumitra

(4) Vijñānakāya of Sthavira Devaśarmā

(5) Dhātukāya of Pūrṇa

(6) Dharmaskandha of Ārya Śāriputra and

(7) Prajñptiśāstra of Ārya Maudgalyayana.

As the Sarvāstivādins belonged to the orthodox group, there are many points of agreement between the Theravāda and the Sarvāstivāda in regard to doctrine also. The very term 'sarvāstivāda' means 'all exists' (sarvam asti, Pali sabbaṃ atthi). So the school is called Sarvāstivāda (Pali Sabbatthivāda) and it advocates the doctrine that all things exist at all times — present, past and future. The Sarvāstivāda upholds that the present has its root in the past and the consequence in future. There were differences of opinion among the Sarvāstivāda teachers on the interpretation of the existence of the objects in regard to the past, present and future. According to this school, there were seventy-five elements of which seventy-two were saṃskṛta (constituted) and the rest three, namely, ākāśa, pratisaṅkhyā-nirodha and apratisaṅkhyā-nirodha were uncons-tituted (asaṃskṛta).

The saṃskṛta dharmas were divided into rūpa, citta, citta-samprayukta dharmas and citta-viprayukta dharmas (for details see N.Dutt, Early Monastic Buddhism, Vol. II, pp. 141-142; A.C. Banerji, Buddhism In India and Abroad, pp.92-99). Again to say the Sarvāstivādins believed in other various doctrines of the Theravāda such as concepts of Nirvāṇa, Karma, arhathood, etc. As regards the doctrine of the Sarvāstivādins, the term itself Sarvāstivāda means 'all exists' (sarvaṃ asti). It is this belief which has given this sect the appellation Sarvāstivāda. It advocates the doctrine that all things exist at all times — present, past and future. By it, it means the existence of the elements (five dharmas) of the past and the future in the present (trikālasat). In other words it upholds that the present has its root in the past and the consequence in the future while the Theravādins deny such existence. The Sarvāstivādins accept the fundamental creeds of Buddhism, viz., anattā and anicca of all worldly things, and their contention is that the things constituted out of the dharmas at a particular time are subject to disintegration but not the dharmas themselves, which always exist in their subtlest state, vedanā, for instance, may be kuśala, akuśala or avyākṛta at a particular time and place, but it exists at all time (Points of Controversy, Appendix, pp. 375-77). The Kathāvatthu furnishes us the plain meaning of the term sarvāstivāda. According to it, the sect maintains that everything exists (sabbaṃ atthi) everywhere at all times and in every way. Prominent among these exponents were Dharmatrāta,

ghoṣaka, Vasumitra and Buddhadeva. The Sarvāstivāda had fair agreement with the Theravāda in regard to the doctrinal matters. Like the Theravāda, it believed in the plurality of elements in the universe. According to the Sarvāstivāda, there were seventy-five elements (dharmas), seventy-two classified as saṃskṛta (constituted) and divided into five dharmas, viz., citta (mind), caitasika (mental concomitants), rūpa (matter), visamprayukta- saṃskāra (states independent of mind) and asaṃskṛta (unconstituted). The seventy-five dharmas are as follows :

I. Rūpa : (a) Viṣaya (5)

(b) indriya (5)

(i) rūpa (i) cakṣurindriya
(ii) śabda (ii) śrotrendriya
(iii) gandha (iii) ghrāṇendriya
(iv) rasa (iv) jihvendriya
(v) sparśa (v) kāyendriya

(c) avijñāpti (1).

II. Citta (i)

III. Caitasikas (46)

(a) Mahābhūmika (10)
(i) vedanā (ii) saṃjñā
(iii) cetanā (iv) sparśa
(v) chanda (vi) mati or prajñā
(vii) smṛti (viii) manaskāra
(ix) adhimokṣa (x) samādhi

(b) Kuśalamahābhūmika (10)
(i) śraddhā (ii) vīrya
(iii) upekṣā (iv) hrī
(v) apatrāpya (vi) alobha
(vii) adveṣa (viii) ahiṃsā
(ix) praśrabdhi (x) apramāda

(c) Kleśa-mahābhūmika (6)
(i) moha (ii) pramāda
(iii) kauśidya (iv) aśrāddhya
(v) styāna (vi) auddhatya

(d) Akuśala-mahabhūmika (2)
(i) ahrīkatā (ii) anapatrāpya

(e) Upakleśabhūmika (10)
(i) krodha (ii) mrakṣa
(iii) mātsarya (iv) īrṣyā
(v) pradāśa (vi) vihiṃsā
(vii) upanāha (viii) māyā
(ix) śāṭhya (x) mada

(f) Aniyata-bhūmika (8)
(i) kaukṛtya (ii) middha
(iii) vitarka (iv) vicāra
(v) rāga (vi) pratigha
(vii) māna (viii) vicikitsā

IV. Citta-viprayukta dharma (14)
(i) prāpti (ii) aprāpti
(iii) sabhāgatā (iv) asaṃjñika
(v) asaṃjñi-samāpatti
(vi) nirodha-samāpatti
(vii) jīvita (viii) jāti
(ix) sthiti (x) anityatā
(xi) nāmakāya (xii) jarā
(xiii) padakāya
(xiv) vyañjanakāya

V. Asaṃskṛta (3)
(i) ākāśa
(ii) pratisaṅkhyā-nirodha
(iii) apratisaṅkhyā-nirodha

SASSATAVĀDĀ (Skt. Śāśvatavāda) are eternalists i.e., those who hold the view (diṭṭhi) that the soul and world exist eternally mentioned in the Brahmajāla Sutta of the Dīghanikāya. Their views are included in the list of sixty-two views (dvāsaṭṭhiyo diṭṭhiyā) and are of four kinds based on four grounds (catūhi vatthūhi). The reason assigned by the Brahmajāla Sutta as the basis of the first three categories is that some recluses or Brāmaṇas due to their meditational process and spiritual advancement develop the power (abhiññā) of remembering their former births (pubbenivāsānussati) upto a certain number. Three categories vary only in numbers, the first one upto lakhs of births (jātisata-sahassaṃ). The second case is in all respects the same except the numbers upto ten world aeons (dasasaṃvaṭṭa-vivaṭṭāni). In this way they can recall correctly in all their details their numerous previous births, enumerated above in succession. From this they come to conclusion "that the soul is eternal; the world giving birth to nothing new, is steadfast as a mountain peak as a pillar firmly fixed and that though these living creatures transmigrate and pass away, fall from one state of existence and spring up in another, yet they are for ever and ever" (Dialogues of the Buddha, transl. by T.W. Rhys Davids, Part I; p.28). The fourth category of recluses and Brahmaṇas, on account of their being 'addicted to logic and reasoning' (takkī hoti vīmaṃsī) they come to the conclusion of their own, beaten out by their argumentations and based on their sophistry (takkapariyā-hataṃ vīmaṃasānucaritaṃ) that the soul and the world are eternal.

In short, according to the Brahmajāla Sutta, the memories of the past and future existences make a person an eternalist, because he thinks the world has been rolling on from eternity and will be rolling for ever and that he will be born again and again (Atītaṃ kho ahaṃ addhānaṃ jānāmi' samvaṭṭissati vāti, Dīgha-Nikāya, III, pp.109-110). Whenever Buddha was asked whether he was an eternalist or not, every time he replied that he was neither a Sassatavādin nor an Asassatavādin, for the question of Sassata or Asassata does not arise in reference to the highest truth, Nibbāna, which according to Buddha, is uncaused and, unconditioned (ahetu-appaccayā) and therefore non relative, absolute is only realisable within one's ownself by the wise (paccattaṃ veditabbo viññūhi) and underscri-bable by any of the empirical terms. The term Sassata in the Pali Nikāyas does not carry the metaphysical sense as in the Upaniṣads, while speaking of the great Ātman (Paramātmā). The Sassata-

vādins, according to Nikāyas, hold that attā (ātman) or self as one of the five khandhas (aggregates) or something apart from them exists for ever and without any change.

"The only Brāhmaṇical school of philosophy to which the Sassatavāda bears resemblance is the Sāṃkhya. According to this school there are two distinct eternals, the Puruṣa and the Prakṛti, the former corresponding to attā and the latter to loka, with the difference that, according to sassata-vādins, the soul is an active agent while the Puruṣa (= eternal attā) of the Sāṃkhya is inactive on-looker, the active agent being Ahaṅkāra, the principle of individuation, which however issues out of the prakṛti or matter in its primeval form. The eternal loka of the sassatavādins is evolved world in its variety" (N. Dutt, Early Monastic Buddhism, Vol. I, pp. 50-51).

SAHAJA YĀNA — a later school of Buddhism, see Mantrayāna, q.v.

SAHAJĀTA-PĀCCAYA (Skt. Sahajāta-pratyaya), i.e., Co-existence condition in co-relation, is one of the twenty-four paccayas discussed in the Paṭṭhāna.

It means co-nascence or the simultaneous factor implying simultaneity as a causal relation. The term 'sahajāta' may be interpreted as concomitant or concurrent. Literally it means coming into existence at one and the same time, neither before nor after. The Paṭṭhāna analyses sahajāta-paccaya in detail with the help of kusaladhammā, akusaladhammā, etc., thus - Kusalo dhammo kusalassa dhammassa sahajāta-paccaya kusala khandho tinnānaṃ khadhānaṃ sahajātapaccayena paccayo - paṭṭhāna. p.130. Buddhaghosa illustrates this in the commentary that - "A state which renders service by being together with the arising is co-existent cause like the lamp the lamp-light" (uppajjamāna ca saha uppajjamāna-bhāvena upakā-rako dhammo sahajātapaccayo, pakāsassa padīpo viya-Paṭṭhāna Aṭṭha. p.73). Other examples are light and heat are concomitant to the sun. Viññāṇa, Vedanā, saññā and saṅkhāra—these four aggregates are concomitant or simultaneous factors. The nāma (mental factors) and rūpa (corporeality) at the moment of rebirth are mutually related as sahajāta-paccaya.

SĀMAÑÑAPHALA (Skt. Śrāmaṇya-phala), i.e., "The fruits of the life of a recluse" or "the advantages of recluse-ship" as depicted in the Sāmaññaphala Sutta of the Dīgha Nikāya. The episode given in the above sutta is that the king Ajātasattu of Magadha, troubled in mind with the question, "What is the advantage of life of a recluse" asked the six renowned heretical teachers, namely, Purāṇa Kassapa, Makkhali Gosāla, Ajitakesakambala, Pakudha Kaccāyana, Nigaṇṭha Nātaputta and Sañjaya Belaṭṭhiputta one by one but

not being satisfied with their answers at last put his problem to Buddha, Ajātasattu, after pointing out the advantages derived from the long list occupations enjoyed by the people, asked whether the members of the order (Saṅgha) after embracing recluseship would derive any corresponding advantage visible in this world (saṃdiṭṭhiko). The Buddha answers in the form of counter-question giving a list of advantages, arranged in ascending order, each one said to be better and higher than the one just before stated. The Buddha shows the advantages of the life of a recluse not necessarily of a follower of his own but also applicable to his strongest opponents.

Buddha asked the King Ajātasattu how he would treat a slave or servant who served him after he had joined the order. The king confesses that he would treat that person as one worthy of honour and respect and provide him all requisites of a recluse. This is the fruit derived from the life of a recluse.

A farmer who cultivates his land or a householder who pays taxes (karakārako) and thus increases the king's wealth (rāsivḍḍhako), giving up his property and position embraces the life of recluse who deserves royal honour and protection. This is the fruit of the life of a recluse.

After hearing the admonition of Buddha, a householder, out of faith, enters the order and leads a recluse life. He restrains himself perfectly in accordance with the Pātimokkha rules, observes the moral precepts (sīlas) entirely, guards his sense-faculties and removing five hindrances namely, covetousness, malevolence, laziness, worry and perplexity, mindful and selfpossessed (sati-sampa-jañño) enters into and remains in first stage of meditation (paṭhama-jhāna), a state of joy (pīti) and ease (sukha), born of detachment (vivaekaja) but associated with reasoning (vitakka) and investigation (vicāra). This is the next fruit of the life of a recluse.

Then further, the monk calming all reasoning and investigation enters into and abides in the second stage of medition (dutiya-jhāna), a state of joy and ease, born of the serenity of concentration (samādhija), a state of one pointedness of mind (cetaso ekodi-bhāvaṃ), a tranquillisation of heart within (ajjhattaṃ sampas ādanaṃ). This is the next advantage of recluseship.

Then further, the monk being aloof from joy, becomes equable or indifferent (upekhako), mindful and self possessed, he experiences in his body that ease which the noble one i.e., Arhats talk of when they say : "The man, serene and mindful, is well at ease (upekhako satimā sukhavihārī) and he enters into and abides in the third stage of meditation (tatiya-jhāna). This is the next advantage of the life of a recluse.

Then further, the monk, by removing ease and pain alike (sukhassa pahānā dukkassa pahānā), by the passing away of the previously experienced elation or dijection (pubbeva somanassadomanassānam atthan-gamā) enters into and abides in the fourth stage of meditation (catuttha-jhāna), a state of pre self-possession and equanimity, without pain and ease. This is the next fruit of the life of recluse.

With his heart thus serene (samāhito), made pure (parisuddha), translucent (pariyodāto), cultured, devoid of evil (vigatapakkileso), suppl (mudubhuto), ready to act (Kammaniyo) firm, (thito) and impurturable (aniñjappato), he applies and bends his mind to that insight that comes from knowledge (ñānadassanāya). He grasps the fact. This body of mine has, it is built up of the four elements, it springs from father and mother, it is continually renewed by so much boiled rice and juicy foods, its very nature is impermanence, it is subject to creation, dissolution and disintegration, and therein in this consciousness of mine, too, bound up, on that does it deend (Dialogues of Buddha, I. pp. 86-87). This is the next fruit of the lif a recluse.

He then applies and bends down his mind to the calling up of a mental image (manomayaṃ Kayaṃ abhinimmnāya). He calls up from this body another body, having form, made of mind, having all (his own body's) limbs and parts, not deprived any organ" (So imamhā kāyā aññaṃ Kāyaṃ abhinmmināti-rupiṃ manomayaṃ sabbangapaccangaṃ ahinindriyam). This is also the advantage of the life of a recluse.

When his mind is thus concentrated he applies and bends down his mind to the modes of the wondrous gift or magical powers. (iddhividhāya). He bends down his mind to the acquisition of the supernormal powers. He acquires the supernormal powers in its various modes. Being one he becomes many, or being many he becomes one again; he becomes visible or invisible, he goes feeling no obstruction to the further side of a wall or rampart or hill, as if through air, he penetrates up and down through solid ground, as if through water, he walks on water, without breaking through it, as if on the solid ground, he travels cross-legged in the sky, like the birds on wing, even the moon and the sun, so potent, so mighty though they be, does he touch and feel with his hand; he reaches in the body even up to the heaven of Brahma. (So aneka-vihitaṃ iddhividhaṃ paccānubhoti-eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvi-bhāvaṃ tiro-bhāvaṃ tiro-kuḍḍaṃ tiro pākāraṃ tiro-pabbataṃ asajjamāno gacchati seyyathā pi ākāse, paṭhaviyā pi ummujja nimmujjaṃ karoti sayyathā pi udake, udake pi abhijjamāno gacchati seyyathā pi pakkhi sakuṇo, ime pi candimasuriya

evaṃ mahi-ddhike eveṃ mahānubhave pāṇinā parāmāsati parimajjati, yāva brahmalokā pi kāyena vasaṃvattati). This is the advantage of recluseship.

He then applies mind to the Divine ears (Dibbāya sota dhātuyā). He hears sound both human and celestial, whether far or near, as if a man were on the high road and were to hear the sound of a kettledrum (bherisadda) or the sound of a chank horns (mudaṅga) and small drums (dindima), he would know these correctly. Similarly a recluse can understand with his divine ears various sounds. This is the one advantage of the life of a recluse, visible in this life.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of others' thoughts (cetopariyañāṇāya). He knows a passionate mind (sarāgaṃ), the peaceful mind as peaceful (vīta dosam vā cittam vīta-dosaṃ), the dull mind as dull (samohaṃ vā cittaṃ samohaṃ) the alert mind as alert (vīta-mohaṃ vā cittaṃ vīta-mohaṃ), the restless mind as restless (vikkhittaṃ vā cittaṃ vikkhittaṃ), the broad mind as broad (mahaggataṃ vā cittaṃ), the mean mind as mean (sa-uttaraṃ vā cittaṃ sauttaraṃ....), the lofty mind as lofty (anuttaraṃ vā cittaṃ anuttaraṃ .....), the steadfast mind as steadfast mind (samāhitaṃ va cittaṃ samāhitaṃ), the wavering mind as wavering (asamāhitaṃ vā cittaṃ asamhitaṃ...), the free mind as free (vimuttaṃ vā cittaṃ vimuttaṃ) and the enslaved mind as enslaved (avimuttaṃ vā cittaṃ avimuttaṃ). Thus he knows every condition of mind. It is also one advantage of the life of a recluse visible in this world.

With his heart thus serene a recluse directs and bends down his mind to the knowledge of the memory of his previous existence. He recalls to mind his previous births with all details. He recalls one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an aeon of dissolution, many an aeon of evolution, many an aeon of both dissolution and evolution (So anekavihitaṃ pubbe nivāsaṃ anussaratiseyyathīdaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattarisaṃpi jātiyo paññāsam pi jātiyo jāti-sataṃpi-jāti-sahassaṃ pi jāti-sata sahassaṃ pi aneke pi saṃvaṭṭa-kappe aneke pi vivaṭṭakappe aneke pi samvaṭṭa-vivaṭṭa-kappe). This is the advantage of the life of a recluse (sāmaññaphala).

With his heart thus serene, he directs and bends down his mind to the knowledge of the fall and rise of beings, (sattānaṃcutūpapātañāṇāya). With the pure Heavenly Eye (dibbena cakkhunā), surpassing that of men, he sees beings as they pass away from one form of existence and take shape

in another, he recognises the mean and the noble, the well favoured (suvaṇṇe) and the ill favoured (dubbaṇṇe), the happy (sugate) and the wretched (duggate) passing away according to their deeds. This is an immediate advantage of the life of a recluse, visible in this world, and higher and sweeter than the previous one.

With his heart thus serene and ready to act, the recluse directs and bends down his mind to the knowledge of the destruction of cankers or craving or lust (āsava). He knows as it really is "This is pain". "This is the origin of pain". "This is the cessation of pain". "This is the path that leads to cessation." He knows : "These are āsavas". "This is the origin of the āsava (āsava-samudayo). This is the path that leads to the cessation of the āsava" (āsava-nirodhagaminī paṭi-padā). And thus knowing and seeing his heart is set free from desire of ignorance (avijjāsavā pi cittaṃ vimuccati). There arises in him the knowledge of his emancipation (vimuttismiṃ hi vimuttaṃ) and he knows "Rebirth has been destroyed". The higher life has been fulfilled, what had to be done has been accomplished. After this present life there will be no beyond. This is an immediate fruit of the life of a recluse, visible in this world and higher and sweeter than the previous one. It is the last and best advantage of the life of a recluse visible in this world, there is no higher and sweeter than this. The Sāmaññaphala Sutta thus inculcates the Buddhist way of spiritual progress upto the stage of emancipation.

SIKKHĀ (Skt. Śikṣā), the training, which the Buddha's disciples has to undergo training is of three kinds : 'training in higher morality (adhisīla-sikkhā), training in higher mentality (adhicitta-sikkha), training in higher wisdom (adhipaññā-sikkhā). This threefold training refers to the threefold division of the eightfold path (magga) in morality, concentration and wisdom (sīla, citta, paññā). It is said in the Mahāparinibbāna Sutta of the Dīgha Nikāya and the Aṅguttara Nikāya (II. p.1). "It is through not understanding, not penetrating noble morality, ... noble concentration... noble wisdom.... noble deliverance that I, as well as you, have had for such a long time to pass through this round of rebirths".

"This then is morality, this concentration, this wisdom, this deliverance. Being endowed with morality, concentration brings high fruit and blessing. Being endowed with concentration, wisdom brings high fruit and blessing. Being endowed with wisdom, the mind becomes freed from all cankers (āsava), namely, from the sensuous canker (kāmāsava), from the canker of existence (bhavāsava), from the canker of opinions (diṭṭhāsava) and from the canker of ignorance (avijjāsāva).

SIKKHĀPADA (Skt. Śikṣāpada), steps of training, sets of moral precepts or rules to be observed by the Buddhist monks and laities. The five moral rules, called Pañcasīla (q.v.) which are binding on all Buddhist lay devotees (upāsakā-upāsikā, q.v.) are (1) abstaining from killing any living being (Pāṇātipātā veramaṇi sikkhāpadaṃ), (2) from stealing (adinnādānā). (3) from sexual misconduct (kāmesu micchācārā), (4) from lying (musā-vādā), (5) from the use of intoxicants (surā-meraya-majja-pamādaṭṭhānā).

The eight moral rules called Aṭṭhasīla (q.v.) which on full moon and new moon days and on the first and last quarter of the moon are observed by many lay devotees. Besides the first five rules of pañcasīla three are added namely, abstaining (6) from taking meal after mid-day (vikālabhojanā), (7-8) from attending dancing, music etc. and using garland, ointment (nacca gīta vādita visūkadassana mālāgandha vilepana maṇḍana vibhūsanaṭṭhāna).

The ten moral rules called dasa-sikkhāpada, (q.v.) also called dasa-sīla are binding on all Buddhist novices (sāmaṇera) and monks (bhikkhu), namely (1-5) abstaining from killing, stealing, sexual misconduct, lying the use of intoxicants, all of pañcasila with five more additional rules, namely, abstaining, (6) from eating after mid-day (vikālabhojana), (7) from dancing, singing, music and shows (naccagītavāditavisūkadassana), (8) from using garlands, scent, cosmetics and adornments, etc. (mālā-gandha-vilepana-dhāraṇa-maṇḍana, vibhūsanaṭṭhāna), (9) from using luxurious beds (uccāsayanā mahā-sayanā veramaṇī), (10) from accepting gold and silver (Jātarūpa-rajata-paṭigghanā veramaṇī sikkhā-padaṃ samādiyāmi).

SIVATTHIKĀ (ĀMAKASUSĀNA, Skt. Śmaśāna), cemetery where even unburnt dead bodies were thrown down. In technical sense in Buddhism the term sivatthikā, is used to mean 'cemetery contemplation as described in the Satipaṭṭhāna Sutta of the Majjhima Nikāya and the Mahāsati-paṭṭhāna Sutta of the Dīgha Nikāya. These contemplations have as their objects : a corpse of one or two or three days old, swollen up, blue-black in colour, full of corruption .....a corpse eaten by crows, etc... a framework of bones... flesh hanging from it, covered here and there with blood, held together by the sinews... without flesh and blood, but still held together by the sinews.. bone, scattered in all directions... bleached and resembling shells... heaped together after the lapse of years weathered and crumbled to dust at the end of these contemplations there follows the conclusion : "This body of mine also has this nature, has this destiny, I cannot escape it." see kāyagatā-sati, q.v.

SĪLAKKHANDHA (Skt. Śīlaskandha), division of morality. Sīla is a mode of mind and volition (cetanā) manifested in speech or bodily action (kamma), In Buddhism, like other all religions, sīla (moral character) holds a very important place. It plays a vital role in national development and spiritual upliftment. It is ordinarily known in India as brahmacarya. It is the foundation of the whole Buddhist practice, and therewith the first of the three kinds of training in higher morality (adhisīlasikkhā), in higher mentality (adhicittasikkhā) and training in higher wisdom (adhipaññāsikkhā) that from the threefold division of the noble eightfold Path. Buddhist morality is not, as it may appear from the negative formulations in the discourses of the Suttapiṭaka, something negative. It does not not consist in the mere not-committing of evil actions or speech, but in each instance the clearly conscious and intentional restraint from the bad actions in questions and corresponds to the simultaneously arising of good volition. Sīla in its primary sense means nature, character, habit, a behaviour in general. From doctrinal rather ethical point of view, its secondary meaning is "the moral habit, or the habitual good, the moral conduct - the conduct of one who does not hurt or rob living things, is sexually straight, truthful and gentle in speech, and sober as to drinks. That is all. Such conduct is only the essential basis of the higher life (Mrs. Rhys Davids, Psalms of the Early Buddhists, PTS Vol. II. p.269). Thus in short "Sīla means those particular volitions and mental states, etc. by which a man who desists from committing sinful actions, maintains himself on the right path. Sīla thus means : (1) right volition (cetanā), (2) the associated mental states (cetasika), (3) mental control (saṃvara), and (4) the actual non-transgression (in the body and speech) of the course of conduct already in the mind by the preceding three sīlas called avitakkama". Saṃvara is spoken of as being of five kinds, 1. Pātimokkha-saṃvara (the control which saves him who abides by it), 2. Satisaṃvara (the control of mindfulness), 3. Ñāṇasaṃ vara (the control of knowledge), 4. Khanti- saṃvara (the control of patience), 5. Viriyasaṃ vara (the control of active self-restraint). Pāṭimokha-saṃ vra means all self-control in general. Satisaṃvara means the mindfulness by which one can bring in the right associations when using ones cognitive senses. Even when looking at any tempting object he will be virtue of his mindfulness (sati) control himself from being tempted by avoiding to think of its tempting side and by thinking on such aspects of it as may lead in the right direction. Khantisaṃvara is that by which one can remain unperturbed in heat and cold. By the proper adherence to sīla all our bodily, mental and vocal activities

(kamma) are duly systematized, organized, stabilized (samādhānaṃ, upadhāraṇaṃ, patiṭṭhā) -Visuddhimagga-sīlaniddesa, pp. 7-8; S. N. Dasgupta. A History of Indian Philosophy-I, p.101. According to the Paṭisambhidāmagga (I.p. 44), volition is virtue (cetanā sīlaṃ), restraint is virtue (saṃ varo sīlaṃ), non-transgression is virtue (avītakkamo sīlaṃ). Sīla is thus called virtue in the sense of being virtuous or moral (sīlatthena sīlaṃ). Perfect morality, therefore, constitutes the indispensable foundation of further progress on way to emancipation and its essence is to be found in selflessness. Buddha declares morality as the first necessity and insisted on man's liberation from sensual thoughts, acts and malevolence and urges his disciples to lead a pure life being possessed of moral habit (Majjhima Nikāya, I, p.33 : sampannasīlā bhikkhave viharatha, Aṅguttara Nikāya, II. p.14).

No river in the world can purify on earth the taints of human beings (malam idha pāṇīnaṃ), morality can alone remove the stain of all living beings (sattānaṃ). The person whose ornament is the morality (sīlabhūsaṇa-bhūsita) outshines the pomp and pearls and jewells of kings. The virtuous man destroys self blame (attānuvādādibhayaṃ) begetting always joy and praise (Visuddhimagga, p.10). Thus it has been said that morality is knowledge; vice is ignorance and stupidity. There is no force like the moral force which is also the supreme weapon (Theragāthā, p.63 : sīlaṃ balaṃ appatimaṃ sīlaṃ āvudhaṃ uttamaṃ).

The advantages of morality (sīla), as stated in Pali literature, are the absence of remorse (avippaṭisārādi) and the like (Aṅguttara Nikāya, V. p.1). "A person being virtuous and endowed with morality (sīlavā) acquires much wealth mainly due to the effect of non-negligence, gains good report abroad, enters boldly and being unperturbed the assemblies of princes, brāhmaṇas, laymen and monks, dies undeluded and lastly on the dissolution of the body after death attains a happy destiny" (Dīgha Nikāya II p.86). Thus a learned man enjoys various advantages of morality, beginning with loveableness and preciousness and ending in the destruction of the intoxicants (āsava) of the mind. In the Majjhima Nikāya (I.p.33), the Buddha on occasion enjoins on his disciples to fulfil virtues, to be dear, respected and honoured by the fellow-monks. Just as the dawn is the forerunner of the sun so possession of virtue (sīlasampadā) is the harbinger of the origin of noble eightfold path. It is said that a monk who observes morality (sīla) will be able to cultivate the noble eightfold path (Saṃyutta Nikāya, V.p. 30. bhikkhuṇo ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbani-

mittaṃ yad idaṃ sīlasampado).

SĪLĀNUSSATI (Skt. Śīlānusmṛti), i.e., recollection of morality or virtue.

It is the fourth of six (or ten) practices of meditation by recollection or contemplation on the object (kammaṭṭhāna, q.v.) of one's own virtue and its special qualities.

In the Visuddhimagga, the merits of the moral virtue (sīlaguṇa) and the procedure of recollection or meditation and its effect have been quoted from the Piṭaka texts thus : "He who wishes to develop the recollection of the virtue (sīlānussati) should go into solitary retreat and recollect his own different kinds of virtues in their special qualities in so far so they are "unbroken" (akhaṇḍāni) and so forth thus - Indeed my various kinds of virtues are unbroken, intact (acchiddāni), unspotted (asabalāni), unblemished (akammāsāni), liberating (bhujissāni), praised by the wise (viññupasatthāni), uninfected (aparāmaṭṭhāni) and conducive to concentration (samādhi saṃvattikāni) [Aṅguttara N.III p.286; Saṁyutta N. II. p.70]. The morals of a householder should be recollected by a householder (gahaṭṭha), those of a recluse (pabbajita) by a recluse that for householders, or for recluses, if not a single one is broken, either at the beginning (ādimhi) or the end (ante vā), not being torn like a cloth ragged at the ends, then they are untorn or unbroken. When no one of them is broken in the middle, not being rent like a cloth that is punctured in the middle (majjhe vinivaddhasāṭaka viya), they are intact. When they are not broken twice or thrice in succession as it were a cow whose.... body is.... either black, red and so on, with a patch of different colour long or round, they are said to be unspotted. If they are not broken at different stages, like a cow variegated with dissimilar spots, they are unblemished. Those some virtues (sīla) are liberating by freeing from slavery of craving (Tāni yeva taṇhādāsavyato mocetvā bhujissabhāvakaraṇena bhujissāni).

When he thus recollects his own morals or virtues that they are unbroken and so forth, his mind is not invaded by lust, nor by hate, nor by delusion, but is upright with reference to morals (Evaṃ akhaṇḍāi guṇavasena attano sīlāni anussarato nevassa tasiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti na dosa... moha... ujugataṃ... Aṅguttara N III. 286).

When he has suppressed the hindrances in the way already described, the jhāna factors (jhānaṅgāni) arise in a single conscious moment. But owing to the profundity of virtues special qualities (sīlaguṇānaṃ gambhīra-tāya), or owing to his being occupied in recollecting special qualities of many sorts, the jhāna itself is known as 'recollection of virtue' too, because it arises with the virtues special qualities

as the means.

And when a bhikkhu is devoted to this recollection of virtue, he has respect in training (sikkhāya sagāravo hoti). He lives in communion with his fellows in the life of purity. He is sedulous in welcoming (paṭisanthāro appamatto). He is devoid of the fear of self blame and so on. He sees fear in slightest fault.

SĪHAPUBBAḌḌHAKĀYATĀ (Skt. Siṃhapūrbārdhakāyatā). One of the thirty-two major characteristic bodily marks of great man (Mahāpurisa, q.v.) who is either the Buddha or a universal monarch (cakravartī rājā) mentioned in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, the Brahmāyu Sutta of the Majjhima Nikāya and some of Sanskrit Buddhist texts is sīhapubbaḍḍha-kāyatā, i.e., the front half of his body is like a lion's. To clarify this the Sumaṅgalavilāsinī (p.448) explains that lion's front part of the body is complete (paripuṇṇo) but the back part is incomplete (aparipuṇṇo). The whole body of a great man is complete like the front part of a lion. His body is not uneven like a lion's. It is high (dīgha) where it should be (dīghayu-ttaṭṭhāna) and short (rassa), large (thūla), lean (kisa), broad (puthula) accordingly.

Sanskrit Buddhist texts like the Lalitavistara, Mahāvyutpatti and others contain almost same description as mentioned above. The Gaṇḍavyūha Sūtra (p.310) however, describes that the upper portion of the body of a great man is broad and round like a lion's front part and well-established and raised like well born lion.

SĪHAHANUTĀ (Skt. Siṃhahanutā).

This is one of the thirty-two major characteristic marks of a great or superman (mahāpurisa, q.v.) who, according to Buddhist tradition, is the Buddha or a cakravartī rājā mentioned in the Dīgha Nikāya (II, p.18; II, p.175), Majjhima Nikāya (II, p.137) and some Buddhist Sanskrit Texts. The term signifies that a great man has a jaw (hanu) like a lion's. In explaining this sign the Sumaṅgalavilāsinī (p.450) says that lion's lower jaw is complete (paripūrṇa) but not the upper jaw. A great man's both the jaws are complete and appear like the moon on the twelfth day of the fortnight.

Of the Buddhist Sanskrit text the Lalitavistara (p.74), Mahāvyutpatti (p.5) and the Bodhisattvabhūmi (p.259) contain similar expression of the Pali texts. The Gaṇḍavyūha sūtra (p.310) describes that a great man has jaws like the lion's which are covered and complete like his face, excellently pure and without any hollow in the mouth. According to the Abhidharmadīpa (p.189) he has large jaws which are smooth, circular, heaped up and appear like the jaws of a lion.

SUKKADĀṬHATA (Śukladantatā). This is one of the thirty-two major

characteristic marks of a great man (mahāpurisa, q.v.). who is either the Buddha or cakravartī rājā mentioned in the Dīgha Nikāya (II, p.18, III, p.177), the Majjhima Nikāya (II, p.137) and some Buddhist Sanskrit texts. According to Pali tradition he is susukkadāṭha i.e., he has very bright lustrous white teeth. According to the Sumaṅgalavilāsinī, others or ordinary people have rotten teeth (pūtidanta), some have black (kāla) or discoloured (vivaṇṇa) teeth. But a great man's teeth are very well, white and bright shinning like the star of healing (Venus).

The Buddhist Sanskrit texts like the Lalitavistara (p.74), Mahāvyutpatti (p.5) and the Bodhisattvabhūmi (p.259) describe this sign as śukladantatā. According to Abhidharmadīpa (p.189), the teeth of a great man are white like a jasmine flower and a shell. The Gaṇḍavyūha describes that he has a very bright teeth which are lustrous, purified, well established and free from putrid teeth. According to the Arthaviniścaya Sūtra (p.297) his teeth are completely free from dirt and white like garland of full blown jasmine flowers.

SUKHUMACHAVITĀ (B.Skt. Sūkṣma-chavitā). One of the thirty-two major characteristic marks of a great man (Mahāpurisa, q.v.) who is either the Buddha or the universal monarch (cakravartī rājā) enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya and some of the Buddhist Sanskrit texts is sukhumachavitā, i.e., having smooth or delicate skin, which is so delicately smooth that no dust and dirt stick to his body (sukhumattā chaviyā rajojallaṃ kāye na upalippati). The Sumaṅgalavilāsinī (p.447) explains that dust (rajo) and dirt (mala) do not cleave to the body of a superman like drop of water on the leaves of lotus (paduma-pattasate udakabindu viya).

In the Lalitavistara (p.74) and the Mahāvyutpatti (p.5) this sign has been combined with 'suvarṇavarṇa' (golden colour) and mentioned as 'sūkṣmasu-varṇa chavi, i.e., delicately smooth golden skin. The Gaṇḍavyūha sūtra (p.311) gives more detailed description of this sign. It says that the great man's body is free from dirt, wetness, wrinkle, looseness, decaying extension and unevenness. The Abhidharmadīpa (p.188) describes that his skin is so smooth like silver and gold that no dirt and dust cleave to his body. In the Mahāvyutpatti (p.5) the sign is termed 'pṛtanucchaviśca' i.e., possessing delicate skin. The Arthaviniścaya Sūtra (p.300) says that he has soft skin (ślakṣmacchavitā) which is comparable to red lotus.

SUKHUMARŪPA (Sūkṣmarūpa).

The element of water (āpodhātu); element of contact (phoṭṭhabbadhātu); the female sex (itthindriya), the male sex (purisindriya); the vital force or life principle in matter (jīvitindriya), the heart-base (hadayavatthu), the element of space (ākāsadhātu); the intimating elements such as kāyavi-

ññatti (expression of body) and vacīviññatti (expression of speech); the lightness or buoyancy (lahutā); the pliancy or softness (mudutā); adaptability (kammaññatā); collection or integration (upacayo); continuity (santati); decay (Jaratā), impermanence (aniccatā) and bodily nutriment or food value in matter (kavaliṅkāra-āhāra) — these sixteen material forms out of twenty-eight are subtle qualities (sukhumarūpa) which are remote (dūre) and non-resisting (appaṭigha).

SUÑÑA (Skt. Śūnya), empty; **SUÑÑATA** (Skt. Śūnyatā), emptiness, voidness.

As a doctrinal term it refers, in Theravāda, exclusively to the Anattā doctrine, i.e., the unsubstantiality of all phenomena : "Void is the world.... because it is void of a self and anything belonging to a self" (suññaṃ attena vā attaniyena vā) (Saṃyutta Nikāya, IV, p.54).

In the Visuddhimagga (p.654) it is said : "Eye, ear..... mind, visual objects or form (rūpa), ear-object or sound (sadda).... mind-objects or thoughts, visual consciousness...... mind-consciousness, etc. are void of self and anything belonging to a self; void of permanency and of anything lasting, eternal or immutable... They are coreless : without of permanency or core of happiness or core of self." In the Cūlasuññatā Sutta and the Mahāsuññatā Sutta of the Majjhima Nikāya (III), and the Visuddhimagga (pp.655f) the voiding of the mind of cankers (āsava) in the attainment of arahatship, is regarded as the "fully purified and incomparably highest (concept of) voidness."

SUÑÑATĀNUPASSANĀ, contemplation of emptiness is one of the eighteen chief kinds of insight (vipassanā).

SUÑÑATĀ-VIMOKKHA - emptiness deliverance, see vimokkha.

SUTAMAYĀ PAÑÑĀ (Skt. Śrutamayāprajñā), knowledge based on learning. It is one of the three kinds of knowledge with regard to the condition of arising, others being knowledge based on thinking (cintāmayā-paññā) and knowledge based on mental development (bhāvanāmayā paññā).

Buddhaghosa explains the knowledges thus : "Based on thinking is that knowledge which one has acquired through one's own thinking, without having learnt it from others. Based on learning is that knowledge which one has heard from others and acquired through learning. Based on Mental Development is that knowledge which one has acquired through mental development in this or that way, and which has reached the stage of full concentration" (Visuddhimagga p.439).

SUDURJAYĀ, one of the ten spiritual stages of a Bodhisattva (daśabhūmi, q.v.)

SUPPATIṬṬHITA-PĀDATĀ (Skt. Supratiṣṭhitapādatā), one of the thirty-

two major characteristic marks of a great or superman (Mahāpurisa, q.v.) who is Buddha or universal king mentioned in the Lakkhaṇa Sutta and the Mahāpadāna Sutta of the Dīgha Nikāya and the Brahmāyu Sutta of Majjhima Nikāye and some of Buddhist Sanskrit texts is suppatiṭṭhita-pādatā, i.e., "feet with level tread". The Lakkhaṇa Sutta defines it thus : "His feet are settled in the sense that the whole foot falls on the ground equally and rises equally and the whole undersurface of the foot (pādatala) touches the ground at the same time" (Suppatiṭṭhitapādo hoti : samaṃ pādaṃ bhūmiyaṃ nikkhipati samaṃ uddharati samaṃ sabbāvantehi pādatalehi bhūmiṃ phusati). The Sumaṅgalavilāsinī more clearly describes it thus "When common people place their feet on the ground, the front part of the soles of the feet or the back part touches the ground, there is a depression in the middle part of the sole while pushing upwards the first part of front sole rises first but not the whole. But whole undersurface of soles of the great man touches the ground at a time and raises at the same time." (Sumaṅgalavilāsinī p.134).

In the Buddhist Sanskrit texts like the Lalitavistara (p.75) the term is coined as "supratiṣṭhitasamapāda" i.e., "the feet are in proportion or well-set". The Bodhisattvabhūmi (p.259) has signified the term in the same sense. In the Gaṇḍavyūha Sūtra (p.309) the term 'supratiṣṭhita-pāṇi pāda' i.e., "the hands and feet are well set" is found. The term has been beautifully described in the Arthaviniścaya Sūtra and its commentary (N. H. Samtani, K.P. Jayaswal Research Institute, Patna 1971, p.285) where it is stated that the feet of a Mahāpuruṣa, are very tender of even under-surface and of equal measure.

SUBHANIMITTA (Skt. śubha-nimitta), beautiful (or attractive) object of mind. It may become an inducement to the arising of sense-desire or desire for sensual pleasure (kāmacchanda, q.v. see nīvaraṇa). In the Aṅguttara Nikāya (I), it is said : "No other thing do I know, O Monks, through which in such a degree sense desire may arise, and once arisen will continue to grow, as an attractive object (subhanimitta). Whose does not wisely consider an attractive object, in him sense-desire will arise, and once arisen will continue to grow." (p.1)

SUBHA-SAÑÑĀ (Skt. Śubha-saṃjñā), the perception of beauty or purity in what is actually devoid of it (asubhe subha-saññā) is one of the four 'perversions' (vipallāsa, q.v.).

SUVAṆṆAVAṆṆATA (Skt. Suvarṇa-varṇatā). One of the thirty-two major characteristic marks on the body of a great man (Mahāpurisa, q.v.) who is either the Buddha or a universal monarch (cakravartī rājā) as enumerated in the Mahāpadāna Sutta and the Lakkhaṇa Sutta of the Dīgha Nikāya, and Brahmāyu Sutta of the

Majjhima Nikāya and some of the Sanskrit Buddhist texts is "suvaṇṇavaṇṇatā", i.e., "golden complexion of skin" (kāñcana sannibhattaca). To explain this sign the Sumaṅgalavilāsinī says that the complexion of a superman is like a shining tooth which is polished with natural vermilion (jāti hiṅgulakena majjitvā) and rubbed with the coating of red chalk appears like the thick golden complexion (ṭhapita-ghana-kaṇaka-suvaṇṇa rūpaka-sadisa).

Due to this thick and smooth (siniddha) body his complexion of skin is said to be the colour of a gold.

In the Sanskrit Buddhist texts this sign has been combined with "sūkṣmachavi", i.e., delicate and tender skin.

SEKHA (Skt. Śaikṣa) a 'noble learner', a disciple in higher training, i.e., one who pursues three kinds of trainings,namely (1) training in higher morality (adhisīlasikkhā), (2) training in higher mentality (adhicitta-sikkhā) and (3) training in higher wisdom (adhipaññā-sikkhā).

Sekha is one of those seven kinds of noble disciples who have reached eight stages of holiness i.e., the four supermundane paths (magga) and the four supermundane fruitions (phala). The seven noble disciples (sekha) are: the one realizing the path of stream winning (sotāpattimagga), the one realizing the fruition of stream-winning (sotapattiphala), the one realizing the path of once-return (sakādāgāmi-magga), one realizing the fruition of once-return (sākadāgāmiphala, the one realizing the path of non-return (anāgāmi-magga), the one realizing the fruition of non-return (anāgāmi-phala), the one realizing the path of holiness (arahatta magga), while the one possessed of the fourth fruition (arahatta-phala) is called one beyond training or learning (asekha). Digha N. II. p.143, Majjhima IV, p.4; 144; Anguttara N.I. p.63; Puggala paññatti p.14.

SEKHABALA (Skt. Śaikṣabala), strength or powers of a noble disciple (learner) who is under training. Five powers of a sekha are faith (saddhā), conscientiousness (hiri), fear of blames (ottappa), energy or effort (viriya) and insight (paññā) Aṅguttara N. III. p.1

SENĀSANA (Skt. Śayanāsana) i.e., lit. bed and sitting place, dwelling place, residence. It is one of the four requisites (nissaya, q.v.) of the monk life, the other three being robes (cīvara), almsfood (piṇḍapāta) and urine and excrements used as medicine (pūtimuttabhesajjaṃ).

To be suitable for spiritual training of the resident monks, the dwelling should possess five advantages. In the Aṅguttaa Nikāya (V. p.16) it is said by Buddha, "But how, O monks, does the dwelling place possess five advantage? Such dwelling place is not too far, nor too near to the locality, is suitable for going on alms-round and

returning. In the day-time it is not much crowded, and at night without noise and bustle. One is not much molested there by gadflies, mosquitoes, wind, sun and creeping things; While living there, the monk without difficulty obtains robes, almsfood, dwelling, and the necessary medicines. There are elder monks living there, with great learning, well versed in the message, masters of the doctrine and discipline (Dhamma-vinaya) and of the tables of contents (mātikā-dhara). And he approaches them from time to time, questions them, asks them for explanations."

SOTĀPATTI (Skt. Srotāpatti), stream-entry or entering upon the stream, i.e., the noble eightfold path (Saṃyutta N. V. p.347) or entering the holy life of an Arahant. By it the first three fetters (saṃyojana), namely, personality-belief (sakkāya-diṭṭhi), sceptical doubt (vicikicchā) and clinging to mere rules and ritual (sīlabbataparāmāsa) are broken (ibid., V, p.357, 376).

SOTĀPATTIYAṄGA, the four (preliminary) conditions to stream-entry are companionship with good persons (sappurisa-saṃsevā), hearing the good doctrine (saddhamma-savana), wise reflection or deep attention (yoniso-manasikāra) and living in conformity with the Law (dhammānudhamma-paṭipatti, Saṃ yutta Nikāya, V. p.347, 404); Sangīti Sutta, Dīgha N), See Sotāpannassa aṅgāni, q.v.

SOTĀPANNA (Srotāpanna), the stream-winner, i.e., who has entered the stream of holy life, the second of the eight noble disciples (ariya-puggala, q.v.); a convert who is endowed with āyu, vaṇṇa, sukha and ādhipateyya; he is called wealthy and glorious; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; The converted man is sure to attain the sambodhi (niyato sambo-dhiparāyano, Dīgha Nikāya, I. p.156; III. 107; Majjhima N.I. 325; Vinaya Piṭaka I. p.293, II p.161; Aṅguttara N. II p.89; PED).

According to the Aṅguttara Nikāya and the Puggalapaññatti, there are three kinds of sotāpannas which are as follows :

(1) satta-kkhattu-parama, i.e., the one with seven rebirths at the utmost : "If a man after the disappearance of the three fetters (saṃyojana) — has entered the stream (to Nibbāna), he is no more subject to rebirth in lower worlds, is firmly established, destined to full enlightenment. After having passed amongst heavenly and human beings only seven times more through the round of rebirths, he puts an end of suffering. Such a man is called 'one with seven births at the utmost (satta-kkhattu-parama).

(2) Kolaṅkola, i.e., the one passing from noble family to another. If a man after the disappearance of the three fetters.... is destined to full enlightenment, he after having passed among noble families two or three

times through the round of rebirths, puts an end of suffering. Such a man is called 'one passing from one noble family to another' (kolaṅkola).

(3) Ekabījī i.e., germinating only once more.

If a man after the disappearance of the three fetters..... is destined to full enlightenment, he, after having once more returned to human existence, puts an end to suffering. Such a man is called 'one germining only once more (ekabījī)'. See Sotāpatti Saṃyutta, Samyutta Nikāya.

SOTĀPANNASSA-AṄGĀNI, the characteristic qualities or phases (aṅgas) of stream-winner (sotāpanna) are four: unshakable faith towards the Enlightened One 'Buddha (aveccapasādena samannāgato), unshakable faith towards the doctrine (dhamme.....), unshakable faith towards the order of monk (saṅghe) and perfect morality (ariyakantehi sīlehi samannāgato)— Dīgha Nikāya III, p.227; Saṃyutta N. II, p.68.

SOMANASSA (Skt. Saumanasya), mental happiness, gladness, glad-mindedness, joy, identical with 'mentally agreeable feeling (cetasikā sukha-vedanā) which is direct opposite of domanassa or dejection of mind. It is enumerated amongst the twenty-two faculties (indriya, q.v.). If may or may not be associated with karmically wholesome consciousness (citta), with karmically unwholesome consciousness and with karmically neutral consciousness (B. N. Choudhury, Abhidhamma terminology in the Rūpārūpa-vibhāga, p.20f).

SOSĀNIKAṄGA (Skt. Śmaśānikāṅga) i.e., the burning-ground-dweller's practice. This is one of thirteen rigorous ascetic practices (dhutaṅga, q.v.) adopted by a section of monks in early Buddhism. It signifies that the practice is of living in a cemetery. Buddhaghosa explains thus, the burning-ground-dweller's practice is observed with one of the following statements : I refuse to dwell in a place that is not a burning ground; I observe the burning ground-dweller's practice. Now the burning ground dweller should not live in some place just because the people who built village have called it the burning ground for it is not a burning ground unless a dead body has been burnt on it. It is a burning ground, though it has been deserted for twelve years since a dead body was burnt there. The benefits of this practice are these. He acquires mindfulness of death (maraṇasati), he lives diligently (appamāda-vihārito), acquirement of the outward sign of the foul (asubhanimittādhigamo), dispelling sexual lust (kāmarāgavinodanaṃ), he constantly sees the body's true nature (abhiṇhaṃ kāyasabhāva-dassanaṃ), he has a great sense of urgency (saṃvegabahula), he abandons vanity of health, etc. (Visuddhimagga, p.77).

H

HADAYAVATTHU (Hṛdaya vastu), i.e., heart-base. The word vatthu means

physical bases or places wherein the mind and the mental factors arise to produce processes of consciousness (cittavīthi). Hadaya is heart, a portion of flesh in the chest wherein there is a certain quantity of pure blood. Buddhaghosa describes it thus: This is the heart-flesh, as to colour, it is the back of a red lotus petal. As to shape, it is the shape of a lotus but with outer petals removed and turned up side down; it is smooth outside and inside; it is like the interior of a kosātakī (loofah gourd). In those who possess understanding, it is a little expanded, in those without understanding, it is only a bud. Inside it there is a hollow the size of punnāge (the Alexandrian laurel tree) seed's bed where half a pasata (about 225 grams) measure of blood is kept, with which as their support the mind-element (manodhātu) and mind-conscious-element (mano-viññāṇadhātu) occur. As to direction it lies in the upper direction. As to location, it to be found in the middle between two breasts, inside the body as to delimitation, it is bounded by what appertains to heart (Ref. Path of purification. p.275).

When the heart is associated with pure blood, it produces the base (vatthu) or source of energy on which mind is able to function. Therefore hadayavatthu is the material quality of heart when it functions in association with pure blood contained therein. From the Buddhist point of view, therefore, the heart-base is closely associated with mind-element and mind-consciousness element.

HASITUPPĀDA-CITTA (Skt. Hṛṣṭotpāda-citta), consciousness producing mirth (smile) of the Arahat. The term is found in the Abhidhammatthasaṅgaha as a name for the joyful mind-consciousness, element (manoviññāṇadhātu) arising, as functional consciousness independent of karma (kiriya-citta), only in the Arahat whose smile is ahetuka, i.e., not accompanied by any of the hetus and is avyākata also for the same reason. It is being incapable of giving a resultant, in inoperative (kiriyā). It is called hasituppāda-citta.

HĀNA-BHĀGIYA-SĪLA, °SAMĀDHI, °PAÑÑĀ, morality, concentration or wisdom connected with decline (hānabhāgiya). The remaining three stages are : ṭhiti-bhāgiyasīla i.e., morality connected with a standstill or static; ṭhiti-bhāgiya-samādhi; °paññā; visesabhāgiyasīla, i.e., morality connected with progress, °samādhi (concentration); °paññā (wisdom); nibbedha-bhāgiya-sīla, i.e., morality connected with penetration; °samādhi, °paññā (Aṅguttara Nikāya, II, p.167) Buddhaghosa says :

"Decline (hāna) is to be understood with regard to the arising of opposite qualities, standstill (ṭhiti) with regard to the standstill of the corresponding attentiveness, progress (visesa) with regard to higher excellency, penetration (nibbedha) with regard to the arising of perception and reflection

connected with the turning away (from existence)"–Visuddhimagga, p.85.

HIRI and OTTAPPA, moral shame and moral dread.

Ottappa can be understood best in conjunction with hiri with which it is always linked both in its positive aspect (hiri-ottappa) and in its negative form (ahiri-anottappa). Two concepts are complementary to each other. In their positive aspect, conscientiousness (hiri) as well as fear of blame (ottappa) are powerful incentive to the avoidance of evil, but they differ widely in their source, as it is cleanly shown by Buddhaghosa in the Dhammasaṅgaṇi Aṭṭhakathā (p.125-7). Conscientiousness or the sense of shame (hiri) has a subjective origin, is influenced by oneself (attādhipati). "It is not fit that a man such as I who have renounced the world and lead on ascetic life, should do evil". A fourfold consideration may thus be the cause of the subjective origin of this sense of shame (lajjā), viz. consideration of birth, of age, of attainment and of experience. Thus, conscientiousness is rooted in the intrinsic nature of shame, has the characteristic of respectful obedience and presents the emotional aspect.

Fear of blame (ottappa), on the other hand has an external cause and origin and is influenced by public opinion (lokādhipati). Puggalapaññatti, p.24.

HETU-PACCAYA (Skt. Hetu-pratyaya), i.e., Root condition of causal relation, is one of the twenty-four paccayas mentioned in the Paṭṭhāna.

Though the terms hetu and paccaya are most frequently used to denote 'cause', Buddhist philosophy recognizes a difference between these words. The occuring of the phrases hetuṃ paṭicca and paccyaṃ paṭicca in the Majjhima Nikāya (I. P. 318) shows that hetu and paccaya were interchangable and were used synonymously. In the Paṭṭhāna, the meaning of 'hetu' is confined to 'root', 'primary' but paccaya stands the cause in general, thus the compound hetupaccaya means primary or root cause.

The term 'hetu', as employed in the Paṭṭhāna is neither a logical term nor a metaphysical term, but a psycho-ethical term signifying the roots of moral or immoral states. Hetu is mentioned as the very first paccaya. In the Nettipakaraṇa the remaining paccayas or relations are broadly distinguished from hetu as mere paccayas which are described as 'parikkhāras' or causal materials or causal requisites. According to Netti definition 'hetu' is 'asādhāraṇa' and paccayas are the 'sādhāraṇa' parikkhāras i.e., the root cause has the characteristic of being unique and paccaya the characteristic of being common (asādhāraṇa lakkhaṇo hetu, sādhāraṇalakkhaṇo paccayo - Netti, p.78). For instance, in accounting for the germination of a tree from a seed,

the 'hetu' is seed, and earth, water, moisture, fertility of soil, etc. are 'paccayas'. In accounting for the lighting up of a lamp heat is 'hetu' and the lamp, wick, etc. are the paccayas. Hetu is interpreted in English as the sufficing condition. Buddhaghosa points out that the term 'hetu' as employed in the Paṭṭhāna, stands neither for cause nor for a limb of syllogism. It is used in the sense of 'mūla' or root (mūlaṭṭhena hetu, upakārakaṭṭhena paccayo ti, saṅkhepato mūlaṭṭhena upakārako dhammā hetu-paccayo - Paṭṭhāna Aṭṭha - p.71). The mūlas or roots are either of kusala (good) or akusala (unwholesome or bad). The akusala mūlas are lobha (greed), dosa (hate or malice) and moha (delusion). The kusala mūlas are alobha (disinterestedness), adosa (amity) and amoha (knowledge). All mental happenings are just with reference to these mūlas. If they are rooted in any of the above six mūlas, citta or consciousness is said to be sehetuka. The six mūlas or hetus are therefore six springs of action. Thus the root-condition (hetu-paccaya) is the name of a relation, in which one of the six 'mūlas' is paccayadhamma and the consciousness and the material qualities produced by that is paccayuppanna-dhamma (the related thing).

The interpretation in the Nettippakaraṇa is however different. Here hetu stands for the generating cause while the paccayas signify the auxiliary circumstances. According to the Netti, all the other relations arise from further analysis and in connection with the primary relation of hetu. The term paccaya, as employed in the Paṭṭhāna can be taken in the sense of a causal factor. According to Netti, hetu is the prior factor, and effect the posterior factor; hetu is the antecedent factor and effect the consequent factor. As the prior factor hetu is Purejātapaccaya and effect is the Pacchājātapaccaya and so on.

In the Buddhist thought the term 'cause' does not denote any single efficient cause (ekakāraṇa), whether it be God, time, fate or chance. Even it is not a mere mechanical plurality of causes (bahukāraṇa). It really implies 'ekīkārana' or unification of various causes and circumstances. That is to say, it signifies 'paccayasāmaggi' or a conjecture of circumstances sufficient to produce an effect. It also implies that there is no event, happening or phenomenon in which any single thing occurs to the exclusion of all other things. When, for instance, a particular type of citta or consciousness arises, it arises together with certain mental states or co-efficients called the 'cetasikas' and it is also accompanied by some appropriate bodily changes. Whether there is alobha (without convetousness), there may arise sacrificing consciousness (dānacitta), and as a result there is movement of hand to give something to someone or utter amiable words to others.

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